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EVANGELICAL CHRISTENDOM:

A Monthly Chronicle of the Churches.

CONDUCTED BY
MEMBERS OF THE EVANGELICAL ALLIANCE.

‘WHERE TO WE HAVE ALREADY ATTAINED, LET US WALK BY THE SAME RULE, LET US MIND THE SAME THING.’—PHIL. III. 16.
“ UBI AGNOVIMUS CHRISTUM, IBI AGNOVIMUS ET ECCLESIAM.”—AUGUSTINE.

VOL. V.—NEW SERIES.



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PREFACE.

YEARS may be in store for the world more eventful than the twelve months now closing; seldom, however, has any year left these British Isles so rich in the materials of well-being, and so laden with the loving-kindness of the Lord. A continued depression in some branches of industry notwithstanding, the commerce of the year has been unprecedented; and although the recklessness of a few speculators has occasioned no small anxiety and disaster, there is reason to believe that seldom has there been within our borders the same amount of solid wealth and substantial comfort. All other blessings have been enhanced by peace, and a good and early harvest has crowned the mercy. In Ireland sparks of ancient animosities still smoulder, and into what a fierce and sudden flame they can be stirred was seen in the Belfast riots; but probably there never has been a time when all classes of the English community were drawn so closely together, when political rancour was so feeble, when there was the same honest, hearty effort on all hands for the good of the commonwealth, when the poor felt so little suspicion or heart-burning towards the rich, or when the highest in the land felt so proud of the growing worth and intelligence of the labouring classes.

Whether Christianity makes equal progress, is a more doubtful question. To many minds the recent controversies have been exceedingly unhinging. The hopeful piety of some has been nipped by the frosty winds of Rationalism, and the careless have found in these debates a convenient excuse for their continued worldliness and unbelief. Nor are symptoms wanting that, encouraged by the hope of assistance from traitors within the camp, the attack will be resumed with new vigour against the sanctity of the Christian Sabbath, which secularists rightly deem the chief bulwark of spiritual religion in these lands.

The ludicrous collapse of the Shakespeare celebration enables us to congratulate our friends in Geneva on the comparative success of the Calvin centenary. The literature evoked there and elsewhere, even when not entirely favourable, has done much to dispel prejudices regarding the great Reformer; and innumerable discourses and addresses from the pulpits of the Old World and the New must have done good service in recalling men's minds to the truths which this mighty thinker did so much to systematise and vindicate.

If the friends of peace have still to deplore the continuance of strife and slaughter amongst our Transatlantic brethren, and if the well-wishers to Germany regret the war of passion which has done such injury to Denmark and

reflected so little honour on the "Fatherland," to the friends of freedom and of Italy it is no small relief to know that the foreign occupation of Rome is coming to an end, and that the most interesting of all nations may again be mistress of herself, as well as possessor of blessings which she did not know when mistress of the world.

The rebellion in China has come to an end, and the Manchoo dynasty has once more, in name at least, undisputed empire. Let us hope that the representative of Britain at Peking will take care that his co-religionists, whether native or foreign, shall run no risk of such outrages as Protestantism has endured in Turkey during the diplomatic reign of the present English Minister.

Amidst such mingled elements of anxiety and hope, the year is drawing to a close. That there are clouds dark enough on the horizon of Europe and the world, cannot be disguised, but the breath of God's Spirit can soon dispel the darkest of them all. And it is the part of the Christian to hope. Himself "saved by hope," he is in a position to be the consoler and helper of his brethren. We belong to a kingdom which cannot be moved—a kingdom the boundaries of which may, from time to time, contract or expand, but which can never be annihilated, and which is destined to absorb into itself the earth and its fulness. As regards humanity itself, the mere fact of redemption is enough to assure us that God's purpose is a purpose of progress. Even now we believe that there is going forward a real and multiform advancement; but our faith in the future is only a reason for present vigilance and increasing activity. To the Church of Christ a great door, and effectual, is at this instant open, but there are many adversaries. Our pages will still transmit the tidings received from watch-towers throughout the world, and if our zeal and love be worthy of the cause, and if a spirit of earnest intercession be awakened within the Church, we shall doubtless soon be permitted to record new triumphs of the truth as it is in Jesus.

Evangelical Christendom.

THE ALLIANCE, AND WHAT IT HAS DONE.

THE EVANGELICAL ALLIANCE was constituted at London, in August, 1846. Many of those who took part in its formation have since fallen asleep, and no earthly assembly can henceforward be ennobled and hallowed by the presence of Bickersteth and Bunting, Raffles, Leifchild, and Wardlaw, Cunningham and Brown, Thomas Farmer and Sir Culling Eardley, Adolphe Monod, of Paris, and Dr. Baird, of America. It is a large fund of lovingkindness which our world has lost in losing them, nor is it easy to replace the men whose lofty worth and endearing goodness made them the attractive centre for any religious union: but although the personal charm is partly broken, and even although we should concede that all the results have not been reached which in the bright outset of this movement seemed to its originators so near, enough has been accomplished to requite the pains of those who in this good work laboured so long and never fainted.

For example: It is no small thing to have displayed to the world a testimony for so much TRUTH. Love is the atmosphere which the Christian breathes, but Truth is the rock on which he stands. And "what is Truth?" That the Holy Scriptures are divinely inspired, and are a sufficient rule of faith and conduct, that in the Unity of the Godhead there is a Trinity of Persons, that in consequence of the fall human nature is utterly depraved, that the Son of God incarnate effected an atonement for sinners of mankind, that the sinner is justified by faith alone, that it is the work of the Holy Spirit to convert and sanctify, that the soul is immortal, that the body will rise again, and that at the judgment of the world by the Lord Jesus Christ the righteous shall go away into eternal blessedness, and the wicked into eternal punishment—that so much at least is revealed truth, and clear beyond all controversy, is the answer of the Evangelical Alliance. Lutherans and Moravians, Arminians and Calvinists, Episcopalians and Presbyterians, Baptists and Wesleyans, have together witnessed this good confession, and on the "basis" of these great doctrines standing-room has been found, firm and ample, for more than fifty denominations. This ought to surprise no Protestant, but such a palpable unity of the Reformed is calculated to refute the Romish allegation as to our endless divisions and irreconcilable antagonism: whilst to brethren in Italy and elsewhere it holds out the promise that, should their new and purified Churches fail to repeat in every particular any existing organization, they will still, if loyal to the Lord, and holding fast the truth as it is in Jesus, be honoured by their fellow-servants and welcomed into this federation of the faithful.

The Alliance, however, has been eminently successful in promoting its own primary object—the manifestation and diffusion of BROTHERLY LOVE. This object has been generally undervalued. Many good men have said, "By all means associate for purposes of solid and practical utility. Unite to circulate the Word of God, to improve the dwellings of the poor, to reclaim and elevate our sunken masses. But merely to promote friendly feeling and mutual acquaintance between fellow-Christians, is an end too vague and shadowy to secure our sympathy. Your society is founded on a sentiment, and it will accomplish nothing." And so "practical people" are apt to limit their regards to gold, silver, copper, and the sixty elements which constitute the simple substances of the chemist; for out of these simple substances loaves are elaborated, beef and mutton are manufactured, sovereigns and sixpences are coined. But those who look a little deeper lay great stress on

powers and agencies which refuse to go into the scales of the chemist, and they are continually thinking of electricity, and magnetism, and gravitation, and the vital force. Nor should practical people despise these inconspicuous agencies. Without them there would be no staff of life, no savoury venison, no cattle on our thousand hills, and even the sixpences and sovereigns would take wings and fly away. To say nothing of that supreme and ultimate Agency which gives to all others their efficacy, we cannot overrate such vital forces as Faith and Love, nor such a power as Prayer. They are "imponderables," but in the moral world they are by far the most potent energies. It is owing to the want of these that missions languish, and that admirable organizations produce inadequate results. It is where these abound that religion revives, the widow and the fatherless are visited, the Lord's treasury is filled, and volunteers in abundance come forward ready for any effort of Christian philanthropy, and intent on seeking and saving that which is lost.

Not only has the Alliance done much to demonstrate the catholicity of the Christian Church, but by its great convocations and its feasts of charity, it has gone far to bring down from its lofty abstraction, and quicken into a joyful reality, another article of the creed, "the communion of saints." How often have those who love the Lord found their hearts burn within them as in the society of fellow-disciples they were brought nearer to a risen Redeemer! How often have cold and half-consenting spirits been warmed and melted as the South wind waked, and in the coming of an unseen Comforter the clime grew soft and balmy! How often has the touching spectacle been witnessed—old faults confessed or old feuds forgotten in the moment of a mutual admiration; life-long friendships commenced and confirmed betwixt ancient adversaries; and the unexpected recognition, with the tearful response to the announcement which brings back far distant days, "I am Joseph your brother!"

The tendencies towards ecclesiastical amalgamation which are drawing together some denominations, hitherto divided, may be in some degree ascribed to the self-same origin. On the floor of the Alliance brethren met, and were surprised to find how intelligent, how high-minded, how loveable their opponents or rivals were: shadows fled away; distrust, dislike was replaced by that generous affection which strives to make up for former estrangement, and of continued intercourse the natural consequence has been the inquiry, Is there any barrier of principle in the way of our actual union? Scarcely less valuable is the service which has been rendered where ecclesiastical incorporation is not presently contemplated. An immense addition has been made to the magnanimity and mutual regard of fellow-Protestants of all persuasions; and even although many of the old denominations should still remain, we have no fear but that "brotherly love" will also "continue."

Amongst the TANGIBLE RESULTS of the mutual interest thus awakened amidst the widely-scattered members of the Christian family may be mentioned the successful interposition which the Alliance has often made on behalf of suffering brethren; such as the persecuted Baptists in Germany, the Madii in Tuscany, Matamoros and his fellow-prisoners in Spain. Equally precious is the intimate acquaintance which we have now formed with one another. Till of late, each British denomination was apt to be "insular." Now we have learned to look, not every one on his own things, but every one on the things of others. The progress of real religion is important to every Christian, whether the immediate precincts within which that progress takes place be his own or his neighbour's; and, like the yearly reunions of the Alliance, it has been the effort of these pages, from month to month, to apprise Christians of Britain, of the Continent, of America, as to the progress or perils of the cause which we have at heart in common.

To obtain and diffuse such intelligence shall still be a principal object of *Evangelical Christendom*; and, with the distinguished correspondents who have promised their services, our readers may rely on information at once fresh and authentic. The space which is not required for such communications we purpose to occupy with brief notices of well-known members of the Alliance, who now rest from their labours, and with articles calculated to advance its objects. Amongst these may be included occasional defences of the common faith of Christendom, at present so eagerly assailed, as well as tributes to the memory of its more illustrious champions and expounders. We also hope to take an occasional survey of the various Evangelical communities, pointing out their distinguishing features, and their specific contributions to the common Christianity; nor shall we omit to notice valuable accessions to religious and theological literature. But above all do we desire to dedicate such space as we can secure to the exposition and enforcement of those "things which are honest, lovely, and of good report," and in the abundant exemplification of which, as the field is unlimited, so we trust that unprecedented triumphs await the farther progress of Evangelical Christianity.

A WORLD UPON WHEELS.

It is not easy to delineate with accuracy any period of history; but it is peculiarly difficult to depict our living age. We are almost certain to exaggerate some features, and there are others which cannot obtain due prominence till the progress of events has brought out their significance. Besides, as civilization advances the influential elements multiply, and in various ways neutralise or enhance one another. Hence, if it needs care and accurate information in order to appreciate aright the England of Edward III. or Henry VII., it is a still harder task to analyse the very composite and miscellaneous England of Queen Victoria. We do not attempt it. We only seek to indicate a few of its more obvious characteristics, with their bearing on the duty of the Church and the Christian.

The present time is pre-eminently *locomotive*. As Mehemet Ali said to Sir John Pirie, when urging a farther acceleration of the overland transit: "England goes by steam. *Pouf, pouf!* whirr, whirr! you English are all upon wheels." It is so easy, so tempting, to travel, that no one stays at home. If any one were coming to London in the autumn, he would find the streets and houses, but not the people. He would find London in Paris, up the Rhine, scattered over the moors of Scotland—anywhere except in Middlesex. In the same way, all the world comes here. In every place of public resort you see the strange attire of some far-come outlandish race—Icelander, Japanese, Parsi, New Zealander; and you overhear strange dialects, Basque, Slavonic, or something stranger still, of which you cannot make out one syllable. Your next-door neighbour is perhaps a Russian or a Greek, a Dutchman or a Dane; and whilst in every large town of England you can find a little Scotland, and a larger Ireland, the neighbourhood in which we are at this moment writing so abounds in Hebrew inhabitants, that it has been nicknamed "the Land of Promise." Morally, if not physically, we have solved the problem of perpetual motion; and if the ocean be the highway of the world, England is its hostelry.

A circumstance not without its drawbacks: for such is the sad weakness of our nature, we copy from our neighbours their worse ways rather than their better. A Scotchman settling in an English town is at first scandalised by the ill-kept Sabbath; but relishing neither the liturgy at church nor the organ in the chapel, he stays at home, and by-and-bye wanders about the fields, and ends at last by being himself a Sunday trader, and, in order to justify it, an infidel to boot. Or a young English-

man is sent to a German university, and the strange life of alternate study and riot which is there the rule—he tries it also; but in his case the bookishness is soon drowned in the dissipation, and when, with folly and feculence thrown off, his German companions have settled down into quiet councillors and sedate divines, with him it is the other way; the student is extinct, and it is only the reveller or *roué* who survives. In other words, passing from a protected clime into a region of exposure, it is more likely that character will be blighted than that the moral constitution, the religious principle, will be confirmed.

Still, this is a feature of our time, and we must face it, both as a test of our own loyalty to our Lord, and as a possible means of extending His kingdom. “Thou God seest me,” must be our motto in the crowd of the city as well as in the seclusion of the country; and if from the giddy godlessness of Paris, and the noisy Sabbath of Berlin, we find that we cannot bring back a mind as devout as we carried away, it would be far better to tarry at home and forfeit all the exhilaration and intellectual expansion which are to be derived from foreign travel: although it would be better, more manly, and more Christian, to accept the good and avoid the evil; nay, safer for ourselves to turn the tables, and try to extend the good and abridge the evil. Nor would it spoil the pleasure were there to the tourist superadded a little of the missionary, and by giving away a Testament or a tract, or by a little kind and friendly talk, were we endeavouring to propagate that truth which alone can fill with solid happiness the present life, and irradiate hereafter with the blessed hope.

The present time is *telegraphic*. Information flashes from land to land swifter than the light of day; and a friendly talk may be carried on across a gulf of a thousand miles; and, if they choose, all the world may know each morning what every one is doing. How it may be with generations following, we cannot tell; but with ourselves, in whose time the revolution has transpired, the tendency is to make us feverish and fidgetty, fond of change, and bent on the startling and stupendous. No one need complain of the decay of the classical, for if not Attic in our elegance, we are Athenian in our avidity for some new thing—new books, new battles, new games, new colours, new flowers; and rather than not have something new, we welcome any historical paradox, such as a vindication of Nero or our own queen-killing Harry; and *apropos* of an introduction to gorillas and other new relations, we assist at the apotheosis of Voltaire and Frederick the Great.

It may come right at last, when telegraphing is as common as other forms of talking; but meanwhile, the effect of such rapidity and running to and fro is a prodigious lust of novelty. Rather than have merely the right, the good, the beautiful, people want the wonderful, the terrible, the thrilling; and startling news, “sensation paragraphs,” lead on to sensation fictions—stories in which probability, nature, morality itself, is set aside in favour of the mere galvanic shock; sensation sports, in which the amusement of the spectators is enhanced by the peril of life and limb incurred by the poor performers; sensation music, sensation pictures, sensation sermons—yes, and sensation piety, too, in which a few weeks of excitement compensate for long intervals of collapse and carelessness; and sensation prophecies, in which the coming Armageddon is rehearsed, and spectators are accommodated with a comfortable view for so many shillings a-head; or, to relieve the fears of their fluttered auditors, the consummation of all things is again postponed for a year or two by the self-licensed dealers in the Divine decrees. One result of this mobile tremulously-excitable state of feeling is a rapid alternation between extremes; at one time half the literature and nearly all the taste of England ready to rush Romeward in the van of the Tractarian movement, and anon the same authorities jeering at Tractarianism, as if they had never felt its spell, and giving to Rationalism a still more hearty aid

than they lately lent to superstition ; at one time the entire community lashed into such fury by a delineation of the woes of the Virginian negro, as to be ready to go crusading for his release ; and anon so languid in his cause, as to listen to physiologists demonstrating that the normal and necessary position of the black man is subjection to the white. It needs a clear head or a calm spirit to maintain, amidst such fluctuations, a sound and righteous judgment—an attitude firm and fair.

Such vantage it is the prerogative of Christianity to supply. Lifting the believer to a region where the storms of passion and prejudice do not rise, it enables him to look down with composure on the tumults of the people, and in light radiated from that higher region, it enables him in patience to possess his soul, as he anticipates the future. On all whom these lines may reach we would urge, as a great public service, the cultivation of this calm and candid spirit. Try to keep aloof from mere political partisanship, and in those moments of excited feeling and temporary frenzy, when others are swept headlong by the current, do you still keep upon the bank, and try to look at the matter as it is likely to be seen in the light of eventual history. At present the waters roar and are troubled, and as they bound from bank to bræ, and as pines and house-tops come tumbling down the ochre torrent, you might fancy that a new and mighty river was added to the Niles and Nigers of the world. But, after all, it is only a waterspout which has burst among the mountains ; and when you return next week, except the bent and muddy weeds, and here and there along its course a drowned sheep or draggled shrub, there is no memorial of the hurly-burly ; and as you look at the meek little runnel which twists and twinkles far down in the rocky channel, you wonder whence that roaring monster came, and whither all 'tis gone. And so amidst the contests and controversies of the day, remember how casual is their source, how evanescent is their duration. The noise is frightful, but the earth will not be removed, nor will the mountains be carried into the midst of the sea. Where you stand the flood will never rise. God is your refuge. The Rock of Ages does not shake ; and as "from the holy place of the tabernacles of the Most High" you look on, you may await the event with calm tranquillity.

The present is a time of *high pressure and top speed*. There are many men who are mere machines ; their one function is to make money and count it and pass it on or pay it away. They have no time to think, no time to love, no time to pray. Even the Sabbath scarcely brings a pause ; but, like a man who has escaped from a burning house, the smell of fire haunts them on the open slopes and in the pastures green ; like a man who has landed from a stormy voyage, on whatever spot they set their foot, garden-walk or sanctuary floor, it still is lurching in the swell.

And so again it is a time which pre-eminently needs the Gospel, with all the inward calm it diffuses—with all the depth which it adds to the affections and feelings—with the Sabbath which it creates in the sprinkled conscience and pacified spirit—with that Saviour into whose holy, restful society it ushers.

The features we have selected are but a few, and among the more obvious. But, as we have already said, the ingredients in our nationality are at this moment very various ; consequently the complexion, the character, of our time is very composite. Looking at the very lowest class in our society, a philanthropist might grow alarmed for his species—a patriot might stand aghast at his country : "To what are we coming ? Such coarseness, such animalism—minds so contracted, tastes so low, passions so fiendish !" whilst within a stonecast of that sordid vice and seething misery—no ignorant nor unconcerned spectator—may have been led one of those saintly lives which leave the path to heaven more bright, and which make goodness itself more lovely. Then one whose lot has been cast among the usurers and extor-

tioners of the times might be ready to apply to this age all that the prophets have denounced against those who take in pledge the raiment of the needy, and who grind the faces of the poor; forgetful that on the other side the Most High has raised up some who fulfil a glorious stewardship, and who leave each day golden with their gifts, entire communities gladdened by their bounty. One whose lot is cast among hard thinkers is apt to fear that intellectualism is usurping the realm of feeling, both relative and religious; whilst another, weary with mere sentiment and soft emotion, longs for something more robust and manly, more definite and logical. We have all varieties; but still we think it will be conceded that we have what we have already specified—the restlessness, the running to and fro, the love of novelty, united to a swift and contagious susceptibility which into a modern decade condenses changes which would have more than sufficed for a former century—the rapid rate at which existence now burns itself away—the top pressure—the tremendous work which, in a little while, competition will extract from one man, and applause from another, and the golden passion from a third, and dire necessity from yet a fourth.

To a certain extent the Church and the Christian must accept the new conditions of society; for in some respects they are harmless, in some they are real improvements, and to some of them the Church has been much beholden. To modern missions what a mighty help is our speedy transit! If the Roman highways opened the world to the Apostles, the overland route and the ocean steamers make it still more accessible to the living evangelist; and the speedy journey effected, the still swifter tidings keep him constantly in sight—keep the Church and its messengers still close to one another. And although in some directions the tone of thought and feeling is ominous—although the wish for a new Bible or new Gospel is of itself a sufficient sign that the old one is not understood—there is no harm in desiring new illustrations of old truth, or new presentations of the familiar and faithful saying. The bread may be equally wholesome, though there may be a hundred different shapes of the loaf; and for placing it on the table some may prefer the pictured porcelain, and some the basket of silver, and some the wooden trencher of the olden time. And those of us who love the old landmarks best may well be grateful to the modern husbandry. A sermon with 107 divisions, and a fast-day with eight hours of devotional exercises, would be trying to the most devout adherent of the old *régime*; and for the modern time we claim it as a real improvement that it does not need eight hours to get it into a praying frame, and that it can open up a text without splintering it into a hundred pieces.

But whilst good sense will accept as improvements all that saves strength and time, piety will be jealous of all that weakens faith or lowers the tone of devotion. There is a “course of this world”—a tidal current essentially secular, made up of the notions, and maxims, and passions of worldly men, and into which, if any one fall, he is inevitably drifted away from revealed truth and a living Redeemer. That current runs at present with unusual strength and swiftness, and there are certain institutions of religion against which it impinges with especial force, and does all it can to sap and sweep them away. Against that flood ritualism and High Church assumptions are a mere rampart of sand. Nothing can turn that tide except God’s own Spirit, and nothing is sure to survive its onset except the everlasting verities.



CALVIN AND CALVINISM.

No. I.

ON the 27th May, 1564, died John Calvin. The sun was sinking below the Alpine peaks, its red gleam flashing over the eternal snow, when the immortal spirit which had tabernacled in the frail form of this man of God winged its flight upward to that rest which it had never known below. It may be fancy, yet the mind can hardly help lingering on this going down of the material sun at the moment when Calvin closed his eye on earth. A great light had gone out in the moral as well as the material world—a light not to be rekindled on the morrow. The sun is the great awakener of force. The heaven-sent beam, itself silent, calls into life a thousand loud activities, sending the husbandman to the furrow, filling the city street with noise, and bidding the hammer ring upon the anvil. The great mind—the intellectual, moral, or spiritual sun—stirs into genial activity ten thousand lesser minds, and over nations and hemispheres the energising influence spreads. The great mind is withdrawn, and it is night. Yes: we may have somewhat of that mind embodied in institutions or displayed in books; we may feel its influence for centuries working among us; but the peculiar, nameless, transcendent might of a living great man—a man prepared by God for tasks of greatness—is more than that of books or institutions; and its departure is the sign that one of these *days* of special and glorious illumination, with which God in His providence sometimes favours His Church, has ended. John Calvin was not inspired; but the gift to the Church of a mind fitted, as that of Calvin was, to apply what inspiration had already given to the benefit of men, cannot be classed among the ordinary bounties of Providence. It is special, exceptional; there is nothing like it; and it is only when we reflect on what was done for the Church, in his half-century of life, by such a man as Calvin, that we get a glimpse of the infinite significance of that prayer which the Saviour instructed His disciples to offer up for "*labourers* to the harvest." When *God's labourers* appear, the sheaves are gathered fast.

The recurrence of the tricentenary anniversary of Calvin's death seems to be a fit occasion for taking a brief but leisurely survey of his life and labours. We have come far in those three hundred years. Changes innumerable have taken place in the modes of our thought, in the extent of our knowledge, in the habits of our lives. Yet it is not too much to say that these years only afford the distance requisite to enable us to take the dimensions of Calvin. The mind's eye, like that of the body, is subject to perspective laws; it must be removed to a certain distance from its object; and the greater the object, the greater must be the distance. Every addition of intervening space, while dwarfing the small into invisibility, only affords a wider and better field of vision to contemplate the great. Broad leagues are spread before us; stretches of dusty highway; field, and forest, and ranges of lower hill; but yonder, serene in its elevation, high above all these, towers the solitary mountain. We can now see that the geography of the whole district depends upon it; that it determines the course of the rivers, and regulates the currents of the atmosphere and the direction of the clouds. We can now see that, except Luther, no one of the Reformers even approached in stature to Calvin. Great as the Puritans were, we can now perceive that they were small in comparison with him, less comprehensive in their intellectual sweep, less magnanimous, and calm, and broad, in their Christian sympathies. Looking at many Churches in many lands—in France, in Germany, in England, in Scotland, in Ireland, in America—we can see that, though the name of Calvin may be little heard of within their borders, though they may not have adopted the ecclesiastical forms preferred by Calvin, yet, in proportion to their Christian vitality

and Protestant zeal, is the firmness of their adherence to those grand principles of Reformation theology which are laid down in the Institutes of Calvin. Modern history would have been different if this man had not lived; and it is by no means a daring prediction that, when three other centuries have passed away, his influence on the world during their continuance will be found to have been greater even than it has been in those on which we now cast a retrospective glance.

When we mention Calvin, there immediately rises before us the image of that other Reformer, with whom he agreed so profoundly, with whom he differed so conspicuously, Martin Luther. It may frankly be allowed that a thrill of enthusiasm has ever been awakened, and will probably continue to be awakened, at the name of Luther, in Protestant bosoms, more ardent than that suggested by the recollection of Calvin. To use the words of the late Dr. MacCrie, "there is a splendour which surrounds the great German Reformer, partly arising from the intrinsic heroism of his character, and partly reflected from the interesting situation in which his long and doubtful struggle with the Court of Rome placed him in the eyes of Europe," which sets him apart from all others. Nor is it this splendour in itself which so much attracts us towards Luther; it is the veil of tenderness, of soft, brotherly humanity, through which it shines upon us—a veil which dims, yet beautifies, like dew on flowers. What a real, what a genuine greatness was that which could consort with simplicity so child-like, with humility so sincere, with affection so natural and spontaneous, as Luther's! May we not think of him as of a man made to be loved and revered by children and villagers in some German Auburn? His fireside, with his beloved Catherine seated near him, and "bibacious, voracious," ruddy-cheeked youngsters sporting at his knee—his flute-playing, which he was sure that the devil could not tolerate—his joyous outflow of table-talk about the golden corn, and the stars, and the mysterious balancings of the clouds—his fiery indignation against blasphemous trafficking in sacred things—his dauntless valour, confronting men and devils, kings and popes, as it were in the very glare of the flames which had consumed Huss, with his foot on the eternal truth of God—all this is an unwritten poetry, which dwells in the hearts of Protestants, and endears to them the great German father of the Reformation. But it was as a man rather than as a thinker, an organiser, a discernor of the relations by which the parts of great moral and intellectual systems are bound together, that Luther was remarkable. He represents for us that first phase of the Reformation, in which Teutonic simplicity, veracity, love of justice, reverence for God's laws, rose up, in the terrible wrath of patience and gentleness stung beyond endurance, against Latin guile and Romish hypocrisy, against atheism in the scarlet robe and crowned with the tiara, against superstition, brooding like pestilential haze over the minds of the people. He was the burning mountain discharging showers of red-hot missiles on the Papacy, and pouring forth streams of molten metal, very precious, but not yet run into a mould, on the surrounding country. In Calvin the impetuous heat of the first outburst of the Reformation had not indeed cooled, but had become calm in its intensity; he led off into moulds of symmetry and durability the doctrinal truth which poured from the theological crater of the Reformation. He was the natural successor of Luther, giving articulation and distinctness to Luther's more confused utterances, and supplementing the work of the German Reformer. In him we meet not with those home-bred fascinations which charm us in Luther. The smiles of woman, the prattle of children, the voice of music, did not enliven his hearth. We shall prove, indeed, in the sequel, that he was not without tender wellings of affection, that he was a true and sympathising friend, that he was touched by the sorrows of those he loved, and could write away to distant Scotland to comfort Knox for the loss of his wife. But the character of

steadfast and rational a ground of confidence as inflexible reliance by faith on the Lord Jesus Christ. Luther and Calvin did not find rest to their souls in seeing visions and dreaming dreams, in fancied apparitions and revelations made in trance. The Lord was their refuge. But his peace, such as it was, was the soul's life of Ignatius Loyola; and in these days, when there is so much of routine and mechanism in the missionary and other operations of Churches, it is well to remember that the tremendous impulse given to Popery in the sixteenth century by Loyola and his followers was due to the terrible earnestness with which, taking their lives in their hands, despising every earthly ambition, toiling, panting, agonising at their work, they addressed themselves to their mighty labour.

It was against this newly-awakened Romanism, against the Jesuits and the Inquisition, against Pontiffs who fared as anchorites, walked barefoot in processions, wore hair shirts, and spent hours in wrestling prayer, that Calvin rose up. His faith more strong, because more calm, than Loyola's, he met the impetuous tide of returning Romanism with the simple proclamation of God's immutable truth. "Thus saith the Lord!" Confronted by the dazzling and paralysing ray of this purer light, the hosts of Jesuitism and of the Inquisition fell back. "Calvinism saved Europe:" the words are not ours, but those of the *Westminster Review*, the most powerful organ of contemporary scepticism. It saved Europe by the simplicity, the comprehensiveness, the completeness of its truth. It no longer contented itself with mere protesting and destroying; it commenced a work of construction; it reared the Church, broad-based upon the Word of God, and set it in opposition to the Papacy. "The Reformed Church," says a writer on this subject, "became constructive, ceasing to be only a force of destruction. Instead of seeming the rebel child of the Papacy, she beamed forth, serene and terrible, the daughter of God new born. If no powers had been granted her by the decrees of Popes, she claimed a charter direct from Heaven, she pointed to rights sealed to her by the hand of God. If her faith was not based upon the decisions of councils and the opinions of Fathers, it was written for her in the Word of God. Thence she could take her doctrine, her ritual, her discipline, and taking them thence, she could attach to them an authority higher than any authority on earth."

If, apart from its express opposition to Rome, we ask what the Calvinism of the sixteenth century, strictly speaking, was, it might be compendiously answered that it was an inculcation of the duty of absolute, consenting, satisfied submission to the will of God, as revealed in the Bible. Against the will of God there was to be no rebellion; from the Word of God there was to be no appeal. The application and practical result of this grand principle of Calvinism may be intelligently conceived by tracing it into one or two details.

Socially, this principle could not be without effect. It placed the individual soul, so to speak, in the very presence of God. It removed every obstruction which might stand in the way of direct responsibility between the creature and the Creator. By viewing man from a point above the earthly horizon, it conveyed a strangely powerful idea of human equality and brotherhood. Compared with infinitude, the greatest measurable dimension seems levelled with the smallest. The loftiest pinnacle of the Himalayas is not *nearer* the limit of boundless space than the mole-hill at its base. The highest-mounted human mind is no nearer infinite intelligence than the mind of a child; the height of a throne does not bring its occupant nearer the glory of the Creator than the stone on which the beggar rests his weary limbs. It is undeniable that this Calvinistic habit of contemplating the human soul only in its relation to God had a tendency, wherever it came, to give peoples a sense of their power and dignity, and to shake principalities and principedoms not founded on

munication, which Milton calls the "most mild, though withal dreadful and inviolable prerogative of Christ's diadem," was, on scriptural warrant, and for just cause, to be put in force by the Church. It was chiefly in the moral severity and austere discipline of Calvinism that suggestion was found for the epithet, "Puritan."

We intend to follow up the general view presented in the preceding article with a few biographical and critical papers on Calvin and Calvinism.

FAULT-FINDERS AND HERESY-HUNTERS.

IN the Sermon on the Mount we read, "Judge not, that ye be not judged"—a precept the precise force of which must be sought, not in the dictionary, but in the context and the cognate Scriptures. We cannot be so unreasonable as to understand it as prohibiting every exercise of the judicial faculty. That faculty is the most precious power which God has given; and persons as well as general propositions come within the range of its rightful exercise. We are bound to try the spirits, and distinguish the things that differ; and to judge, righteous judgment, to pronounce fairly, considerately, truly, on the complicated questions, and the no less composite individuals who pass daily in review, is the difficult task of every man who seeks to serve his generation, or who has a place to fill in society.

Nor does it settle the point if, instead of "judge," we say, "Condemn not: do not pronounce an adverse decision." For if we are to judge at all, we must sometimes judge unfavourably. We must sometimes come to the conclusion, in our own minds, that the doctrine is unsound, or that the statement is false, or that the man is dishonest, selfish, profligate, cruel. And if the opinion is unfavourable, there are circumstances in which we are bound to express it. Sometimes we are bound to express it to the individual himself. We have to remonstrate with him on his wickedness or folly, or mayhap must rebuke him sharply, in the hope of rousing his conscience and revealing to him, by a sudden flash of reflected light, the concern or horror with which others view him. And this adverse opinion it is sometimes our duty to convey to third parties. If you found your correspondent engaging as confidential clerk a convicted forger—if you found your commander employing as guide a spy whom you knew to be in communication with the enemy—it would be your duty to reveal the truth: it would be a cruel tenderness, a ridiculous and wrong-headed charity, which spared the feelings of the evildoer and sacrificed the life or fortunes of your friend. And there are times when the exposure of religious error is a sacred duty. It is a spurious catholicity which tolerates the wolf if he only put on the sheep's clothing, and far from denouncing as a bigot or an accuser of the brethren, we should thank as a public benefactor the honest and skilful analyser who calls attention to the trash or the poison with which the food of the people is adulterated.

When we read what follows about the mote in the brother's eye, and the beam in the eye of the beholder, we get a better idea of what is intended than any lexicon can convey. It is a warning against a cavilling, censorious, fault-finding spirit; and the Saviour's exhortation is contravened by those who have pleasure in detecting the faults and proclaiming the infirmities of others. It is a warning against a sour and malignant spirit, and is contravened by those who are always on the scent for heresy, and who, to excuse their own bad soldiery, are always hinting about Achans in the camp. It is a warning against that cunning form of self-righteousness which withdraws the man's attention from his own faults, and which tries to take off the attention of other people also, by crying, "Behold, the mote!" which fancies that severity on others is the same as personal soundness in the faith, and which hopes to convince others that itself is "without sin," by being always ready to cast the first stone at offenders.

There is indeed such a thing as heresy, just as in the plant kingdom there is such a thing as mould, and blight, and dry-rot, and all the varieties of fungous vegetation. And just as in a botanical museum they show you either dried specimens or admirable models of every boletus and agaric, of every tiny mucor and every mighty mushroom, so on the pages of Mosheim and Neander you may see, neatly preserved and accurately named, all those curious morbid outgrowths from the Christian faith which we call heresy, beginning with Gnosticism, and coming down to the vagaries of Ludovic Muggleton and Edward Irving. They are a curious collection, and a sad one—sad, when you think that error is so often an important truth exaggerated, or not unfrequently a dogma which was once sound, now that it is dead, decomposed and absorbed into this unsightly transformation. A large collection, but by no means lovely; and we own small sympathy with those whose taste and talent run in this dull direction—who, like the sharp-scented swine employed in some countries to search for subterranean truffles, have noses keen for hidden heresy; who in every new book are sniffing out some departure from the faith; and who seek no greater renown than to add to the *Mycologia Biblica* some new form of error—defined, described, and classified, with its “habitat” and the name of the first discoverer.

There must needs be heresies, and so far a good service is rendered when they are detected and described; but a better service is rendered by him who, aware of their origin, tries to prevent that death and decay in the midst of which they spring up so plentifully. And it is a striking fact and instructive—it is the mote and the beam all over again—that the worst form of heresy is often found in the heresy-hunter. Of all errors, the worst is an evil life: of all schisms, the sorest is separation from the source of all goodness: of all heresies, the most disastrous is that self-indulgent, sinful life inside of a faultless creed which leads men to dissociate sound words and holy living, and which makes orthodoxy itself appear like an enemy—a traitor—to the Cross of Christ. “Judge not.” Duty must not be evaded. As a witness-bearer, you may be called on to tell the truth; as a juror, you may need to decide on the guilt or innocence, or the amount of blameworthiness in one of your brethren. And when occasion requires, you will not refuse, but will contend earnestly for the faith once delivered to the saints. But if yours be the right spirit, you will grieve when such occasions arise. You will be sorry when, even for a moment, moral worth is dissociated from religious soundness; and whilst, as regards the weightier matters, you will love error none the more for coming as an angel of light, you will be thankful to recognise essential and vital unity even where, as regards the minor matters, there is a radical and irreconcilable diversity.

Judge not. Be not a Dominic—a heresy-hunter—ready to brand as false and mischievous the opinions of others, except on ample evidence, and in order to subserve some good and righteous purpose.

And be not a detractor—a calumniator of the absent, a disparager of excellence, a severe and systematic fault-finder.

A friend who long resided in a tropical island once told us that the balance of life had been there curiously upset; there were districts where scarcely a woodland note could be heard, where scarcely a feather could be seen; and the reason was, the rodent quadrupeds had multiplied so fast as at last to gain the upper hand. Devouring the eggs and the nestlings, and sometimes the full-grown trogons and warblers, the rats had got the better of the birds, and had banished both music and bright plumage from that region of the world.

So there is a lively kind of talk and a popular kind of literature which at the present day are working towards a similar result. Criticism we cannot call

it, for true criticism is kind as well as honest, and it loves to be generous, although it is often constrained to be severe. But the rodents whom we speak of can do nothing but nibble and gnaw. From your cherished Milton, for the sake of the bookbinder's paste, they bite off the lordly morocco, and from your waxen medallion they eat off the eyes and the nose. Destroying even the relics which you cherished for the sake of some one now departed—marking every object with their teeth, and defiling the residue with their feet—they do their utmost to leave the world without a hero, and the Church without a saint; and it will be no fault of theirs if, despite their efforts to prove mankind a set of mean and miserable mummets, there should remain such a thing as true faith in the sanctuary, true love in the domestic circle.

Akin to this disparaging or destructive literature is a kind of talk which we too often hear: what is called "pulling people to pieces"—most usually absent people—bringing forward their defects, dwelling on their infirmities, and ascribing to inferior motives their creditable actions.

In some respects we believe that there is less social malevolence in the present day than there has been in some former periods of our history. Political rancour has softened down, and the conflicts of scholars are at least in language more courteous than in the days of Von Hutten and Scaliger, and even ecclesiastics do not now knock one another down, as the combatants did in the famous councils of Nicea and Constantinople. And in large cities there may be less tendency to that minute observation of our neighbours which is the fruitful source of gossip and tattle in vicinities thinly peopled. But still we are continually tempted to judge unrighteous judgment, and without habitual vigilance we shall find ourselves condemning the unheard or the absent, and by rash and ungenerous pronouncements on conduct and motive, lessening the world's small stock of worthies, by nibbling the heel or undermining the ground of those who have added too many cubits to their statures.

As a means of repressing this unkind and ungenerous tendency, it is well to remember—"Judge not, that ye be not judged." Even our neighbours will be apt to deal with us as we have dealt with others. But there is something still deeper. The disparager of others is a self-destroyer. God has so arranged it. In trying to lower another's reputation he, perhaps, so far succeeds, but in doing it he degrades himself. The evil-speaker is usually regarded as an evil-doer; and just as the man who cannot love is unlovely, just as the man who is incapable of reverence is himself contemptible, so, meting out to him with his own measure, the usual verdict on the calumniator is that he lacks those virtues which he denies to others. And, in so thinking, people are not far wrong. Whatever may be found in a fossil world, there are no gigantic rodents now-a-days. Lemur, jerboa, mouse, rats of all varieties—with the musk or without it—they run pretty much of a size; all of them small—none of them capable of growing large and lion-like—living in holes, and for the most part working their havoc in the dark—none of them popular, none of them respectable—apt to get into traps, and finding small pity when taken.

So that even before that great day comes when for every idle word men must give an account, falsehood and unfairness are punished. The calumniator blasts his own being. Instead of thinking on the things which are honest, lovely, and of good report, he thinks on the things which are mean, shabby, and disreputable, and, grub-like, grows of the same substance and complexion with the fare he feeds upon.

From this tendency to evil-speaking there are few more effectual preservatives than a mind well furnished. When people who have no rational or elevated pursuit come together, they are very apt to fall into personalities, and personalities which

What is the object of so many outrageous philippics? The Jesuits and their followers are especially desirous of provoking a war between France and Great Britain. They imagine that Napoleon III. might, by entering into an alliance with Austria, Spain, and other Romish States upon the Continent, get a footing upon English territory, and dictate laws in London; and then what a triumph for the Papacy! what a fall for Protestantism!

This is a foolish and hateful dream. Frenchmen who have any good sense, any knowledge of the real state of things, know that a war with England would be the most terrible of calamities for this country. Upon this question, our statesmen, our financiers, our mercantile men, and our liberal politicians are all agreed. They ask, with a decision and an energy not to be mistaken, for the maintenance of peace with England, and it is to be hoped that Napoleon III. will have the prudence to listen to their good advice.

The invectives of the clerical party produce, however, a certain excited state of feeling against Great Britain, and they deserve notice in this point of view. There exists, among the lower and ignorant classes of our people, a sort of jealousy, and even hereditary antipathy, to the British nation. The bigots take care to re-ignite these bad passions. The soldiers and sailors would be rejoiced, in the outset, at least, by an armed struggle against the country they call *perfidie Albion*.

It is for the reasonable and enlightened men of both nations to do all in their power to maintain peaceful relations with one another. The cordial union of England and France is the palladium of civilization; a rupture between them would be the signal for universal ruin.

HOW THE POPE ACCEPTS THE PLAN OF A GENERAL CONGRESS.

I have already, in this letter, pronounced the word *Congress*. I return to it, because it is the principal affair of the present moment, and it is especially worthy of note to see the manner in which Pius IX. and his followers have considered and resolved this new problem.

It appears that the proposition of Napoleon III. was received at Rome, in the first instance, with feelings of decided repugnance, the reasons for which were indicated in my previous letter. The partisans of the Papal cause were not ignorant that they would be in a minority in this assembly of crowned heads. Moreover, they were irritated at the

prospect of the Congress meeting at Paris, and not at Rome. They saw in this an affront to the city of the Vatican. But the Roman Court, it seems, has since reflected further upon the subject, and Pius IX. has replied definitively by an affirmative response to the letter of Napoleon III. Perhaps the direct refusal of England induced him to express his approval of the project. As he well knew that the Congress had become impossible, there was no danger in performing this act of courtesy to the French Emperor.

Be that as it may, the *conditions* which would enable the Pope to share in the deliberations of the Congress, as they are put forth by the Ultramontane journals, are characteristic and amusing.

1. Pius IX. would undoubtedly have the *presidency* of the assembly, because he is the vicar of Jesus Christ, the supreme representative of law, order, and justice! So Queen Victoria, the Czar Alexander II., and King William I., would humbly bow down before the Bishop of Rome, and recognise his divine and human supremacy. This is a little exorbitant, but it is not all.

2. Pius IX. should have a *veto* upon the deliberations of the Congress: that is to say, that he should be able to reverse the decisions of the minority, when opposed to them! It would be sufficient for him to have one or two votes on his side—that of Queen Isabella of Spain, for instance, who would never fail him—and he might thus control the wishes of all the other princes. This right of veto belonged to the Popes in the middle ages; therefore, in the present day, it must still be regarded as theirs! Is not this argument of the Ultramontane party utterly ridiculous?

3. In the letter which he himself addresses to the Emperor, Pius IX. says that he will assert in the Congress the *pre-eminence* of the [Roman] Catholic religion, because it is the *only true* one. Here, again, is a comical idea! The Roman Pontiff, in the face of the Protestant princes of entire Europe, would attack the Reformation as a practical error and an act of rebellion, and would lay claim, on behalf of the communion of which he is the head, to exclusive privileges, even civil and religious! The monarchs of England, Prussia, Sweden, &c., would apparently consent to sanction this humiliating inferiority!

4. Finally, Pius IX. announces that he would demand the restoration of the Romagna and other provinces of the Pontifical States, which are now in the hands of the King of Italy. Picture to yourself what would take place in the assembly in question

exception, are compelled by law to send their children to the district school for a certain number of years; and if they fail to fulfil this duty, they are liable to be prosecuted. The fundamental principle of this legislation is that the State, or the public society, has a right to ordain that children should be rendered capable, by the culture of their intellectual faculties, of becoming good citizens. In other words, in the same way as parents are compelled, under the liability of suffering certain legal penalties, to give their children nourishment for the body, they ought also to procure for them food for the mind.

This system certainly gives rise to some serious objections. Even those who have at heart the education of the humbler classes, may perhaps see that in such matters all legal constraint is liable to abuse. But into that question I do not enter. I shall only say that the Romish clergy offer violent opposition to the principle of compulsory education, and accuse the liberals of being tyrants. They claim *liberty* for heads of families, and pretend to be the best guardians of it.

Upon this point I may make a brief remark. In Spain, quite recently, in Italy and other Romish countries, there prevails *compulsory* baptism, *compulsory* communion, the *compulsory* practice of Popish worship. The judge pronounces penalties upon those who do not obey these laws. Nevertheless, the priests feel no scruples in violating the *liberty* of the parents. Why, then, do they change their tone when the question has reference to popular education? There are two reasons for this difference. First, they fear that the people would become well instructed; and next, they attribute to the [Romish] Church, as being the infallible interpreter of the will of God, a sovereign authority which they do not accord to the State.

Another fact which has been made quite evident by this controversy is, that the *numerical proportion of ecclesiastical schoolmasters punished for crimes and delinquencies is greater than that of lay schoolmasters*. The Ultramontanes themselves have been compelled to accept this fact, inasmuch as it is supported by authentic documents. What a strange spectacle! The *Brethren of the Christian Doctrine* and other teachers in schools belonging to the monastic orders have been the subjects of more judicial sentences than those school teachers who belong to the laity. This proves that compulsory celibacy and the ascetic rules in general of Popery easily lead to the commission

of acts of gross immorality. The Jesuitical papers acknowledge that the heads of the monastic orders have to reproach themselves with being *too indulgent* in the choice of their schoolmasters. But there is here something more to be admitted—namely, that the bad regulations of the Romish Church, instead of making the men better, tend really to render them more depraved.

ABDUCTION OF A YOUNG PROTESTANT GIRL AT LYONS.

It appears that the affair of the infant Mortara finds imitators in this country, and that certain of the clergy regard it as a pious duty to steal away the children of Protestants. But what is authorised at Rome does not enjoy the same immunity among us, and the French Government is not at all disposed to tolerate such proceedings. Here is an event which has lately happened at Lyons.

A young girl, aged thirteen, brought up in the Protestant communion, suddenly disappeared from the paternal residence. What had become of her? The parents were not long left in doubt. They learned that this poor child had come under the circumventing influence and ascendancy of certain bigoted persons, and they immediately concluded that she had yielded to treacherous advice. But in what place was she shut up? The city of Lyons is very extensive; it contains numerous convents; and it was not easy for the parents to discover the new domicile of their lost daughter.

The father informed one of the pastors of his domestic trial, and he suggested that immediate application should be made to the police. To the honour of these public functionaries be it said, that the police agents exerted, on this occasion, much good will and activity. Inquiries were set on foot, and speedily various indications were obtained of the Popish convent in which the fugitive was hidden.

A commissary of police, accompanied by the parents and one of their friends, then entered the suspected house "in the name of the law." They called the Abbé Ch * * *, director of the establishment, and asked him, "Have you not had here, for more than ten days, a young girl, of such an age, and such an appearance, who has quitted the house of her parents?" To this question the abbé replied, that the last young girl admitted into the convent had arrived three or four days ago, and that he really knew nothing about the matter of which they were making inquiry.

A reply so ambiguous as this could not be satisfactory to the commissary of police. He declares that the young girl *must be* in the establishment, and orders that every person it contains shall be brought before him. The abbé dare not oppose this command of the public officer. The girls present themselves, one after another, before the commissary of police. At last, she whom the father and mother are seeking with so much anguish is found; she was already attired in the conventual dress, after having been re-baptized, according to the Popish ritual. "Why have you kept this child for twelve days without taking any steps to discover her family?" asked the Government functionary. The Abbé Ch * * * did not open his mouth, and the young girl was restored to her parents.

This is not enough. The abbé in question ought to be indicted in a court of justice and severely punished. But the father has a dread of exciting the hatred of the clergy. The priests will only learn by this example that it is their duty to respect the rights of the Protestants.

THE SYNODAL QUESTION IN THE REFORMED CHURCHES.

The *synodal question* is that which at the present time forms the most serious subject of discussion and agitation among the French Protestants. The Evangelical members of our Churches are urgently calling for the re-establishment of our Presbyterian institutions, and the convocation

of a general synod. They see, in that course, the most efficacious means of maintaining and strengthening our religious community, of restoring the great principles of our discipline, of introducing more regular order in the proceedings of the consistories and the pastors, and of preserving that which is essential in the doctrines of the Gospel and in the profession of the faith of our fathers. But those who pretend to be the true friends of liberty, the advocates of rationalist or negative opinions, display more and more openly their opposition to this restoration of the synodal system. Why? Because they claim a right to enjoy *absolute independence* as to what they believe and teach. It is to be hoped that this resistance will be overcome. Already forty-five consistories have requested of the civil power the early convocation of a synod, and others will follow their example.

MR. RICHARD WEAVER IN PARIS.

I must not conclude my letter without saying a word upon the impressions produced in Paris by the presence and preaching of Mr *Richard Weaver*, the English operative. The effect has been excellent, even upon French auditors, accustomed to a more elegant style of oratory. This popular preacher exhibits a depth of feeling, a tone of conviction, and an abundance of picturesque imagery, by which persons of high station, also, have been moved and edified; and his visit to Paris will leave behind it most hallowed recollections.

X. X. X.

ITALY.

Florence, December 14, 1863.

ITALY STRUGGLING IN THE LIGHT.

A monthly volume would now, thank God, be more possible than a monthly letter, so abundant are the interesting notices of evangelistic work which reach us from every quarter. It is difficult to know where to begin, or how to compress our materials into small space, so as to convey a just idea of the marvellous work of God presently going forward in Italy. My duty is to lay before your readers facts, obtained from original sources, so as to avoid deception or exaggeration. Would that Christians everywhere would lay to heart their solemn responsibility in connection with this opening for spreading the Gospel in the lands of the Pope. No mission field has yielded such fruit in so short a time. Nowhere has money been laid out to better purpose, or faithful toil been so richly re-

warded. Oh that Great Britain would seize this opportunity, and that all her Christian men and women, and all her Evangelical societies and Churches, each in their own way, would show a noble and immediate generosity! Italy, from one end to the other, is not only open to the Gospel, but is craving the truth at our hands. There should be no stint or parsimony at such a crisis. Here is a country, barred so long against the entrance of the Bible, now presenting its fields white unto harvest. To put it in a few words, there is no parallel to be found for the present shaking of opinions going on all around us except in the ferment of mind which preceded and accompanied our own Reformation. England has done much for Italy, but nothing to what she is capable of doing, nothing to what is required at her hands in this national Italian struggle between darkness and light.

EVANGELIZATION IN MILAN.

Let us start our survey with Lombardy, where the greatest excitement on religious questions prevails, and where it is by many expected that the earliest and most decisive action will be taken, should God in His gracious Providence give success to the Reformation spirit as it now takes root and extends in Italy.

In the town of Milan alone there are already 1,000 Church members, men and women, whose names are on the registers of the various congregations, and partake of the ordinance of the Supper. About 700 belong to the Free Church, and 300 to the Waldensian and Wesleyan missions. This is but a small portion, of course, of those who hear the Gospel preached, or are perusing the Scriptures in private. Even of this number it would be wrong to suppose that all of them were genuine converts, although the most noticeable characteristic of the revival is the love of the Word of God. Generally speaking, all the artisans and townspeople connected with the different centres of evangelization carry the Testament about with them in their pockets, and occupy their spare hours and leisure moments in reading it. The form of their meetings also exemplifies this trait, for except at the meeting for public worship, the audience reads verse about, the minister making remarks as they proceed, and the people asking questions. These meetings for edification are held every evening, so that many of these Christians have acquired a very creditable power of quoting Scripture, especially on controversial subjects.

The utmost liberty of conscience is enjoyed by these northern Evangelicals. Only in one case, and that recently, has a disturbance occurred. An evangelist opened a place of meeting specially for the spiritual good of soldiers, to whom he might be seen speaking during the day in the street and in the Piazza, inciting them secretly to attend his service. This excited the suspicion of some officers of the regiment, who placed two sentinels at the door of the *locale*, arrested the evangelist, without reason given, and kept him for two hours in the guard-house. I am happy to say the Questor at once liberated the man, when the report of the proceeding reached him, and that the Milanese journals advocated the evangelist's cause, and one and all of them took the officers severely to task for entering a private house and seizing a free citizen, without the intervention of the civil authorities.

DON AMBROGIO: HIS IMPRISONMENT AND HIS POPULARITY.

The eccentric but earnest priest Don Ambrogio, of whose troubles in Turin I wrote last month, has been creating a sensation in Milan for some weeks, and is now crusading in Alessandria. From the steps of the cathedral, and other places of public resort, for days together, this extraordinary man has been haranguing crowds of 2,000 people, until an unfortunate allusion of a political nature to some cannon booming outside the town led to his being thrust for three days into a dungeon's cell, and thereafter for seven days in the better quarters of a common prison, whereupon he was liberated, there being no charge against him. His constant appeal to the powers that be is, "Either make a law which will touch me, or let me alone;" and he is right, and has the populace at his back. I should not have mentioned the strange career of this man, were it not that we are aware of deep and lasting impressions being lodged by his fiery declamations in the minds of hearers, who had before been merely nominal Christians. The fervour with which he urges the reading of the Scriptures, and the power with which he lays bare the errors of the Romish system, enlist the loudest demonstrations of sympathy. Prejudice is disarmed by his wearing the priestly robe, while the disinterestedness and fearlessness of his behaviour (so uncommon in Italy) have gained him immense popularity. A dozen such men, bearing about with them the marks of the prisoner, defying imprisonment and opposition of every kind, and exercising in the open air a roaming evangelization, would soon stir the ignorant masses from their lethargy.

EDUCATION IN MILAN.

The educational movement in Milan makes vast progress. The Evangelicals are rather behind in this department, having only three free schools, with 150 children in attendance; an evening school, with fifty adults; and the female boarding school for the middle and upper classes, for the purpose of training suitable teachers, established by the Wesleyans. Of this last I ought to say, in passing, that it affords an excellent opportunity to parents who wish a Continental education for their children, the religious instruction being carefully attended to, and the fees only 24*l.* per annum.

But I refer to the ordinary schools of the town and neighbourhood. Once a week there is a meeting of about 100 professors

service, and rung the church bells long and violently, but not a man in the crowd moved from his place, and the church was afterwards ascertained to have been empty. The soldiers stationed there formed guard to protect the preacher, and many hands sought a shake of his, and with tearful eyes expressed their gratitude, when the service was over.

At Cremona the same popularity attends the herald of the cross. An immense hall, capable of holding 1,000 persons, was literally packed to the door at the second preaching. An onlooker was very much impressed with the perfect order maintained by the crowd, who behaved as if they felt it was the worship of God in which they were engaged. More than seventy persons came forward who were desirous of regular religious instruction.

In Ferrara again, the city of the Duchess Renée and John Calvin, where I was gratified to be able to notify last year the presence of some ten or twelve Evangelicals, there is now a regular audience of 300, waiting on the ministry of an evangelist of the Free Italian Church.

COMO : A REMARKABLE INCIDENT.

At Como, the young Waldensian evangelist has the place of meeting, holding 120, crowded to the door, and many anxious listeners outside who cannot gain admittance. At least the one-half of these are young men about eighteen or twenty years of age. At first, not a woman made her appearance. The females, indeed, were so violently opposed to the cause, that as a last resource they presented themselves, to the number of 500, at the door of the chief magistrate, to demand the instant banishment from the town of the Gospel party. Fortunately, the head of the municipality was absent at the time this formidable deputation waited upon him, so that the *employés* tried to reason their besiegers into a better state of mind, by showing that their request was contrary to the law. This rebuff gave rise to a circumstance well-nigh unique in the history of missions, for these women, seeing the fruitlessness of their effort, communed among themselves, and resolved on hearing with their own ears what really was being spoken to their husbands and sons, if the evangelist would consent to address a meeting almost entirely composed of females. Most gladly did he acquiesce in the request; and not a few of his hearers, when the Saviour was set forth in all His willingness and ability to save sinners, apart from the inventions of man or the rites of the Church, were pricked in their hearts, and mourned over their

blindness, and besought with tears that they should be further instructed in the faith of the only Redeemer.

These are but a few instances out of many which might be cited to prove that a spirit of earnest inquiry is abroad in Lombardy. There is no hindrance to the work of evangelization, and the benediction of heaven seems to rest on the movement. The great lamentation is, that there are so few labourers to enter into the vineyard. May God speedily increase their number, for the people are as sheep without a shepherd.

RELIGIOUS LIBERTY — ALLEGED IMPORTANT PROJECT BY GARIBALDI.

The sympathy of the masses is rapidly veering round in favour of religious liberty. Only the other day, at Treviglio, a priest, a Government official, and a number of boys, got up a huge bonfire of Diodati Bibles in the public square of the town. The people were enraged, and the newspaper of the place, though edited by a priest, spoke out in earnest condemnation of the iniquitous deed. Thereupon, the Bishop sent an eloquent preacher to defend from the pulpit this wanton act, and to violently attack the newspaper. The storm was only allayed by reference to the Government in Turin, who at once dismissed the official, and had the stranger preacher withdrawn. It is scarcely to be wondered at that the priestly editor of the newspaper has unfrocked himself of his own accord, and purposes to wait the advent of better times to his unhappy country.

As another illustration of what I mentioned last month, the increased liberty granted even in Venetia, still under Austrian rule, I may say that, upon the representation of the Swiss Protestant pastors of Venice and Trieste, the Government at once sequestered the whole edition of a violent book which had been printed against Protestantism. I am given to understand, on good authority, that the Italian Government, so tormented by the perversity of the Pope, looks with a very kindly eye on the whole Evangelical movement, wishes it still greater success, and will put no obstacles in the way of its progress. A still more startling rumour is afloat, which has been communicated by those who are in the confidence of the great Italian patriot, to the effect that Garibaldi is prepared to act in the spring, if not in a military, then in a religious movement. Should there be no effort to liberate either Rome or Venice, we are assured that the hero of Caprera purposes to visit all the townships of Italy, with-

powerfully aided in the founding of schools and asylums for the children of both sexes of the poor fishermen on the Mergellina, who crowd to these institutions, where they obtain food and Christian training.

"Don't suppose the Roman clique stand by with folded arms. On the contrary, they are raising a diabolic noise. To hear them, you would suppose the world was at an end, and the day of universal judgment at hand, and all of us the prey of Satan, unless the heretics are violently rooted out, even to the seventh generation. Fools that they are! As if the prison and the stake were not things long gone by, and gone for ever.

"The other party that is making way, and opening a terrible breach in the citadel of Rome, is under the leadership of Signor Albarella d'Afflitto, who not only teaches the poor artisans to read and write, but holds conferences on religious subjects. I can assure you that his preachings are creating a great stir, and that the proselyting work is advancing with a steady, accelerated motion, as philosophers would say."

INCREASE OF ANTI-PAPAL FEELING—PROJECTED LEGISLATION.

The Liberal and anti-Papal feeling is waxing stronger every day in Italy. A few more municipalities have withheld the customary money to the priest-preachers of their district, because they will not pray for the King and young Italy. The Government Delegate of Arezzo has prohibited a baker there from any longer putting the likeness of Pio Nono on his panforte, a Christmas cake in great repute in Tuscany. A man in Leghorn, who lately wrote a very sanguinary acrostic on the name Valdesi, and entitled it "Death to the Waldenses," to which a very pretty acrostic reply was published, breathing the forgiving love of the Gospel, has been brought to trial for his illiberal writing, and he is so certain of getting at least six months' imprisonment, and thus losing his situation in the dockyard, that he has been running about among the Evangelicals, and pleading with Mr. Ribet and his parishioners to appeal to the King to pardon him, when the sentence of the Court has been pronounced. A lay Jesuit, Signor Lotti, has been unearthed in Florence and dismissed. He held a high place in the Royal house, being Great-Almoner of the King in Tuscany. In an evil hour he replied to some able articles against the Jesuits in our leading newspaper, and frankly admitted that he rejoiced in being a member of the St. Vincent de Paul

Society. The excitement and indignation of the public, when the disclosure was made, knew no bounds. The municipality of Naples have taken occasion of an insult offered to a shrine in the Toledo, the leading thoroughfare, to order that all images and *tabernacoli* (small open chapels) should be immediately removed from the streets of the town, and placed in the various churches, where they will be better looked after. Only those who have been in Rome and Naples, and have seen the multitudes of crosses, statues of saints, Madonnas, and shrines, in the open streets, can appreciate the sweeping nature of this change for the better.

The bill is now before Parliament for the legalisation of civil marriages, and is expected soon to become law, being introduced by the "Keeper of the Great Seal," and supported by the Government and its large and liberal majority in the House. This will be an immense gain to the country, and greatly weaken the influence of Rome, which has wielded this spiritual weapon unscrupulously for its own advantage. In the case of Englishwomen married to Italians, it has often been exceedingly painful to see that, however liberal the husband might be, no dispensation could be obtained, and that not until the fearful oath of abjuration of Protestantism had been taken, could the marriage be legally celebrated by the humblest priest. Oddly enough, some slight relief has been, for three years past, obtained at Perugia, the *Green of Italy*. The Marquis Pepoli, the first governor in the King's name of this portion of the old States of the Church, acting on his own authority, sent out a decree legalising civil marriages. The decree has not been withdrawn by his successor nor revoked by Parliament, so that not a few runaway couples have resorted to Perugia.

NEAPOLITAN EDUCATION.

Dislike to the priests has happily driven both the authorities and people in the direction of improved education, with regard to which another statistic will be welcome. In 1861 there were in the Neapolitan provinces 1,746 boys' schools, 835 girls' schools, with 1,735 masters and 835 mistresses, and 34,198 boys and 29,160 girls in attendance. Now there are 2,367 boys' schools, 1,364 girls' schools, with 2,488 masters and 1,479 mistresses, and 77,864 boys and 52,153 girls in attendance. In the same period the evening schools have increased from 48, with 1,002 scholars, to 677, with 14,341 scholars, and the 5 infantine asylums of two years ago,

and 3,000 bishops. More than 80 emperors, empresses, kings, and queens have joined this body, which has also the honour of having given 3,000 saints to the Romish calendar, of whom 1,700 were martyrs.

Again, the building of St. Peter's, at Rome,

cost 8 millions sterling. $2\frac{1}{2}$ millions more were laid out on ornaments and works of art, and $1\frac{1}{2}$ millions on the maintenance of architects, &c. The colonnade was finished at an outlay of 200,000*l.*, and on the sacristy of the church were spent 330,000*l.*

GERMANY.

Frankfort, December 16, 1863.

THE DUCHIES OF SCHLESWIG-HOLSTEIN AND GERMANY.

The question which at this moment occupies and excites the public mind throughout Germany is that of the Duchies of Schleswig and Holstein. This eternal quarrel between the Danish Government and the German Diet has become suddenly complicated, as you are aware, by a question of succession, consequent upon the death of the King of Denmark. The serious feature in the case is, that, on both sides, the people exert a strong and vehement pressure upon their respective Governments. In Germany, the nation *en masse* and several of the Chambers of Deputies (that of Prussia, among others) are no longer content with seeing the old question decided in such a way as should secure the freedom of the Duchies, but energetically demand the recognition of the Duke of Augustenburg; and, to attain that end, the occupation of the Duchies by force of arms. The Diet, for its part, having ordered a simple occupation, which should in no way prejudice the question as to the right of succession, great excitement has been exhibited throughout the country. In most of the towns it has been resolved, in popular assemblies, to open subscription-lists, and to raise volunteer corps, for the purpose of urging forward the Governments, and inducing them to proclaim the Augustenburg sovereignty. It is in these circumstances that the troops for effecting federal execution have quitted Hanover and Saxony, amid the enthusiastic hurrahs of immense crowds, having behind them a powerful reserve, furnished by the armies of Prussia and Austria. The latest intelligence still left room for hope that the Danish Government would offer no resistance to the invasion of Holstein, and that thus, for the moment, war might be avoided. When these lines shall have reached your readers' hands, this grave question will doubtless have taken a decisive form.

In countries where the Church is closely united to the State, every political movement of this kind inevitably reacts upon religious

questions. Thus, in the Duchies, the ministers of religion, being regarded as State functionaries, have been called upon to take the oath to the new King of Denmark. Their position has become an intensely painful one. In Holstein, most of them have refused the oath, an example of that course having been set by the magistrates of the country. In Schleswig, a good number of pastors have followed the same line of conduct, and made known their reasons for so doing through the press. You can understand what immense moral influence these facts must exert in the Duchies, whose relations with Denmark are thereby altered beyond all remedy.

ECCLESIASTICAL AGITATION IN HANOVER.

Though these events chiefly engage public attention, especially in the north of Germany, they do not prevent the ecclesiastical question raised in Hanover from producing excitement and agitation. I referred, in my last letter, to the composition of the Constituent Synod, which has been in session since October 5. Elected in part by the clergy, in the spirit of the most rigid orthodoxy; in part by the parishes, in the interest of rationalist liberalism; and in part by the Government, with the desire of reconciling the two extremes by means of moderate men—this synod could not fail to issue in irritating discussions and patched-up resolutions, with which everybody would be dissatisfied, and which would but increase party strife. Such is what has actually taken place. Three resolutions of the synod have particularly contributed to this result. The first is that which grants the right of voting in elections for the parish councils and the synod to those only who are in the habit of attending public worship and partaking of the Lord's Supper, while the Liberal party will hear of no such distinction. The second is that by virtue of which the existing parish councils remain in office, under the new constitution, until the expiration of their term of service. The third, doubtless the most serious of all, is that which, as under the old system, denies to the parishes the power of electing their pastors until it shall be determined otherwise

by a general synod, shortly to be convened. Scarcely had these decisions become known, when a warm agitation arose throughout the country; and numerous public meetings took place at Hildesheim, Göttingen, Celle, Harburg, and other towns, where the most energetic resolutions were adopted. These demand that the general synod, the provincial synod, and the parish councils, should be elected by the direct vote of all the Protestant citizens, and so as to secure, in all these bodies, a majority of lay members; that legislation for the Church should be confided, exclusively, to the general synod; that all the consistories should be abolished, and replaced by an ecclesiastical council (*Oberkirchenrath*) nominated in part by the Royal Government and in part by the general synod; that the pastors should be elected freely by the parishes; that the new constitution should be immediately put in force by the election of the new parish councils; that there should prevail in the Church unrestricted liberty of conscience, and that hence all engagements relating to confessions of faith should be abolished. It was also resolved, by the public meetings, that if these articles were not accepted by the Constituent Synod, the people should be urged totally to reject the new constitution.

It cannot be doubted that the existing synod, and certainly the Government, will not yield to these demands. What, then, will be done by the people, in the state of excitement into which they have been thrown by these angry debates? Even the public peace may be endangered. And if, on the other hand, this agitation should achieve a triumph, what would the orthodox party in the Church do? Such is the dilemma. It is incomprehensible how it happens that, in view of such insurmountable difficulties, it should not enter the mind of any party that the only true and peaceful solution would be the proclamation of complete ecclesiastical liberty, breaking the bonds which render the Church the slave of the State, and which connect by force opposing elements, incapable of living together without mutual oppression. Such is the absurd principle of that ecclesiastical Nationalism which prevails throughout Germany, and which no party has hitherto had the idea of giving up!

I shall continue to keep your readers acquainted with these important discussions, which may lead to still more serious consequences. Though they display somewhat melancholy features, and are, to a certain extent, the result of a deplorable religious

condition, they are better than indifference and death. Under the supreme guidance of the Divine Head of the Church, they may serve to bring about a better state of things in the future.

DISSENSIONS IN THE ROMAN CATHOLIC CHURCH.

The Protestant Church of Germany is not alone in suffering from strife and agitation. Catholicism, in spite of its imposing unity, more apparent than real, is also undergoing internal commotions not less grave. One deep-seated malady, especially, it bears in its bosom, which, sooner or later, must lead, by successive outbursts, to the dissolution of that great body. I refer to the melancholy bondage in which the inferior clergy groan, under the despotism of their bishops. It frequently happens that the cry of one or other of these oppressed men reaches the public ear. But very few have the courage necessary to break the bonds of their slavery. Some, however, do possess sufficient energy, of which I have recently given you a few instances. Here is a new case, which will doubtless add to the weight of testimony already adduced, touching this radical evil of Catholicism: A priest residing at Mentz, where the celebrated Baron von Kettler makes his Ultramontane and episcopal cross to be so heavily felt, after having undergone from his superiors much ill-treatment, yielded to the temptation to have recourse to the Press, and wrote under an anonymous signature, in order to take revenge of his oppressors. He alleged certain facts not very creditable to the persons of whom he complained, and they proceeded to institute proceedings for libel in a court of law. After some fruitless attempts at reconciliation with his bishop, the priest, deeming his position in the Church for ever untenable, quitted the parish and his church, and took refuge at Frankfort, where he has just published a complete account of his differences with his superiors. On this occasion he signs his name in full; it is Michael Biron. Doctrine does not appear to have gone for anything in the motives of his secession. Accordingly, he has not joined the Protestant Church, but has preferred, it would seem, the body called German Catholics. He deems himself happy, however, in having escaped from his slavery, and the first use which he makes of his freedom is, to address to his old companions in misfortune an energetic appeal to follow his example in coming out of Babylon. "How long," he asks them, "will the inferior clergy of Ger-

many bend their backs beneath the heartless rule of Jesuitism? How long will the sons of the German people allow themselves to be employed as the silent mercenaries of an Ultramontane power? How long will the priests of the humbler classes be condemned to this disgraceful slavery, and be content, when two or three of them meet, to abuse, in a subdued tone, the bishops and their favourites, lest they should be heard and betrayed? Arise, then, and show that you have outgrown your years of childhood, and that you are no longer to be made to tremble at the rod." We wish that the priest Biron had shown less bitterness to his adversaries, in his recent publication, and a more Christian temper; but it is impossible not to compassionate the sad situation from which he has succeeded in extricating himself, and in which hundreds like him still groan.

Dissensions still wider and more important prevail, in the Roman Catholic Church of Germany, between a learned and liberal

tendency, which struggles for freedom of science and the rights of philosophy, on the one hand, and that furious Ultramontane party, which aims to stifle all thought under the crushing weight of authority, on the other. I spoke to you recently respecting one of the most distinguished representatives of the first party—Professor Frohschammer, of Munich. In the month of September last there was held, in that city, a numerous assembly of Roman Catholic theologians, in which the two parties confronted each other, and in which the conflict of the two tendencies gave rise to the most stormy discussions. The Ultramontanes, though beaten at first upon the most important points in debate, ended by gaining a complete victory, owing to the apprehension with which they were able to inspire their adversaries of the thunders of Rome. Perhaps I may hereafter revert to this assembly, and to the great subjects which it discussed.

TURKEY.

VISIT TO KUZZELBASH KOORDS.*

Mr. Barnum, the missionary at Kharpoot, has recently visited Ali Gako and the Koords in the vicinity of Chemishgezek. In his letter he gives his impressions of the people, and the prospect of accomplishing good by missionary effort among them. The native preacher, Hadji Hagop, accompanied him. The first night they passed at Ashvan, an Armenian village, where nearly the whole population were out harvesting; but the few they met were friendly, which was not the case a few years since at the same place. The next day they crossed the Euphrates and reached Chemishgezek, or City of Gardens, and found a perceptible change since they had last visited them. It had been considered one of the hardest places in Turkey to obtain a foothold, but now they found a number of men calling themselves brethren. Next day they breakfasted with a Koord, who called himself a Christian, and who conducted them to the tents of Ali Gako, the chief. On his arrival there Mr. Barnum writes:—

"I was much disappointed at not finding Ali Gako at home. We were, however, cordially welcomed by his family, and as it was Saturday, we could do no better than spend the Sabbath there. It did not seem much like the Sabbath. Some light has entered this Koordish clan, but not sufficient to secure

the observance of the Lord's-day, especially at a busy season of the year like the present. Whether from our presence, I cannot say, but there was less than the ordinary amount of work going on that day. Ali Gako's wife is a very worldly-minded woman. They have eleven children, and the father greatly desires to educate them. One reads tolerably well, and some of the others a little. I saw no other Koords who could read. The priesthood among the Kuzzelbashes is a distinct line of succession, like the Levitical office of old, and these religious teachers are held in great esteem; and yet the old priest we saw was one of the most ignorant men we met among the Koords. Not one in a hundred of these priests know how to read.

"Regarding the prospects of evangelization among this people, my own mind is hardly made up. Of one thing I feel fully persuaded, that in Ali Gako's clan the Gospel has already accomplished much towards reformation. The testimony of every man with whom I conversed was substantially as follows: 'We used to kill and steal, and do just as we liked, before our Agha received the Gospel, five or six years ago. Since that time he opposes our doing anything bad. He tells us we must not steal, but try to live at peace with each other, and do to others as we wish

* From the Secretary of the Turkish Missions Aid Society.

rate her failings and to exult over her sorrows. It is with a deep and solemn conviction that I have a duty to perform, however painful it may be—a duty to the Divine Head of the Church—a duty to the Church of England, a duty to the Church of Westminster, in which I have been permitted to minister for nineteen years, and a duty even to him who is now designated to the highest office in that Church, that I write these words. The Church of Westminster is losing the presence and counsel of one who has ruled it with wisdom, piety, and love for seven years. And now as canon in residence, I find myself charged with the principal duty of officiating in the sacred services of this Church till the end of the present year. It seems, therefore, that, if there is a call upon any one to speak in this matter, that person is myself. I am not also without some hope that, by the blessing of God upon what is said, some offences may be removed which otherwise might be fatal to many; some explanations may be given which may calm troubled consciences, and some preparations may be made for the better maintenance of the truth, and also for the preservation of peace in this venerable institution within whose walls I now write. In reply to what I have said concerning the distress caused to many devout minds by certain passages in Dr. Stanley's published writings, it may perhaps be objected that I am only echoing the vague rumours and ill-defined charges of certain religious partisans. It is therefore my duty to avow that I share those feelings which I have ascribed to others. The examination of some of Dr. Stanley's works, especially of his recently published lectures on the "History of the Jewish Church," constrains me to declare my opinion that they contain many passages which may tend to weaken the belief of their readers in the truth and inspiration of the Bible, especially of the Old Testament. In those lectures, which were addressed chiefly to candidates for holy orders, he asserts that "the history of Israel is not the history of an inspired book, but of an inspired people." Surely such an allegation is injurious to the Bible, as implying that it is less inspired than a nation which God punished as rebellious, and excluded from Canaan for its sins. It is also irreconcilable with the declaration of St. Paul, speaking specially of the Old Testament, "All Scriptures"—or, as it literally signifies—"Every Scripture is given by inspiration of God;" and with the language of our own Church in the collect of this season (Advent), ascribing all Scripture to God—"Blessed Lord, who has caused all Holy Scriptures to be written for our learning." It is said by Dr. Stanley that the acceptance of every part of the Old Testament (by which I mean the genuine text of the Old Testament) as of equal accuracy is rendered impossible by every advance made in Biblical science, and by every increase of our acquaintance with Eastern customs and primeval history. And thus a vague and uneasy suspicion is created in the mind, that when science makes further progress, and historical investigation is pursued more successfully, the Bible must recede from the position it now occupies, and abate its claims to our belief. On the other hand, it is certain that all truth is consistent with itself, and the Christian student rejoices to know that genuine philosophy and antiquarian research—as for instance into the manners and customs of Egypt, and on the soil of Babylon and Nineveh—have brought to life new proofs of the

accuracy and credibility of the Bible. In another place Dr. Stanley apologises for Deborah the prophetess, as "enlightened only with a very small portion of that Divine light which was to go on even more brightening to the perfect day." And thus a shadow of a doubt is thrown upon the inspiration of the still earlier prophecies, as for instance those of Jacob and of Noah, and on the earliest prophecy of Scripture, that concerning the Promised Seed. Dr. Stanley apologises also for the Old Testament, and tells us that we ought to extend the same charitable indulgence to it as "to other histories, especially Oriental histories," and that "the very errors and defects" of the Bible "are guides to the true apprehension of its meaning." In the same place he suggests that there are errors "in St. Stephen's speech in the Acts" (Acts vii.), a statement which I challenge him to prove. He asserts in the same work that the Books of Moses are probably so called "because he is the chief subject of them," not because he was their author, as the ancient people of God believed, with whom Christ himself communicated, and as the ancient Christian Church believed, being taught by Him and by the Holy Spirit, whom He sent to guide His Apostles unto all truth. I find also that, partly on the ground of a mistaken interpretation of the Hebrew text (2 Samuel, xxiv. 1, as compared with 1 Chronicles xxi. 1), an error committed by Tindal, and long ago exposed and refuted by Waterland. Dr. Stanley ventures to surmise that Abraham, the friend of God, the father of the faithful, was tempted by Satan to offer up his son Isaac. Thus, he sets himself up in opposition to the text of the Old Testament, which declares that "God tempted Abraham," and to the express testimony of the Holy Spirit in the New Testament—"By faith, Abraham, when he was tried, offered up Isaac." But it is no part of my present purpose to point out what seems erroneous in Dr. Stanley's writings. I would rather draw a veil over it. The question is, whether a person who has caused much grief and trouble of conscience to many faithful members of the Church ought to be admitted to one of the highest places of trust and dignity in it? Ought he to be installed in the seat once filled by Bishop Andrews? It may, perhaps, be replied that the function of the Canons of Westminster, who admit Dr. Stanley to that office, is merely ministerial, and that the responsibility of admitting him rests entirely with those who advise his appointment to it. I, for one, cannot accept that apology. I cannot divest myself of my own responsibility in this solemn matter. Petition is the right of Englishmen, and it seems to me that we owe to those who recommend such appointments as these the language of respectful remonstrance and earnest expostulation. A condemnation is pronounced in Scripture upon those "who have men's persons in admiration because of advantage." "Accept no man's person against thy soul, and let not the reverence of any man cause thee to fall." Woes are uttered against those coward prophets of old who dared not stand in the gap, and against those traitorous watchmen who were "dumb dogs," and against those recreant priests who "prophesied smooth things," and said, "Peace, peace, when there was no peace." We owe to our rulers the word of warning and admonition, that whosoever "offends one of Christ's little ones, it were better for him that a millstone

shall appear he may receive "a crown of glory that fadeth not away."

THE NEW REGIUS PROFESSOR AT OXFORD.

A struggle is understood to have taken place for the appointment to the Regius Professorship of Ecclesiastical History. Determined efforts, it is said, were made to secure the nomination of a gentleman holding similar views to those of Dr. Stanley, whose preference occasioned the vacancy; and it would seem that the new Dean himself was not inactive in the matter. Happily, however, other influences, yet more powerful, prevailed, and this important post is now filled by the Rev. W. Shirley, whose reputation, both for orthodoxy and sound scholarship, is unquestioned.

THE DEANERY OF LINCOLN.

The death of the Rev. Dr. Garnier has caused a vacancy in the Deanery of Lincoln; and the dignity has been offered to and accepted by the Rev. Dr. Jeune, Master of Pembroke, and recently Vice-Chancellor of the University of Oxford. The nomination is universally admitted to reflect credit on the Prime Minister, within whose gift it is. Dr. Jeune was formerly Rector of St. Heliers and Dean of Jersey, of which island he is a native. In 1843 he was elected master of his college, having formerly been tutor at Pembroke from 1830 to 1834, and during the last of these years he was chosen to be public examiner for the University. In 1850 he was appointed, along with the present Bishop of London, Bishop Hinds, late of Norwich, Dean Johnson, Dean Liddell, and others, to be one of the Commissioners of Inquiry into the University of Oxford. From 1859 to the close of last year he filled the office of Vice-Chancellor of the University, and it was admitted by all that his amenity and liberality were no less remarkable than his tact and his judgment.

It will thus be seen that the new Dean has been for the greater part of his career a University man; and his influence there has been steadily and decidedly directed in favour of Evangelical truth. The Rationalist party, which has of late grown to such a portentous height, had no more vigorous opponent than Dr. Jeune; while his power was all the greater from its never being sullied by being mixed up with personality or bitter feeling. This was especially shown in his administration of the office of Vice-Chancellor, the duties of which were discharged with an impartiality so clear, and an absence of all petty personalities so distinctly marked, that it was impossible for any one to say to which

of the many parties that distract this ancient seat of learning the Vice-Chancellor leaned. But though holding so even, and, as it might seem, so indifferent a balance while in his office as judge or arbitrator, there was no mistake as to the doctrines of the preacher or the convictions of the man. His sermon on the vicarious nature of the atonement, which has been lately published, is one of the ablest and the soundest treatises on that cornerstone of the Christian faith that has ever been given to the world; and we are sure it will be felt as matter of congratulation, and as of good augury for the best interests of the Church and the nation, that the author of such a discourse is advanced to a place of dignity in the Church of England.

PUSEYITE DOINGS OF THE CHURCH UNION.

All the world knows that the Church Union is an institution expressly intended to diffuse and maintain Tractarian views within the Church of England, and to enforce the observance of those practices which would more nearly assimilate her with the Church of Rome. A branch of this Union, it appears, has lately been formed in Cambridge; and after working for some time in secret, they recently felt themselves strong enough to attempt a public demonstration; and the feast day of St. Andrew, the 30th of November last, was chosen for the occasion. The Rev. Mr. Ward, of St. Clement's, lent his church for the service; priests, gossellers, acolytes, choristers, &c., were present in great profusion; and in their solemn processions through the church, robed in their white surplices, it cannot be denied that they made a great impression on the spectators, though it appears these were not all of the most solemn kind. The sermons that were preached were of a piece with those Puseyite preliminaries. We need not believe, indeed, what was said, that one of the preachers insisted that more honour was due to the saints than to the blessed Saviour himself; even a Papist would not go so far as that theory, however true it may be that the multiplicity of the saints, and the reverence exacted for each of them, tends, in practice, to thrust the Saviour out of view; but it is plain, from the admissions of themselves and their friends, that the whole proceedings—apart from the prayers and the lessons of the Church—were of a semi-Pagan semi-Romanist tendency. We trust the attention of the Bishop of Ely will be directed to these grotesque caricatures of Christianity that have taken place in his diocese.

Miscellaneous.

MISSIONARY MATTERS.

GREECE.

The "Holy Synod of the Church of Greece" has again anathematised Dr. King, the American missionary—the sentence including also, on this occasion, a little book which he wrote a few months since, and printed in modern Greek, against the worship of the Virgin and other errors. This has caused a good deal of excitement. The anathema, as might have been expected, has increased the sale of the book, and Dr. King's congregation is also larger. He writes :—

I am now fighting what I consider as my last missionary battle. The enemies, so far as I can judge, are by no means so numerous and powerful as they were eighteen years ago, and their rage does not seem to me to be so great. Still they are numerous enough to cause much trouble.

SYRIA.

The ingathering of the firstfruits of the United Presbyterian mission at Aleppo is reported by the Rev. Dr. John Wortabet, who has thus been enabled to proceed to the formation of a little Evangelical Church in that city. Of eight communicants at the celebration of the Lord's Supper, four had been brought to a knowledge of the truth through Dr. J. Wortabet's instrumentality. One of them was a bishop in the Armenian Church, who, about a year and a-half ago, left his Church in disgust with its errors, joined the mission congregation, married, and is now labouring with his own hands for the livelihood of his family.

TURKEY.

The Rev. Mr. Riggs, of the American Board, has completed the first revision of the Bulgarian Old Testament, which is now in the press. Mr. Long, of the Methodist mission, has just commenced the revision of the Bulgarian New Testament. This completed, "for another year and a-half," he writes, "it will probably be my duty to give my remaining strength to the preparation and editing of the whole Bible, in one volume, with references."

"It is commonly believed," writes an American missionary at Kharpoot, "that we have recently had a narrow escape from a repetition of the Damascus and Syrian massacres :—

A short time ago, a Turk, feigning insanity, rushed into the street, attacking every Christian he met with a dagger, and passing by the Turks. He killed one Armenian and wounded another, and then rushed into the room occupied by the Pasha, with the design of killing him. Fortunately, the Pasha was out, and the man was secured. It is said that there was an extensive conspiracy of the Turks against the Christians, and that the signal was to be the death of the Pasha, so that the Government might have no head. The present time was chosen, on account of the absence of the soldiers. Turks, armed, were waiting a signal announcing the death of the Pasha, to begin their work of carnage. Several men are now in prison, awaiting a trial on the charge of being conspirators. The Pasha is waiting for instructions from Constantinople. The Moslems, all through the interior of the country, are very ignorant and fanatical; and whether the crescent is gradually to wane and go out in darkness, or to set in blood, is a problem which it is impossible to solve at present.

The distress and excitement prevailing among the Armenians in Eastern Turkey are exerting an unfavourable influence upon the mission work. Those of them who, in consequence of the scarcity, attempted to emigrate to Russia, were not allowed to cross the frontier, but returned in great depression and poverty.

PERSIA.

The mission circle at Oroomiah has been suffering, in some cases from bereavement, and in others from ill health. One of the missionaries writes :—

We have had a very disturbed summer, and on account of the insecurity of the roads, have travelled but little. Meerza Agha and Ali Agha, noted chiefs of the large tribe of Shekoik Koords, in our vicinity, have recently been seized, and are now in chains at Tabreez. They are brothers, and have run a long career of depredations, as well as of mutual hostility; almost every year rendering our roads, for a time, insecure. Their murders and robberies have often been connived at by the highest Persian officials of the province, who have not been ashamed to share the spoils with them. For a time, at least, we hope for quiet.

The new Nestorian agent finds it difficult to extend any efficient protection to Christian subjects, who are in the strong and unrelenting grasp of the powerful Afshar chiefs. He seems disposed to do what he can; but, like all Persians, expects to be handsomely paid for it in bribes.

A letter from the Rev. Dr. Perkins will be found in our Alliance intelligence.

INDIA.

The appointment of Sir John Lawrence as *Her Majesty's* Viceroy in India—universally admitted to be the best that could be made on purely secular grounds—is an event which must be viewed with extreme satisfaction by the friends of Indian evangelization. A man of known personal piety, a warm friend and supporter of Christian missions, and a decided advocate of the admission of the Bible into the Government schools—the five hundred European brethren labouring in the interests of Divine truth among the degraded millions of India cannot but feel that at length full justice will be done to their motives, their efforts, and their aspirations, by one who, while occupying the viceregal chair, thoroughly sympathizes with them, and fully appreciates their glorious enterprise. Some persons there may be who may expect too much; but they will do well to remember the restraints imposed by high office and by the special functions of a chief ruler in temporal affairs. For ourselves, we should be quite satisfied that Sir John Lawrence would go fast and far enough in the right direction, even though we had not his own assurance, made to a number of friends who, in order to commend him to the Divine blessing, met him, just previous to his departure from these shores, at the Hon. Arthur Kinnaid's, that he was prepared to stand by all that he had ever said, and trusted that he should be found the same man in the highest position that he had been in a subordinate post.

From all quarters we have evidence of the gradual process going on among the Hindoos, by which the faith of their fathers is becoming regarded as a worn-out superstition. With reference to Bengal, the Calcutta Corresponding Committee of the Church Missionary Society write :—

Hindooism is dying, yea, is well-nigh dead, as respects the hold which it has upon the minds of the people. It is no longer the battle-ground. During the whole of this tour I have scarcely met with a man who stood forth as its champion. Many and various are the influences which operate to produce this result; but the result is certain. A strong feeling, too, prevails, that Christianity must and will be the religion of India. Further, Christianity is to a great extent commending itself to the convictions of the people as a decidedly good thing; the character of Jesus is becoming more understood, and, in consequence, more admired. What is very important, also, the people can now draw the distinction between the precious and the vile; they rarely charge upon Christianity the inconsistencies of its professors; they can comprehend the difference between a Christian in name and a Christian in heart.

The Rev. T. Martin, of the Baptist Society, describes a visit paid by himself and a native preacher to the fair at Jatrapore (Bengal). "Jatrapore" means, literally, "town of the journey," and derives its name from the fact that, close to this town, the car of Juggernaut is annually drawn along the way prepared and set apart for it. "A more hideous monster," says Mr. Martin, "could not well be imagined. In appearance, he is neither like man nor beast, but a huge, bloated, ugly creature, without hands and feet! A torn cloth is thrown over his shoulders, and a large white umbrella is suspended over his head, to keep the rays of the sun off him." The missionaries take their stand in the shade of a large tree, and soon have a crowd of hearers. They are interrupted by the ringing of a bell. There is a rush to the car, and young and old—men, women, and children—drag it a few paces, and then, with one accord, turn their faces towards the idol, and bow to the earth. Offerings are presented by the deluded worshippers, and after a while the car is again dragged forward some paces :—

The car is now in front of us, and we take the liberty of pointing out the folly of worshipping such a creature. We show them how much more reasonable is the way of salvation which we have made known to them, through Jesus Christ. They nod assent. "It is of no use," they say, "to worship idols; it is all folly; but we cannot become Christians yet. By-and-bye we shall all be Christians." An old Brahmin, who had been listening to us for some time, observing me wipe the perspiration off my face, came up to me and said, "Ah, you have to exercise much patience and suffer much in making known your religion to these ignorant people, but the time is not far distant when your religion will be our religion, and your God our God. It must come to that." This is the conviction, though not the wish, of thousands who now worship idols.

From Benares, the Rev. C. B. Leupolt writes, that wherever he has gone, the people have manifested "a strong contempt for their idols, and a solemn aspiration to know something of the, to them, unknown God." Zenanas were thrown open, and they had plenty of listeners. While on an itinerating tour, accompanied by Mrs. Leupolt and three catechists, he conversed with a native gentleman, who, after frankly admitting that railway travelling is putting an end to the distinctions of caste, went on to say :—

The time will come when all the country will become Christians, and that time is not far away; your work is preliminary. You leaven the mass, but your converts are just the few solitary drops of

Christian families, at the present as many as fifteen hundred [Roman Catholic] families may be found, and about forty Christian settlements."

BORNEO.

The Rev. Walter Chambers, of the Propagation Society, sends a journal of his labours among the Dyak tribes, east of Kuching, or Sarawak. In narrating his journeyings, which are for the most part by water, he occasionally presents to his readers some noticeable incidents of travel and sketches of scenery. Here, for example, is a pleasant picture :—

We went up the Stumbin. The brook soon became so narrow that we seemed ploughing through lofty grasses and rushes which overtopped us even as we stood up to pole, our only means of progress. After two or three miles the rushes ceased, the grass, in which the brook often almost lost itself, became short, and lying in the boat, I seemed gliding over a field miles in length. Thence we passed through a succession of ponds and small lakes—some covered with water-lilies—into one larger lake. The clear water reflecting the clear sky, the little island in the midst, the mountains on either side, the breeze fanning the water into miniature waves, made altogether as pretty a scene as I have looked on since I was on our own Windermere.

Sometimes, on the other hand, the storm, the flood, and the darkness, combine to render the missionary's position somewhat perilous :—

We were detained in the Gran by frequent accumulations of drift-wood. As we passed out into the Batang Lupar the clouds began to gather. It was not, however, until the sun went down that the storm burst. We kept on our way until we approached Stiro, when there was a general alarm amongst the crew at the danger of passing the currents and rapids there in a boat so few inches above the water's edge as ours. The tide ran too strong down for us either to make for the other bank, where were the lights of a farm-house, or to return to Bijat, where, up a creek, is a house with four Dyak Christians, with whom we would now gladly have passed the night; so we drove on to the mud bank of a Nipa jungle, where the boat soon stranded. Some of the crew now became apprehensive of our being within the wave of the Bore. As the water rapidly ebbed away we had the satisfaction of seeing the bank within a few inches of our boat shelve sheer down, leaving the water far enough away for any danger from the Bore. My crew were soon fast asleep, without a murmur at being dinnerless. I kept watch till after midnight, when the Bore rushed surging past, and we were again afloat and duly moored. . . . With the dawn my crew awakened their faculties by their usual dose of sirih leaf and betel nut. They apologised for having left all the watching to me, on the plea of having been kept awake the two previous nights by the mosquitos which abound in that region.

One of the severest trials of the missionary must be the inconsistency of professed converts. Mr. Chambers, speaking of Balow Hill, says :—

Berkat, Chaliang, and Abbat, are the only Christians here. Berkat did not appear for some time; he had been at a feast which had been kept up the whole night through at Lugus, a house not very far away. On his entrance, I was shocked at the ease with which he mentioned his having been drunk as an excuse for his late appearance. In their heathen state they are rather proud than ashamed of being in such a condition, and have a proverb, "Brave at the tuak (*i.e.*, drugged rice beer), brave against the foe."

Mr. Chambers represents the Dyaks as contrasting most unfavourably with the Mbalos in force of character and religious earnestness—a point which has an important bearing upon native missionary effort in the interior. One of the Mbalos presented himself for baptism. Mr. Chambers observes :—

He is a brother of my friend Ramba. He had recently met with friends who had come direct from Mbalos land, who gave particulars as to what he had previously told me of Ramba's endeavours to convert his own countrymen. "Thirty Mbalos and two Kyans have entered with him into the worship of God. They have built a church with iron-wood posts. The Dutch resident at Selimbau, when he went up there, made this church his abode, and was so pleased to find there God's worshippers, that he made them a present of red cloth!" I should be more disposed to accept this as an augury of the ultimate Christianising of the inaccessible interior of this country by the natives, were the Dyaks possessed of a force of character equal to the Mbalos. During the time that Ramba remained here after his conversion, he displayed an earnestness, fearlessness, and perseverance in avowing and propagating the faith, which I have seen in none of our Dyaks. Most of the Christians, after a few attempts to teach their friends, desist in despair. When they have professed themselves such whilst living in houses where they have fellow-Christians, they are more likely on intermarrying into heathen houses to relapse into heathenism themselves than to make their new friends Christians. The Mbalos believe their land to have been the first seat of mankind, and name a mountain to which their ancestors fled during the universal deluge. Judging from the evidence of language, they came originally from the island of Celebes, and penetrated into the interior of Borneo, from the eastern coast. The Dyaks had no conception of God as a Spirit. Yet none of them seem to have any difficulty in accepting this truth when it is explained to them.

NORTH-EASTERN AFRICA.

Dr. Krapf writes from Kornthall, near Stuttgart, as follows :—

I have received the astounding news that in the vicinity of Matamuca, on the north-western frontier of Abyssinia, where the missionaries of the Pilgrim Missionary Society at Chrischona, near Basle, have taken up a station, natives have been discovered who came from Koordofan, Darfur,

beasts from our oxen and horses. Many a howling I had formerly heard in the wilderness ; but such an awful concert I never experienced before. An incredible number of hyenas had taken up their quarters near the water, and devoured with the demon-like yells the poor animals that stole to the water to quench their thirst in the dark of night. They repeatedly made a thrust at our waggons ; but, thank God, we sustained no injury. At times it seemed as if the evil spirits had a forepost in this locality. Jackals, wild dogs, lions, all supported the chorus ; so that we were heartily glad when the sun came forth.

Leaving the desert, he is cheered by the sight of rich vegetation, picturesque scenery, and "a combination of natural beauties, seldom surpassed." Next, Molema's village is reached. Molema is the second brother of the Chief Montsiva, has been for many years a Christian, and has carried on the good work among the tribe to which he belongs ever since Mr. Ludorf left them, thirteen years ago. His satisfaction at seeing the missionary found substantial expression by presenting to him a fat sheep. Next Lord's-day Mr. Ludorf preached, and baptized several converts. Again he sets out on his journey, and has to travel through thick bush, where, for awhile, he loses the road, and his horses get lost from thirst. At length Morhaneng was reached, and the Chief Montsiva and his staff came at once to the waggons to salute the missionary. A fat sheep followed. Next day, being Sunday, Mr. Ludorf held Divine service in the *Khotla*. The Christians were at first shy ; but the chief and his staff having entered, they flocked round, and soon a good congregation worshipped in the very place where they had been shamefully treated. After two or three days, during which the missionary occupied himself in the performance of surgical operations and the distribution of medicines to the sick, as well as in pastoral work, he had an official interview with the chief and his council, and stating the object of his visit, asked for some explanation as to the persecution of the Christians. Mr. Ludorf goes on to say :—

Four of the headmen spoke well. A younger brother of the chief, a furious enemy of the truth, said, "If you hang me up, I will speak out my aversion and hatred against the Gospel and missionaries." At last the king in a long speech said he was glad indeed to see us. It was deeply regretted by him that he had ever been separated from his missionary. That now I had come to see my former dwelling was a sign for good. As to whether he would have a missionary, surely I was his missionary ; he would know of no other. The persecution I had heard of was true. It was brought about because his brother Molema would not submit to his orders. After I had left Molema stood as teacher of the tribe in my place. But he left, set up a chieftainship of his own. And as he had called oftentimes without effect, he got irritated, thinking, as these Christians are obeying the book more than the king, ultimately the tribe would split, and perish ; therefore he shut up the place of worship, and persecuted those who persevered. Molema ably defended himself from all these charges, proving that only the villany and evil-mindedness of a jealous man could do such a thing. "I am thy brother," said he, "and thou dealest with me and mine like a tiger." After six hours and a-half we broke up. No charge could be substantiated against the Christians. I go about in all parts of the town, preaching and exhorting without obstacle. Our gatherings are good. He is very friendly, at least to the face.

On a subsequent Lord's-day Mr. Ludorf describes the service as having been "opened again by the chief," and adds, "Liberty given to all except his daughters."

Mr. Ludorf having sent a friendly message to the Christian Chief Sechele, who, he was informed, was preaching to his people, received the following letter :—

I write to you, dear Mr. Ludorf, to testify my joy at your message. Here are my oxen to fetch you ; come at the time best suited to you. Two spans of track oxen I have not, or I would lend them to you. Do not forget any of your good things (medicines), because we have many maladies here, that you may help us. May God increase you that Spirit which you already have, that you may cause us to think of Him. Be saluted, as well as your wife. I am Sechele, your friend, who much desires to meet you, and to be impressed with the Holy Spirit, together with all your (his) people.

At the date of the last advices, Mr. Ludorf writes from the Khalagari Desert, "Behind us the grass is burnt ; the hoofs of our oxen are worn through. Water is scarce on the road."

MADAGASCAR.

There is no reliable intelligence, of recent date, from Madagascar. Rumours that King Radama was still alive appear to have been circulated with such reiterated persistency, that they appear now to be credited in quarters where they were at first disbelieved. The Mauritius papers of the latest date which have reached this country indicate an unsettled state of things in Madagascar ; there is nothing, however, to confirm the reports to which we have referred. But we await further and authentic information.

NEW ZEALAND.

The war news absorbs attention. The last accounts are somewhat unfavourable, and the determined resistance of these natives who have raised the standard of revolt makes it painfully evident much further bloodshed will ensue. Among the mission stations which have been compulsorily abandoned is one on the Wairoa River, under the charge of Arch-deacon Brown. Mr. Brown—"an excellent Dean and a good Maori scholar"—has always

been in alliance with the neighbouring chief, Tamihana; but he received notice to quit, as the latter "might not be able to protect" him. He has accordingly left with his family. Yet, "Mr. Brown, or persons under Mr. Brown's direction, really taught Mr. Tamihana his own language."

The Bishop of Adelaide having invited Bishops Selwyn and Patteson to the South Australian capital, on a missionary errand, the former replies that, in the present state of New Zealand, his coming is quite out of the question. He adds:—

My connexion with the Melanesian Mission was singularly ordered. It began when the former was in New Zealand ceased, and before war broke out again I had surrendered the entire charge into the hands of the new Bishop, and have now one simple missionary idea before me—of watching over the "remnant that is left." Our native work is a remnant in two senses—a remnant of a decaying people, and a remnant of a decaying faith. The works of which you hear are not the works of heathens; they are the works of baptized men, whose love has grown cold from causes common to all Churches of neophytes, from Laodicea downwards. Such Christian knowledge as remains to them does harm rather than good, because it exalts them in their own eyes. They can condemn the sinners for breaking the Lord's-day, and justify the slaughter of children by reference to Maori usage. The more faithful men, as usually happens, are too timid or too few to make an effectual opposition. We are now pulling against the ebb, and, for aught I know, may soon be left aground. Two missionaries have already been sent away from this district for refusing to encourage the Maori King.

POLYNESIA.

The Rev. J. C. Vivian, a newly-arrived missionary of the London Society, at Raiatea (Society Islands), has been nearly nine months voyaging in the South Seas. He visited upwards of thirty islands, and on several of them the people were so anxious to receive missionaries, that he had literally to drag himself away from their grasp. "At Uea, one of the Loyalty Islands," says Mr. Vivian, "the natives were so anxious for me to remain, that they were ready to give up their lands, or anything they possessed, if I would be their missionary." At Fate—

As soon as they knew I was a new missionary, they determined, if possible, to secure me. At first they tried persuasion; on finding this to fail, they next tried what brute force would do—they designed to carry me off. For this purpose six strong fellows came on board before daylight, and took their stand near the cabin stairs. Judge my surprise on ascending the ladder. I had scarcely reached the top, before I was caught in the close embrace of these six naked black men. They looked very resolute at first, but by a little coaxing I got my release; and when they found their case was hopeless they desisted, and made no further effort. Every one of these poor fellows carried marks in his countenance of deep desire for further instruction in the Word of God. . . . On reaching Samoa, the same cry was heard from the brethren and people, "Do stay here; we need help." At the meeting of the brethren no less than seven of the high chiefs came and made a formal request that I might be detained. . . . They said with tears, if a missionary did not come with them, the priest would, and the people would be lost. If by gathering the whole population before me, to plead their own case, they could succeed, they would do it, and 5,000 people should come and present themselves as destitute of a pastor and going to ruin.

We mentioned, in our last (p. 599), the remarkable results which had followed the proclamation of the Gospel, by native agency, in Savage Island. From the same quarter we now hear that an interesting event had lately taken place:—

We have just had our first missionary meeting; it was a glorious gathering; not less than 3,000 were present. The natives are poor; they have no staple article for exportation. Their contribution has been in cocoa-nut fibre, arrowroot, &c. At a low estimate, I think they will fetch, in Sydney, 45*l*. In addition to this, they have paid for their books in arrowroot, and we have now shipped, per John Williams, about six tons of arrowroot, for sale in Sydney.

TRIAL OF BISHOP COLENZO.

The trial of Bishop Colenso for false and erroneous teaching in his published works began on November 17, in St. George's Cathedral, Cape Town, the Court consisting of the Metropolitan Bishop of Cape Town, and two suffragans, the Bishop of Graham's Town and the Bishop of the Orange Free State.

The accusing clergy, the Dean of Cape Town and the Archdeacons of Graham's Town and George, were present to support the charges preferred. On the part of Bishop Colenso, Dr. Bleek, the curator of the Grey Library, attended, and read a letter from his Lordship denying the jurisdiction of the Court; subsequently the Doctor handed in a formal protest against the proceedings. It was extended, however, that though the Bishop of Natal does not actually put in an appearance, he has virtually pleaded to the charges brought against him. The trial at the Cape was expected to extend over several days, and the decisive adjudication as to the questioned jurisdiction of the Metropolitan, and on the merits of the charges to be finally looked for some two or three years hence at the hands of the Judicial Committee of the Privy Council.

Literature.

DR. BROWN ON THE FOUR GOSPELS.*

THE times in which we live render it necessary that a popular commentary upon the Bible should be not merely doctrinal, experimental, and practical, but critical as well. Readers require more than inferences, observations, and exhortations; they require a careful analysis of the language of Holy Scripture, which shall enable them to see its true meaning. Expositions must not consist only of such materials as sermons are made of; they must be real interpretations, embodying the results of patient inquiry and scholarly exegesis. A demand will always exist for commentaries of the old school, mainly fitted for education; but for many reasons these no longer suffice. The growing intelligence of the Church asks for some of the fruits of modern Biblical scholarship; and the effrontery of recent sceptical criticism renders the infusion of an apologetic element needful in books upon Holy Scripture; in other words, something must be done to illustrate the truth of the record, its Divine inspiration, and its authenticity. All this has been felt by the author of the volume before us, as is apparent from his introduction, and many of the notes upon separate texts. Thus, in the introduction, Dr. Brown says at the outset: "When we enter on a critical examination of any work of ancient literature, we have first to discover its *value*; next we ascertain its *integrity*, or the purity in which its text has come down to us; and finally, to determine its *meaning*. Applying this to the four Gospels, our first inquiries must be *apologetical*; our second *critical*; our third *exegetical*."

Under the head of *value* he comprises both the genuineness and the intrinsic worth of a document. The genuineness of the four Gospels is affirmed on the ground of the universal consent of the early Church. Some of the special testimonies to this are also given, beginning with the more ancient known versions, the Syriac and the Old Latin; of these, the first represents the Eastern, and the other the Western Churches. They give us four Gospels, neither more nor less, and their text substantially agrees with our own. We say substantially, for there are some variations; the most extensive of which is probably the omission of the account of the adulterous woman in John viii. 1—11, which is not found in the Syriac Peshito. A second class of witnesses may be found in Christian writers, of whom Dr. Brown quotes some, all earlier than the Council of Nicea, in A.D. 325. They are Origen, Tertullian, Clement of Alexandria, the author of a list of New Testament books, called the "Muratorian Canon," Irenæus, and Papias. To these he adds Justin Martyr, the author of the "Epistle to Diognetus," Polycarp, Ignatius, Barnabas, and Clement of Rome. We do not by any means think that Barnabas, the companion of St. Paul, nor that any other man in that age, wrote the so-called "Epistle of Barnabas;" but we think it belongs to the second half of the second century, and therefore an important witness so far as it goes. In fact, it only quotes one Gospel—that of St. Matthew. Another group of witnesses is the heretical, comprising Tatian and Marcion; and it is observed that the infidels Porphyry and Celsus bear testimony to the genuineness of the Gospels, by their tacit admission of it.

Foiled in all attempts to overthrow this historical evidence, rationalist critics have attacked the Gospels by means of objections to their structure and contents. They have been ably answered, and Dr. Brown calls attention to some of the arguments which have been employed for this purpose. His observations on this head are well worthy of careful perusal. He glances at the questions of miracles and inspiration, and concludes his introduction by a paragraph in which he speaks in strong but appropriate language of the excellencies of the Evangelical narratives.

This is not the whole of the preliminary matter; a special introduction to each of the Gospels follows. Dr. Brown is of opinion that St. Matthew wrote his Gospel somewhere between A.D. 37 and A.D. 60; and we quite agree with him that precision cannot be arrived at. The words in Matthew xxviii. 14, "This saying is commonly reported among the Jews until this day," to our mind certainly implies the lapse of a number of years between the event and the date of the record. As it respects the Jewish colouring of the first Gospel, we do not regard it as proving anything except that the writer was a Jew; it is certainly no evidence that he wrote his Gospel in Hebrew, Chaldee, or Syriac. Many ancient writers say

* *A Commentary, Critical, Experimental, and Practical, on the Old and New Testaments.* Vol. V., Matthew—John. By the Rev. David Brown, D.D. Glasgow: Collins; London: Nisbet and Co.

it was first written in Hebrew, but very few moderns take this literally, although many suppose it was written in either Chaldee or Syriac. On the other hand, there are very powerful arguments for believing its original language was Greek, and in any case, no ancient Hebrew text has come down to us. We agree, then, with Dr. Brown, that this, like all the other books of Scripture, has been preserved in its original language. We also hold with him, that all the Gospels are independent productions, and not compiled from one another.

St. Mark's Gospel was probably written by him whom St. Peter (1 Peter v. 13) calls "Marcus, my son." He may have been a Gentile, but it is not likely that he wrote in Latin. The date of this Gospel seems to be some years later than that of Matthew. The uncertainty attaching to the literary history of the origin of the first two Gospels attaches also to that of Luke, but Dr. Brown tells us all that is known regarding it. John the Apostle undoubtedly penned the fourth Gospel, and apparently at a later date, but the actual date is unknown. Its peculiarities of style and of contents have always been acknowledged, but it remained for modern objectors to depreciate the grandeur and inimitable pathos by which it is distinguished.

The special introductions to the Gospels will be of real service to ordinary readers, the more inquiring of whom will be gratified with a list of the principal means we have for ascertaining the correctness of the text: they will also be glad to see the list of works referred to by the editor, including, as it does, many of the principal writers upon the four Gospels, or subjects connected with them. We may also observe here that a useful map of Palestine is inserted at the end of the volume.

The substance of the book, comprising 486 closely-printed octavo pages, must now be described. The text of the authorised version is followed, and given at length, divided into paragraphs, with copious parallel references and marginal readings. The commentary is at the foot of the page, in double columns. This commentary consists of critical and expository notes, with practical, experimental, and doctrinal remarks at intervals. In the selection and arrangement of his materials the author has had in view the requirements of ministers, and of educated studious private Christians, who will alike appreciate his efforts in their behalf. There are multitudes of such as are deeply anxious to avail themselves of the stores of modern learned and Evangelical criticism, but who find it difficult to do so. By means of a work like this their desire may, to a great degree, be accomplished. They will be able to see what has been done by more scientific explorers, and they will be put in possession of a valuable mass of sanctified erudition and thought. Nor will they be ignorant of the conflicts and discussions which are going on around the hallowed circle of the Evangelical narratives. Dim and indistinct notions still prevail in reference to sundry topics of importance, and the fears or suspicions of private Christians are appealed to by daring objectors—on the ground of various readings, for instance. Our author gives his attention to the more important of these, and possibly his readers will some of them wonder that those which affect the sense materially are so few. They will see that these various readings, or disputed readings, have been calculated and investigated with all possible care and fidelity; and they will not only have the judgment of our author respecting them, but a summary of the evidence for and against. In order to the due appreciation of these things, a knowledge of Greek is scarcely necessary, as a simple reference to the preliminary list of authorities will show the character of the witnesses. The knowledge of Greek is more desirable in cases of verbal criticism, although Dr. Brown has tried to make such things so plain, that merely English scholars may understand him. He has manifestly aimed to avoid the technicalities of learning, and, at the same time, to give his readers the advantage of it.

The days are happily gone by for thinking that the understanding of the literal meaning of Holy Writ is unimportant. Such an idea is quite inconsistent with the apostolic precept to "prove all things," and to "hold fast that which is good;" it allows an unbridled play to imagination and fancy, and leads to applications of the Divine Word altogether foreign from "the mind of the Spirit." This can only be ascertained by diligent attention to the language of the inspired record. We therefore approve of the prominence which is given by Dr. Brown to the development of the *thought* of the original. He is not often jejune or dry in his method of doing this; and he has relieved and refreshed his pages, if we may so speak, with those devout utterances of sanctified intelligence which we have already referred to as coming under the head of remarks. These remarks sometimes embody very important opinions on literary topics; e.g. at p. 217, in the following rather long sentence:

"Although a comparison of the four different streams of narration with each other, with the view of tracing out the unity of incident and discourse, and so shaping out as perfectly as possible 'The Life of Jesus,' has been the laudable, and delightful, and fruitful occupation of Biblical students in every age, one cannot but feel, the longer he studies these matchless productions, that every detail of them is so much fresher just *where it lies* than in any combination of them into one, that every such attempt as Tatian's 'Diatessaron' (about A.D. 170), and that of Professor White, of Oxford (1803)—that is, one continuous history woven out of the text of the four Gospels—is a mistake." This condemnation of what we call 'Harmonies' of the Gospels, is one to which Dean Alford and other great critics would subscribe; but they have always been popular, and are likely to continue so. By the way, there have been a host of Harmonies since that of White, and their editors include such names as Robinson, Greswell, and Dr. Tischendorf.

In conclusion (we are sorry that space forbids us to enlarge), it is with much satisfaction that we call attention to the elaborate volume before us; we trust it will be widely circulated and eminently useful. For although we do not accord with every opinion expressed, and think the style capable of condensation, we believe it to be a valuable book, and one fitted, with the Divine blessing, to render much aid to those for whom it is intended.

Sacrificial Worship of the Old Testament. By J. H. KURTZ, D.D. Translated by JAMES MARTIN, B.A. Edinburgh: T. and T. Clark.

It is more than twenty years ago since Dr. Kurtz published the original sketch of this work, which he has now remodelled on a more extensive plan. The contents are distributed in four books: 1, "The General Basis of the Sacrificial Worship of the Old Testament." 2, "The Bleeding Sacrifices." 3, "The Bloodless Sacrifices." 4, "Modification of the Sacrificial Worship in Connexion with Special Seasons and Circumstances." The second book is divided into two parts; one on the rites connected with the bleeding sacrifices; and the other upon the varieties of that form of sacrifices, with further ritualistic details. Taken together, the four books involve the consideration of the entire Mosaic system so far as it consisted in external things. Beside this, the author has much to say respecting the moral and spiritual significance and intention of the precepts and institutions which he describes. It is, therefore, not merely to the sacrifices, but to the worship as a whole, that our attention is called, and it is designated sacrificial worship because everything in it was connected with sacrifice in one form or another. The matters treated of are therefore very various, and to ministers especially the volume is calculated to be most useful. A list of the texts illustrated would have been an advantage; but in default of this, the index of subjects will facilitate research. The character of Dr. Kurtz, as an able and conscientious scholar, and as an earnest advocate of scriptural truth, is so well known, that we need say nothing of it, but that it is a guarantee for the learning, thoroughness, and orthodoxy of this work. On the score of originality this volume contrasts very favourably with the shallow, and even flippant, attacks which have been made upon that portion of the Bible—the Pentateuch—here chiefly considered. Dr. Kurtz feels called upon frequently to combat the views of other writers, and hence his pages often as-

sume rather a controversial aspect. This, however, could not be avoided, and readers who can appreciate the book will like it none the less on that account. The translator seems to have done his work well; but we think he could have adopted more fully the wording of the English version of the Bible in the enumeration of details from Scripture. The frequent Hebrew words are accurately printed, so far as we have examined them, but their translations sometimes seem harsh and awkward, and English readers will regard this as a blot upon a valuable book. Just to show what we mean, for the Hebrew words translated in our version "for a sweet savour, an offering made by fire unto the Lord" (Ex. xxix. 41, and elsewhere similarly), we have here—"i. e., firing to the savour of peace, of satisfaction, of good pleasure for Jehovah" (p. 56). This may be a very literal version of Dr. Kurtz, but it is very awkward, and even when reduced to its simplest form, "firing to the savour of peace, or of satisfaction, or of good pleasure for Jehovah," exhibits a translation of the Hebrew which would not be tolerated in English. The original Hebrew means "for an acceptable savour, a burning (i. e., a burnt-offering) to Jehovah." The only other remark we will now make is, that, considering the small number of English readers who understand Hebrew at all, some portions of this valuable volume would have been more generally intelligible if the Hebrew words and phrases had not been left untranslated. To give Hebrew without English may be to give "*hidden wisdom*," but such wisdom is useless, and teaches nothing.

A Critical and Exegetical Commentary on the Book of Genesis, with a New Translation. By JAMES G. MURPHY, LL.D. Edinburgh: T. and T. Clark.

DR. MURPHY has the reputation of being a good Hebrew scholar, and of having a large store of Biblical learning generally. He is, moreover, not afraid to call the Bible "the Book of God," and to

show his implicit faith in its Divine inspiration and truth. It is just now peculiarly important that men who combine faith with learning should contribute their quota to the elucidation and confirmation of Scripture, and hence we welcome the appearance of volumes like the one before us. This book comprises an introduction and a commentary upon the text of Genesis, along with a new version. The introduction treats of the Bible in general, more especially of the Pentateuch, and in particular of the Book of Genesis. Dr. Murphy holds that Moses was generally the author of the Pentateuch, but that it has been retouched by a later and authorised reviser. He holds that Genesis is separable into no fewer than "eleven documents, or pieces of composition, most of which contain other subordinate divisions." Almost as a consequence, he thinks that Moses may be called the responsible author of Genesis, although he may not have actually composed the whole of it, but have embodied in it previously-existing narratives. He suggests that the primeval Bible contained the first four chapters of Genesis; the second Bible reached as far as chapter xi. 9; and the third Bible took in the whole of the book. The first Bible contained *two* documents; the second *five*; and the third *eleven*. All this is very ingenious, but, like all the theories known as "fragmentary," it is theory only. Astruc, the father of all these schemes, in his "Conjectures" (1753), suggested that Moses wrote Genesis chiefly from two documents, but that the book may possibly contain traces of twelve (pp. 308—315). Since then, the subject has led to much debate, and there are few who are unacquainted with the common distinction between Elohist and Jehovist portions. We have no space here to discuss the question, but we may express our opinion that Dr. Murphy has not set it at rest. His commentary and his translation contain many things of which we approve, and speaking generally, we admit that the volume is capable of affording important assistance to the student. At the same time, we have an impression that some of the renderings, and some of the opinions here advanced, will not meet with acceptance from the mass of scholars and expositors. We do not object to the treatment of the days of creation as natural days, because the genius of the narrative seems to demand it, and the fourth commandment, and the reason for it, seem to allow of no other. He has, we think, less ground for the opinion that the cherubim are real creatures, and not mere symbols. He advocates the opinion of a very limited deluge; but some will say they do not see why Noah needed to build an ark at all on this principle, as he could have migrated far beyond the imagined limit of the flood in a much less time than it took to build the ark. On many topics we gladly accept the explanations offered by our author, but we repeat that both in his version and in his exposition we are not seldom

compelled to withhold our assent. It is a matter of taste, but we wish he had always retained the spelling of proper names familiarised among us by the authorised version. We wish, too, that some portions of the translation had been more conformed to our English idiom. Nothing is gained by saying, for example, "And the waters decreased from the end of fifty and a hundred days." Is it certain that Genesis xi. 1 is best rendered, "And the whole land was of one lip, and one stock of words?" "Lip" is not English for grammar, as Dr. Murphy seems to believe; and "one stock of words," is no better as a paraphrase than "one speech" or "one language." We are told (Gen. xli. 2) that the seven fat kine which Pharaoh saw in his dream "fed on the green." What green? The Hebrew shows that it was a kind of marsh-grass, as Dr. Murphy is quite aware. Little things of this character give a somewhat eccentric air to Dr. Murphy's version, to which otherwise we should seldom object, always excepting the opening verses of the book, "In the beginning *had* God created the heavens and the earth, and the earth *had* become a waste and a void, &c., which we should never subscribe to. Still, there is a vast amount of useful matter in the work, and it bears upon every page the marks of learned and industrious research.

Scenes in the Life of St. Peter: a Biography and an Exposition. By JAMES SPENCE, M.A., D.D. The Religious Tract Society.

DR. SPENCE tells us very truly that there is need for a scriptural delineation of the character of St. Peter, and a complete view of the facts of his history so far as they are authenticated. And the reason he gives for this is a just one—namely, "that a superstitious and mythical interest has gathered around" the apostle's name. But when he says that his pages are an attempt, "not merely to follow the facts of St. Peter's life, as they are recorded in the New Testament, but also to give a brief account of all that he did, said, and wrote, as a man and an apostle of the Lord," he says more than he means. Dr. Spence knows that we have no real source of information concerning St. Peter besides the New Testament, and he proceeds on that principle. Only in the appendix have we a short discussion of the question whether Peter was ever bishop of the Church at Rome. Even in the chapter upon the rebuke administered to Simon the Sorcerer, Dr. Spence confines himself to Scripture, with the exception of a casual allusion or two to Justin Martyr and Eusebius of Cæsarea; he makes no reference whatever to other traditions, such as are contained in the Clementine Recognitions, Homilies, and Epitome. It is so throughout. The author glances at the traditional literature just enough to show that he knows it, but he keeps close to the New Testament, as the only safe and genuine authority. We have been very much gratified with the perusal of the

book, and we strongly commend it for sound doctrine, an earnest Christian temper, and a calm and intelligent style and arrangement.

Capernaum. By the Rev. A. MOODY STUART. James Nisbet and Co.

THIS volume is written in a good style and in an excellent spirit. It consists of a series of fifteen chapters upon Capernaum, and incidents connected with it, as recorded in the Gospels. The first chapter tells us all that is known of its site, and dwells upon the circumstances of its guilt and doom. The next chapter considers it as the place of Christ's abode; the reasons for which Mr. Stuart supposes to be three—that it belonged to Galilee; that it was a seaport town; and that He was earnestly invited thither by the people. It is rather doubtful whether Capernaum can with strict propriety be called "a seaport town," seeing that there was no port there, and that the sea itself is but a moderately-sized fresh-water lake some fourteen miles long by seven or eight wide. This is a small objection, and one which few will notice who read this book for edification; and for edification it is adapted. It is indeed admirably calculated to awaken holy emotions in the soul, and to show us the wonderful suggestiveness of everything connected with the recorded earthly life of the Saviour whom Mr. Stuart seeks so well and earnestly to honour. We thank him for this volume, and feel sure that it will become a favourite.

Christian Faith and Practice. By JAMES W. ALEXANDER, D.D., New York. Edinburgh: Andrew Elliot.

THIS volume of discourses by the late Dr. J. W. Alexander, of America, forms a befitting companion to the one entitled "Consolation," re-issued in this country a few months ago by the same enterprising publisher. If, as is remarked in the preface, "the testimony of booksellers now is that some of the most widely-spread publications of the day are collections of sermons," one would anticipate for the present edition of the above-named work—at once elegant and cheap—a very favourable reception on this side of the Atlantic. The discourses—twenty in number—range over nearly all the great distinguishing doctrines and duties of the Christian faith; and in the views advanced, the classic purity and vigour of language in which these are clothed, and the sobriety, yet at the same time firmness and fervour of conviction, with which they are maintained, is evinced at once the humble believer, the accomplished scholar, and the sound divine. In the opening discourse on "Our Modern Unbelief," it is most refreshing to meet with one who unites so attractively the wisdom of the serpent with the dove-like spirit of the saint;

proving himself, on the one hand, quite a match for the most learned and pretentious of his free-thinking antagonists; and, on the other, one who "hath understanding of the times, to know what Israel ought to do." From this, as well as from some of the sermons which follow, such as "The Divine Perfections in Harmony," "The Worldling," "The Blood of Sprinkling," "The Inwardness of True Religion," "Love Casting out Fear," "Mirth," or "Youth Renewed in Age," we would willingly have made extracts, but our limits forbid. We would simply, and in brief, express it as our judgment of the volume, that it furnishes one of the very best specimens of polished, yet pointed and powerful, pleading for Gospel truth, with which the pulpit of America has of late enriched our common mother tongue.

1. *The Leisure Hour*: 1863. 2. *The Sunday at Home*: 1863. The Religious Tract Society.

THESE periodicals not only sustain their well-earned reputation, but present fresh claims to public patronage. The feature which will perhaps chiefly commend itself to most persons, in glancing over either of these noble volumes, is the variety which has been secured to meet the demands of different classes of readers. Age, taste, and temperament diverge so widely, that it can be no easy task to conduct a magazine which shall at once satisfy the literary appetite of the masses and fulfil all the conditions justly demanded by an institution like the Religious Tract Society. The experiment has been tried, however, and we have here the evidence of its complete success. The individual must be hard indeed to please who does not find in either of these miscellanies not a little that shall minister to his intellectual wants. The entertaining element properly predominates in the *Leisure Hour*, and the serious in the *Sunday at Home*; but neither is entertainment sought at the expense of solid instruction, nor is seriousness allowed to degenerate into gloom. In both works, coloured plates, from sketches by able artists, form a new and attractive feature. The wood-engravings are as abundant as ever.

The Cottager in Town and Country. 1863. The Religious Tract Society.

THIS is, if we mistake not, the most recently established of the Religious Tract Society's periodicals, and it certainly gives every indication of youthful vigour and vitality. Its ample and well-filled pages—with type specially suited for the aged and less educated reader, as well as that in ordinary use for the young and the middle-aged, and the attractive wood-engravings which form a leading feature in every number—cannot fail to be welcome in the homes of humbler classes, whither they ought largely to find their way by gratuitous circulation.

cisions of the Congress when it assembles, though it is plain that if that august assemblage had ever taken place and entered upon the affairs of Italy at all, one or other of these potentates would have been grievously disappointed. In the meantime, the Pope abates no jot of his pretensions to his old sovereignty. The bishoprics in several of the provinces which formerly belonged to the Roman See, but which have recently been annexed to the kingdom of Italy, have been vacant for some time past. It was not likely that any ecclesiastics named by the Italian Government would have found favour with the Pope; and there was, therefore, no attempt made to fill them up from that quarter. The Pope has, however, terminated any difficulty arising from that circumstance, though at the cost, we believe, of plunging into still greater difficulties. He has recently filled up all the vacant sees, without any consultation with the Italian Government, and altogether against their consent. Such a course might have been expected from the Pontiff who was guilty of an impertinence much stronger in the nomination of bishops by his own assumed power in the realm of England; he has now, it may be argued, only nominated bishops in those provinces which lately, in fact, and still, of right, are his own. But we much mistake the character of the present King of Italy and his advisers if they allow these ecclesiastical intruders to exercise their episcopal rights unchallenged.

The current of events in America continues to run against the Confederates. No impression, indeed, has been made by the Federals in Virginia, and the siege of Charleston is at a stand-still; but the campaign in Tennessee has ended in the retreat of the Confederates at all points, and in the firm establishment of their opponents in the commanding position of Chattanooga, whence in the course of the next year they will be able to make a strong inroad upon the hitherto uninvaded State of Georgia. The Congress has again met in Washington, and the President, who has been ill, but is now recovering, has forwarded his message, which is shorter and less discursive than documents of this nature usually are. It is remarkable, however, for a proposal which is put forth for a reconstruction of the Union, and the restoration of those states that have seceded. The President holds that the success of the Federal arms has of late been such as to justify him in holding out an amnesty to the disaffected. He therefore proposes that a proclamation shall be issued, offering an amnesty to all persons who shall lay down their arms—the leaders of the insurrection alone excepted—and the restoration of those states that shall express a wish to return to their former place in the Union, upon condition that they shall swear to observe all the Federal proclamations issued during the war, and especially the one for the abolition of slavery. This, it will be seen, is unconditional submission; and the President himself hardly expects that the Confederates are reduced to such a point of subjection as to be willing to accept it, for he says that after all, their principal dependence must still be in the sword. According to the estimates for the forthcoming year, the Federal debt, after three years only of war, will amount to about 440,000,000*l.* sterling. Such a frightful devourer is war. The expenditure of blood is not to be estimated.

The message of the Confederate President has also been received. His tone is gloomy, if not desponding. He admits the full extent of the losses the Confederacy have sustained, and he speaks in a complaining tone of the hostility with which, as he says, England regards their efforts. But, far from counselling submission, he recommends measures for the regulation of the currency, which is still more disordered than in the North, and for a more stringent conscription to fill up the armies. Whether the people of the South are in a temper to submit to these further sacrifices, time must determine.

HOME.

Standing on the threshold of a new year, we are naturally led to review the progress of Christian truth in the one that has just expired. There is not much on which Christian men can congratulate each other in the retrospect. We have no brilliant triumphs to which we may point; no great achievements of Christian enterprise; no new service undertaken on behalf of Christ. It is, however, true that these are not the only nor always the sure signs of substantial progress. "The kingdom of God cometh not with observation." The spread of truth may be as gradual and as noiseless as the operation of a thaw on drifted snow; while we look, the obstacles are becoming converted into helps. It is matter of thankfulness that all the great Christian agencies have been maintained during the year in unimpaired efficiency. Efforts in preventing evil, as well as in producing good, must all be calculated before we can determine the full measure of their influence. But in those matters that come

more immediately under observation, we should be disposed to say that the progress of events during the past year has been towards evil. The great scandals that have of late afflicted the Church are still left unrebuked and unremoved. Dr. Colenso still remains a bishop of the Church of England. The judgment pronounced in the case of two of the clerical writers in "Essays and Reviews"—pared down to the minimum of censure as it was—has not yet been affirmed by the higher tribunal to which the defendants appealed. The Judicial Committee of Privy Council have separated without giving their judgment; and there is a rumour, resting we know not on what authority, that when the judgment is given, the sentence of the court below will substantially be reversed—the Essayists will be declared to have kept within the limits of free thought allowed by the Church, and their accusers will be mulcted in the costs. We shall not presume that a judgment so disappointing will be delivered till it has actually been pronounced; but there is enough in the circumstances to awaken apprehension. When we add to this the number of eminent and good men that have been removed from amongst us in the course of the year, some of them in the fulness of their usefulness and their fame, we feel more than ever constrained to place our reliance on Him who alone can guide His Church through the dark and stormy future on which she appears to be entering.

The melancholy intelligence of the death of the Earl of Elgin in India was anticipated by the Government at home, when the first news of his illness arrived, casting about for a successor. Their choice fell upon Sir John Lawrence, a man who had only his merits to recommend him, but whose appointment has been hailed with a unanimity of feeling which is truly remarkable, as the fittest man to sway the destinies of India at the present crisis in her history. The career of his predecessor was too short to allow of his plans for India being fully unfolded. It was known that, when he first went out to his splendid, but fatal viceroyalty, he was labouring under heart disease; and his journeys among the steep hills of the North-west proved too much for his debilitated frame. And so closed, in an obscure corner in India, the career of one who had travelled further in his country's service, and negotiated with more strange and outlandish rulers, than any other man of modern times. We are satisfied that he proceeded on his last mission with a sincere desire to benefit the country and to draw out its material resources. But we are also satisfied that his successor brings to the same task a more special capacity and a more determined will. Sir John has spent, it may be said, his whole life in India; his career there has been more distinguished than that of any other man since the days of Clive, and his character is more pure and unsullied than that of Clive could pretend to be. After all deductions that may be made for the merits of others, it still remains true that it was Sir John Lawrence who kept the Punjab quiet at the most critical period of the mutiny, who afterwards turned the restless energies of the natives in favour of the maintenance of British rule, and who, by pouring down his levies for the siege of Delhi, entitled himself, more than any other man, to be considered the preserver of India. But the most interesting part of Sir John's character is, that all his iron energy is enlisted on the side of Christian truth—that the firm ruler, the able statesman, the man of determined will, is also the humble, devoted, pious Christian. He has already avowed his opinion that Christian education may be carried much farther in India than his more timid predecessor would venture on, and we anticipate from his appointment a new era in the diffusion and the inculcation of Christian truth among the millions of heathen committed to our rule.

There were two announcements recently made in the same number of the *London Gazette* which have both of them some significance to the Church and the country. The one was the promotion of Canon Stanley to the Deanery of Westminster; the other was the promotion of Mr. Serjeant Shee to the judicial bench. Both these appointments have, therefore, received official sanction, and are irrevocable. For the position of a dean differs from that of every other dignitary in the Church of England; the ecclesiastical authorities have no voice, nominal or real, in his appointment. The promotion of Canon Stanley has so long been anticipated, however, that the Church must, by this time, have made up her mind what to expect, and become prepared to meet the evil as best she may. The promotion of Serjeant Shee to be a judge comes upon us more unexpectedly. He is the first instance of a Roman Catholic having been raised to the judicial seat in England since the Revolution. His claims as a lawyer are admitted on all hands. He has been for several years one of the foremost men in his profession; and it was admitted that there was no reason, apart from his religion, why he should be passed over. And if the Roman

Catholic Emancipation Act was not to be regarded as a dead letter, his religion could not be fairly urged as a bar to his advancement. It is to be added, that he is not one of the Ultramontane school, and that he lost a seat in Parliament he once held from an Irish county because he would not go far enough to please the priests. But, after making all allowance for these considerations, it is impossible not to see in this and other appointments the disintegration that is going on between Protestantism and the official organs of the State.

It may be remembered that at the congress of clergy and laymen held a month or two ago at Manchester there was a sharp passage at arms between the Bishop of Oxford and Canon M'Neile, of Liverpool, on the spiritual condition and the future prospects of members of the Roman Catholic Church—the Bishop attempting to fasten upon the Canon the maintenance of the dogma that no Roman Catholic can be saved. Canon M'Neile protested against this interpretation at the time; but the chairman was inexorable, and would allow of no explanations. Dr. M'Neile is not the man, however, to rest under a groundless imputation; and at a meeting of the Society for Irish Church Missions the other day he set himself right. What he did maintain was, that Romanism was not saving Christianity; a very different assertion from what was imputed to him.

At the same meeting, and in the same speech, Dr. M'Neile raised another question, which, in another way and another place, was about the same time raised by no less a person than Mr. Cobden. Dr. M'Neile says that certain articles that appeared in the *Times* against the Irish Church were written by a Roman Catholic, and that the Bishop of Ossory had challenged the *Times* to deny it. Mr. Cobden says that a reference made to some late speeches, delivered by Mr. Bright and himself, contained offensive and false libels; and he challenged the editor and the writer to avow these statements in their own proper persons. The editor, Mr. Delane, we may remark, has done so; and in his own name he distinctly states his opinion that Mr. Cobden did wish the agricultural labourers to understand they were unjustly kept out of the land by the aristocracy of the country; and though he admits Mr. Cobden did not counsel, but condemned violence, he asked what would be the effect on the minds of the peasantry? But in both these cases the matters immediately in issue are overshadowed by the broader one, whether the practice of anonymous writing, which has grown up insensibly in England, ought to be exchanged for that system of signatures to each article that is enforced by law in France. This is not the place to discuss a question so wide and interesting; and it may only be necessary to remark here that it is well understood in France that the signature to an article does not in every case represent the actual writer.

The newspapers have been filled for the last month with copious details of the court-martial held at Aldershot on Colonel Crawley, of the Inniskillen Dragoons. The charges against this officer were that he caused the sergeant-major of his regiment, at Mhow, in Central India, to be placed under an arrest so close and strict and irritating, as to be a matter of constant indignity to his sick and dying wife, and so offensive to the prisoner himself, that his health gave way under the torture, and he died; and that the Colonel then attempted to shift the blame upon another officer. To try this case about 150 witnesses, officers, soldiers, and civilians, were brought from India to England, and kept here for several months, at the national expense. The proceedings closed the other week, and, though the finding of the court is not yet published, we believe the general feeling of all who have attended to the proceedings is that the accusations have not been proved.* That, however, is a very small affair. The great point which has been established by the trial is, that every subject of the British Crown may feel assured, in whatever part of the world he may be placed, he is under the eye of his countrymen, and that he will not be allowed with impunity either to do or to suffer injustice. That point once established, it will be matter of satisfaction if an English officer and gentleman be relieved from the odious imputations of injustice, oppression, and cruelty that were brought against him.

* Since the above was in type, the decision of the court-martial, having been submitted to the Queen, and received the Royal approval, has been published. Colonel Crawley is fully acquitted of all the charges preferred against him.

Evangelical Alliance.

NOTE.—The Evangelical Alliance is responsible only for what is inserted under this head.

WEEK OF PRAYER.

Our friends are again reminded of the invitation issued by the Evangelical Alliance to Christians throughout the world, to set apart the week commencing Sunday, January 1, as a season of special united prayer.

ARRANGEMENTS

For Special United Prayer-meetings during the Week commencing January 4, 1864, to be held in the metropolis, in accordance with the invitation which has been issued to Christians throughout the World.

The meetings will be held each morning at Freemasons' Hall, Great Queen-street, Lincoln's-fields, at eleven o'clock.

Monday, Jan. 4.—Chairman: The Lord Calverley.—Address by Rev. John Cumming, D.D. Subject: Penitential Confession of Sin, and the Acknowledgment of Personal, Social, and National Blessings, with Supplication for Divine Mercy through the Atonement of our Saviour Jesus Christ.

Tuesday, Jan. 5.—Chairman: Captain Trotter.—Address by Rev. C. H. Spurgeon. Subject: For the Conversion of the Ungodly; for the Success of Missions among Jews and Gentiles; and for a Divine Blessing to Accompany the Efforts Made to Evangelise the Unconverted of all Ranks and Classes around us.

Wednesday, Jan. 6.—Chairman: The Lord Radstock.—Address by Rev. David King, LL.D. Subject: For the Christian Church and Ministry; for Sunday-schools and all other Christian Agencies; and for the Increase of Spiritual Life, Activity, and Holiness in all Believers.

Thursday, Jan. 7.—Chairman: Colonel J. Geddes Walker, R.A.—Address by Rev. Newman Hall, LL.B. Subject: For the Afflicted and Oppressed; that Slavery may be Abolished; that Persecution may Cease; and that Christian Love may Expand, to the Comfort and Relief of the Destitute in all Lands.

Friday, Jan. 8.—Chairman: Robert Baxter, Esq.—Address by Rev. C. D. Marston, M.A. Subject: For Nations; for Kings and all who are in Authority; for the Cessation of War; for the Prevalence of Peace; and for the Holy Observances of the Sabbath.

Saturday, Jan. 9.—Chairman: The Hon. W. Ashley.—Address by Rev. George Osborne, D.D. Subject: Generally for the Large Outpouring of the Holy Spirit, and the Revival and Extension of Pure Christianity throughout the World.

Christians are affectionately invited to plead before God, agreeing on earth as touching the things they should ask, remembering the promise, "It shall be done for them of my Father which is in Heaven."

MONTHLY MEETING FOR PRAYER.

The attention of members of the Alliance resident in and around London is called to

VOL. XVIII.—V. NEW SERIES.—JANUARY.

the following notice issued by the Committee:—

A prayer-meeting for one hour will be held in the Council-room, on the morning of each monthly meeting of the Committee of Council, prior to the transaction of business, to which the members of the Evangelical Alliance, as well as the Committee, are affectionately invited. The meetings are held on the third Wednesday in each month. Prayer commences at eleven o'clock.

TERCENTENARY OF CALVIN'S DEATH.

Geneva, November 14, 1863.

Dear Sir and Brother,—The reason why I reply rather late to your letter of October 16 is, that our Executive Council of the Alliance has met only yesterday.

The committee has gratefully received the communication of the resolution adopted at your Conference at Dublin on the subject of the commemoration of Calvin's death. I have been requested to forward to the committee of London the resolutions which a month ago have been adopted with regard to this subject by our general committee. You will find them printed on the enclosed paper.

As our Council of the Evangelical Alliance at Geneva entertains only the idea of a spiritual celebration of the death of Calvin, they take the liberty of inviting the British committee to assist them in making arrangements for commemorating the 24th of May, 1864, the anniversary of the death of the Reformer, in all the Protestant countries of the English tongue by special religious meetings. The especial object of such meetings would be to make mention of the Reformer Calvin and his work, to render thanks to God for the blessings and benefits of the Reformation, to ask God in earnest prayer that the pure doctrines of the Gospel may be maintained in the Church, and to deliver appropriate addresses.

The resolution adopted in September, 1861, at the Conference of Geneva, proposed the plan of erecting an edifice for evangelization, to be used both by the National and the Independent Church.

A special committee, after that of the Alliance, occupied itself with the realisation of this project; and after many attempts, the difference of opinion, the question of a profession of faith, &c., &c., have convinced us that it was impossible to carry into effect the resolution of September, 1861, according to its letter and its spirit. There was an incompatibility between the general terms of the resolution and the principles from which the Alliance cannot depart; and, in holding firmly to these principles, we should have acted against the terms of the resolution, and as the result of it, painful dissensions would have arisen. For these reasons the Alliance has preferred giving up the idea of erecting any edifice whatever, and has limited itself to a spiritual commemoration of two kinds. 1. To organise special religious meetings, with conferences on the Reformer. 2. To publish a popular biography of Calvin, especially destined

for the Genevese, and for this we have offered a prize of 500f.

You suggest the propriety of having a British delegate present at Geneva on the day of the anniversary. We shall gratefully and joyfully receive him, and we shall later communicate to you the proceedings of the meetings.

F. A. NAVILLE.

The Rev. H. Schmettau.

APPEAL OF MATAMOROS TO THE CORTES.

The following is the translation of an address to the Spanish Cortes by Don Manuel Matamoros :—

TO THE CORTES.

To every man who loves his country banishment is more than a penal affliction ; it is a moral distress which troubles the mind and martyrises the heart. At all times, and under all circumstances of life, banishment produces a profound and painful impression ; but it is doubly painful when its victims entertain in the sanctuary of their consciences the sure and well-founded conviction that they have committed no fault in the eyes of the Lord, whose name they ardently desire to glorify, and that they have endeavoured to obey the Divine Word of that Supreme Judge before whose tribunal they must appear to give an account of their faith and life.

The writer of these lines has been condemned by the Audiencia of Grenada to an almost perpetual exile on account of his religious faith, and he addresses this respectful petition to the Cortes, in the hope that they will kindly receive the sincere expression of his sentiments, and, while they act in obedience to the Christian spirit, they will also show that they comprehend the spirit of our age, and the requirements of an advanced civilization.

I respect the laws of the State, and there shall never proceed from my lips a protest or a complaint against the inexorable sentence of the tribunals. As a Spanish subject, I have submitted without a murmur to their decision ; as a Christian, I have from my heart pardoned my judges. The existing laws do not permit the public exercise of any other than the official worship. I know it, alas, by sad experience, and I have learned something of their unrelenting rigour. But the protecting principles which consecrate liberty of conscience, the lessons of the past, and the example of all civilised and even of several barbarous nations, as well as other facts, make it manifest that the spirit of the Penal Code, not less than its application in our country, belongs to remote epochs of intolerance and fanaticism, the memory of which makes us tremble and blush with shame.

The whole of Europe was stirred when it was known that in the Spain of the nineteenth century men were condemned and punished for so-called religious crimes as was the case in those calamitous ages when the altar and the throne were used as weapons of despotism and vengeance.

Torrents of human blood have been the price of the conquest of that precious right which permits every reasonable man to pray to God in the form and according to the principles which his conscience dictates. Liberty of worship, the source of all liberties, has at last acquired the sanction of all public powers, even without excepting the Sovereign Pontiff of Roman Catholicism.

Truth in matters of religion cannot be enforced

by fire and sword. Persecutions make martyrs, not apostates ; victims, not conversions. No one has the right to interfere between man and his Creator. No one has the right so to abuse his powers as to constrain the soul, and force it to submit to a worship which it disapproves and repels.

The history of our misfortunes is a testimony which rises with irresistible eloquence against the narrowness of sects and the theocratic oppression of the Established Church. The separation of the Netherlands, which deprived the crown of Castile of its brightest ornament ; the expulsion of the Jews and Moors, which emptied our workshops and manufactories ; the *auto-da-fés*, at which so many thousand victims were sacrificed ; the horrible catastrophes which desolated our land ; the atrophy of our intellectual faculties, which made us live in darkness, and the loss of our former preponderance among the nations, which has so often been a cause of humiliation to our flag both in the Old World and the New, have been the inevitable results of religious fanaticism, whose iron sceptre now for many a long year has weighed upon us heavily. Yes, fanaticism has deprived our fields of thousands of industrious arms, has interrupted the course of ideas and diminished our foreign influence, and made of the Pyrenees an insurmountable barrier, and of our coasts a wall of granite which isolates us from the civilised world.

It is time at last that the Spanish nation should enter into the assembly of the free and enlightened Powers. It cannot be concealed from the high wisdom of the deputies and senators that it would be for the interests of the monarchy, for the increase of its influence and its future prosperity, to reform the existing legislation with regard to liberty of worship, and to avoid the scandal that Spanish subjects, happy to consecrate to their country their talents and intelligence, should be removed from their country like criminals, and be obliged to seek in foreign lands an asylum, protection, and security. The undersigned was born in Spain, speaks the language of his forefathers, and implores the precious gifts of Providence for his country. His only guilt is to worship, "in spirit and in truth," the "God who is a Spirit." He has, by the grace of God, a sincere and deeply-rooted faith in Jesus Christ, our Lord and Saviour ; he believes in Him who alone is "the Way, the Truth, and the Life," "the only Mediator between God and men ;" he accepts as the rule of faith the Word of God alone, the only revelation of the Divine will, and he feels his eyes filling with tears and his heart oppressed with grief at the thought of his being an exile on account of this very faith and those precious hopes which God with His own hand has engraved in the depth of his conscience, and which do not permit him to submit either to the official worship of the State, or to have recourse to hypocrisy—the resource of mean souls for evading the severity of an unjust and oppressive legislation.

It would be indeed worthy of the legislators of Spain if they would adopt the resolution that all men, whatever be their form of worship and their faith, in whatever way they recognise their spiritual relations to God, should be allowed to establish themselves in that country.

The Government of the present time ought not on this point to be behind an absolute king in 1797. It was then decreed that no foreigners,

your letter of September 1, and beg to thank you and your Committee most sincerely for all the efforts you have made to secure some measure of relief to the suffering Nestorians, through the intervention of your Government. I am happy to inform you that a member of the British Embassy at Teheran, Mr. Andrew Glen, is now here, inquiring into the state of this people, and for the time there is a partial lull in their wrongs.

Both our mission and the Nestorians are most devoutly thankful that the attention of your Government is turned to this subject, and we hail Mr. Glen's arrival here as the coming of an angel of mercy; and we earnestly pray and hope that it may result in measures which shall secure the protection of a worthy people, whose cup of woe has so long been filled to the brim and made to run over by their merciless rulers and masters.

We beg, however, to express to you our profound conviction, that no essential benefit can be secured to these sufferers by any temporary visit of an official; and that, remote as they are from the capital, and the authorities here being so nearly independent alike of the provincial Government at Tabréz and the central Government at Teheran, no measure short of placing a British consul or a consular agent here would have the effect to secure the end desired. I believe that Consul Abbott, who has just left Tabréz for England, and who has taken infinite pains to succour the Nestorians, but almost in vain, was entirely convinced on this subject. Indeed, the merely temporary visit of a British official here would have the effect to anger the Mohammedans and increase the sufferings of the Christians after his departure.

The recent painful case of the abduction of a Nestorian girl by Mohammedan ruffians may probably have been communicated to you by Mr. Birch. A month has elapsed since that occurrence, and three successive orders have been sent here by the authorities at Tabréz for the severe punishment of the culprits, at the instance of the British consul there; but as yet they have been entirely disregarded by the authorities of Oroomiah, and the poor girl and her friends are frightened from their home and village, and fleeing from place to place in terror. This case may well illustrate my remarks above, in regard to the unspeakable importance of having a British official stationed among this poor people, if we would save them.

I beg to reiterate my thanks to you, on behalf of our mission and the people to whose welfare and salvation we are devoted, for all your kind interest and sympathy, and all your unwearied efforts to help us and them, in the furtherance of those objects. (Signed) G. PERKINS.

To the Rev. James Davis.

NATAL.

The annual meeting of the Natal Branch of the Alliance took place on the evening of

July 9, 1863, at the Congregational Chapel D'Urban. A. W. Evans, Esq., one of the vice-presidents, took the chair. It proved a most efficient and interesting meeting. The chapel was well filled, the speaking was admirable, and a good collection closed the proceedings. From the report read by Rev. T. Jeffreys, one of the secretaries, it appeared that the attention of the committee had been principally directed to the subject of polygamy and the purchase of women in exchange for cattle, as practised by Kafirs of this colony. Resolutions were submitted on the Sabbath and its observance in this colony; on the inspiration of the Pentateuch, as called in question by Dr. Colenso; and on the state of the law in relation to Kafir marriages, affecting missionary labour and influence. The case at present is this: The resident magistrates, in adjudicating on disputed property and claims, regard marriages as *valid only when performed after Kafir fashion*—that is, when so many head of cattle are given in exchange for the bride. In other words, *when the intended wife is bought and sold like the beasts of the field*. The marriage of a convert to Christianity, when effected without this barter, and without any degrading association with polygamy, is treated by the Colonial Government as invalid, and as, in fact, no marriage at all! This is justly regarded as an injustice to Kafir converts, as giving a kind of patronage to heathenism, and as shutting the door in the face of the Kafir who wishes to effect his escape from barbarism. The following is a copy of the resolution unanimously adopted on this subject at the meeting of the Alliance just held:—

This meeting, deploring the prevalence of witchcraft, trafficking in women, and polygamy among the heathen population of this colony, the tyrannical and injurious nature of their customs in these respects, and the serious difficulties with which the missionaries have to contend through the anomalous administration of law among their native converts, resolves to appoint a committee to co-operate with the missionaries in procuring information, and in devising and carrying out means for the removal of these difficulties, the abolition of these abominable customs, and the elevation of such natives as may desire it, into the full enjoyment of British liberty and British law.

JAMES DAVIS, Secretary.

HERMANN SCHMETTAU, Foreign Secretary.

Biblical and Cosmical, must be as harmonious in their import as they are identical in their Divine original. The servants in the two houses may not be acquainted with each other, or there may be a foolish feud between them. The gilly in the red tartan may draw his dagger when he sees the gilly in the green; or, when red tartan's master calls at the town residence of his green neighbour, ignorant of the plain pedestrian's rank, the powdered footman may deny his master to the prince, "His grace is not at home," and be very much surprised to see the duke and his homely visitor next morning in the park walking arm in arm. So true science and true religion are lieges of one King; and whatsoever may be the airs of their pages and lackeys—even although there may be an occasional fight between the footmen—there is no risk of any misunderstanding or mutual aggression on the part of the exalted neighbours themselves.

And there are some things which Israel does not need to do. Happily, the Protestant Churches are already provided with excellent standards. Whatsoever may be the debates as to minor details, the Heidelberg Catechism, the Thirty-nine Articles, the Westminster Confession, all contain a rich store of scriptural truth, and as mutual explanations of our views, may well be held fast till that happy day come when all subordinate standards shall again be merged in the Bible. Nor is there any lack of first-rate defences of the Christian faith, both in its foundations and superstructure. With the progress of research and scholarship, it is conceivable that fresh light may be thrown on the language and allusions of Scripture; consequently, that some passages may be better understood or less controverted; but it is hardly possible to desire more satisfactory expositions, or more conclusive vindications of the faith once delivered to the saints, than those which theology has already accumulated in its enormous arsenal.

Christendom requires no addition to its creed, and for that creed there is required no firmer foundation. But Christianity is something more than a territory which needs to be enclosed and defended. It is a soil which will repay cultivation, and the full resources of which remain still to be developed. It is something more than a palladium—a gift of love on the one hand, a test of loyalty on the other, which deserves to be sacredly guarded. It is a pearl of great price, which, after enriching a million-fold the individual possessor, is capable of adding indefinitely to the wealth of the world. Christianity needs to be more heartily enjoyed and more thoroughly exemplified by the disciples of Christ. It needs to be more fervently set forth and more eagerly diffused.

In Christianity the first and foremost object is the Lord Jesus himself, and for intellectual conviction, for religious establishment, as well as spiritual enjoyment, it is to the Lord Jesus that men must be brought. "God, who spake to the fathers by the prophets, in this latter age hath spoken to us by his Son;" and if, obedient to the voice from glory, we listen to the Saviour, we shall find Christ His own evidence. We shall find Him the great exponent of the Father's mind, as well as the one direct and assuring introduction to the Father's presence; and whilst we can have no heaven here except that which He brings with Him, we can expect or desire no heaven hereafter except that to which He is to take us.

But do we, who are ministers and missionaries, always begin with Christ? Are we not too prone to put forward the system first, and then the Saviour? In other words, are we not apt to try and bring men first to the "faith," and then to its "Author and Finisher"—first to Christianity, and then to Christ? A man comes to us in doubt and perplexity. He wishes to believe the Gospel, but he is haunted by fantastic fears and sceptical difficulties, and you advise him to take his passage with Captain Butler or Paley in one of the regular packet-boats which ply between the

dim shores of Unbelief and the better land of Revelation. But unfortunately few of these ships sail right into the harbour. The Analogy, the *Horæ*, the Short and Easy Method, all anchor off-shore, and land their passengers on a flat, muddy beach, from which it is a toilsome struggle up to *terra firma*. The shortest, easiest method is to begin with Christ himself. The evangelist Luke or John is assuredly as readable as any book of evidence, and much more interesting; and if, after looking at Christ as there set forth, and listening to His words, a man still doubts His objective reality and Divine authority and mission, it may be questioned whether any demonstration would dissipate his misgivings and deposit him in a firm and final faith.

It was from the background of Sinai and the Temple that a Jew came down on Bethlehem, and it was through Moses and the prophets that he was introduced to Jesus. But towards Christendom—towards these Gospel ages, Christ himself faces, a Sun of Righteousness, full-orbed and actually arisen, and it is looking to Him that, in light of His own radiating, we see Him and are saved. It is looking to Him that we get comfort to our troubled conscience, and an object for our craving affections; and it is with light borrowed from Him that we can most advantageously travel back to Moses and the Psalmists, and study the law and the lofty theism which came before Jesus Christ.

The divinity, the atonement, the intercession of Jesus Christ, are truths for all times, and alas for the time which lets them go, or which holds them with a feeble grasp! It may be questioned, however, if the peculiar life to which these truths are the introduction—that high and holy life of which Christ is the model, and of which the Holy Spirit is the source, is sufficiently dwelt upon in the ministrations of the pulpit; and whether there is effort enough to attain it in the case of individual believers. Christianity is a high calling, and if we might name any paramount object for ministerial ambition in the present day, it would be such a setting forth of Christian character, and such an enforcement of New Testament ethics as might, with God's blessing, reappear in eminent piety—in a religion at once lowly and kindly, unselfish and upright, yet considerate and tender-hearted, wise in its ardour, and cheerful in its obedience, true to the Bible, true to the brethren, true to the Master, true to itself, and however attached to its immediate communion, not hostile to others, and growing daily fitted for the highest of all.

A religion like that would tell on the times, and whatsoever incidental influences it might accept, it still would hold its own. A living epistle of the Divine omnipresence, in the conscientiousness with which it fulfilled each duty, it would plainly say, "Thou, God, seest me," and "We must all appear before the judgment seat of Christ." A living epistle of beneficence, in the cheerfulness with which it ministered relief, it would as plainly repeat, "It is more blessed to give than to receive." And a living epistle of Christ, it would seek to perpetuate the beneficent career of the Master, and in symmetrical progress and perpetual aspiration alike would be echoing evermore, "Be ye perfect, as your Father in Heaven is perfect." J. H.

TEN YEARS OF INDIAN MISSIONS.

THE expression has become proverbial, "Dry as statistics;" and yet, in many cases, all that is necessary to invest them with even fascinating interest, is to translate them into the language of ordinary life. It is known to many of our readers that, in 1852, and again, ten years later, in 1862, the Rev. Joseph Mullens, D.D., of *Calcutta*, at a vast expenditure of time and energy, made a formal census of all the Protestant missions in India. The result was given to the world in a small statistical pamphlet, and in a volume in which the relative positions of Indian

missions in 1852 and in 1862 were elaborately discussed.* His most important table of figures was laid before the readers of *Evangelical Christendom* in 1863, and may be found at page 182 of that year's volume. But the subject is one of far too enduring interest to be thus summarily dismissed; and we the more readily recur to it that the tables, being statistical, have as yet excited comparatively little attention, and are not likely to exert proper effect till their force be examined and pointed out.

When one is first informed that two censuses of Indian missions have been taken, with an interval between them of ten years, the question that instinctively rises to his lips is, What has been the increase during that period in the native Christian community? Including men, women, and children, how many were within the Christian fold in 1852? and how many ten years subsequently? To this our author replies that the native Protestants of India and Ceylon were—

in 1852	and	in 1862
112,491;		153,816.

But, besides these, there were, at the latter period, 59,366 converts connected with the Burmese missions. In 1852 the native Christians of Burmah were most of them beyond the limits of the Anglo-Indian dominion, but by 1862 the frontier had been so pushed forward as to include them within the limits of the empire. Adding them to the number previously stated, the aggregate becomes 213,182. In other words, there were in our Eastern empire in 1862, 213,182 native Protestant Christians—more than the whole population of Leeds or of Sheffield, and about equal to that of Edinburgh and Leith united.

Next, as to the rate of increase within the ten years specified. To ascertain it with accuracy, for the purpose of subsequently reasoning on it, it is necessary to omit again the Burmese converts, and limit the view to India and Ceylon. Between 1852 and 1862, as has been already mentioned, the native Protestant Christians of the two countries now indicated had increased from 112,491 to 153,816. Much may be made of these numbers. If you will allow an ordnance surveyor carefully to measure on the ground the distance between two fixed points, to obtain what he calls a base of operations, then, by using, at either end of the line, the instruments in his possession, he will cover the country with a network of imaginary triangles, and finally map it out in every part. And if you will give even the humblest arithmetician a couple of numbers, standing to each other in the ratio or proportion which the two noted above hold, and inform him that they represent the population of a community at two dates, separated by an interval of ten years, then he will find no difficulty in reading you the future history of that people, statistically considered; *of course, however, on the hypothesis that the ratio does not change.* Let us perform the calculation, simplifying it by discarding all but round numbers, and therefore resting contented with a merely approximate result:—

NUMBER OF NATIVE PROTESTANT CHRISTIANS.

Date.			Date.		
1852	in round numbers	110,000	1912	in round numbers	710,000
1862	" "	150,000	1922	" "	970,000
1872	" "	205,000	1932	" "	1,320,000
1882	" "	280,000	1942	" "	1,800,000
1892	" "	380,000	1952	" "	2,450,000
1902	" "	520,000	1962	" "	3,340,000

or considerably more than the present population of London or of Scotland. But here no note is taken of the undoubted fact that *the ratio or rate of increase tends to*

* A Brief Review of Ten Years' Missionary Labour in India. By Joseph Mullens, D.D. London: Nisbet and Co.

alter for the better every year, and if only the Churches maintain the missions at their present level, and the English Government retain its power in India so as to be able to hold the balance as now between contending religions—if, moreover, prayer be made to Him whose province it is to grant the blessing—the numbers now given will, we doubt not, fall incalculably short of those which the future history of the Indian Churches will unfold. But, however this may be, let us not despise the results already attained. Not many supporters of missions know that the native Churches in India and Burmah amount to so many as 213,182. Let our readers treasure up this number in their memories, and when some irreligious officer comes from the East with the stereotyped phrase upon his lips, “I have been thirty years in India, and never saw a native Christian,” then let them reply with promptitude, “There are upwards of 200,000 native Protestant Christians in India and Burmah !” Thus they will do no slight service to the cause of truth.

Still, let them expect the rejoinder from the opponent of missions, “I mean, I never saw a *sincere* native Christian in India. I fear they are all hypocrites.” To this second form of the objection, statistics (dry as they are deemed) furnish the most satisfactory answer. During the fearful year 1857, about 2,000 native Christians were involved in the perils of the mutinies, a few even losing their lives on account of their religious profession. *Of the whole 2,000, only six apostatised*, and even these returned when the trouble ceased. If this be no proof of sincerity, pray how is sincerity to be proved? Let the fact now stated be treasured up in the mind, along with that formerly mentioned, for future use.

Another inquiry frequently made by those interested in the evangelization of the heathen world is, “What effect have the mutinies had on the missions in India?” To this the answer must be that, in the wonderful and adorable providence of God, they have in large measure been overruled to exert a beneficial effect. As is well known, the atrocities of 1857 made the Churches at home eager to send out new missionaries, to enlighten those whose moral darkness had astonished the world. We learn from Dr. Mullens that, “during the decade, more than 350 new missionaries were sent to India by the Churches of Europe and America,” a large number of them subsequently to the mutinies. But let it not hence be rashly inferred that there are 350 more missionaries in India now than there were in 1852. To suppose so were a very grave error. So many missionaries have died, or been compelled by old age, or by the sickness of themselves or their wives, to retire from the field during the ten years, that the addition of 350 and upwards only brought the original 395 up to 519—that is, added no more than 124. This is somewhat discouraging; but yet it is in a great measure unavoidable; and the lesson it teaches is (as Dr. Mullens words it), “that in order to maintain any mission at its present strength, half the number of its missionaries must be sent out in the course of every decade. . . . Any mission containing forty men must send out twenty in ten years; if it send out less, it will fall away.” Still, notwithstanding this heavy drawback, it may be alleged that the mournful events so often alluded to have increased the number of foreign missionaries in no slight degree. Yet a larger advance has taken place among the native agents of the missions, and a still more gratifying one in the number of stations occupied.

The mutinies have benefited missions yet in other ways. The assumption by Her Majesty of the undivided responsibility for the good government of India has stirred up throughout the empire a deep feeling of interest with regard to the East, and greatly quickened the progress of reforms there, though it did not initiate them, as is sometimes alleged—they were really commenced several years before. The loyalty of the native Christians, in the day of universal defection, has wonderfully

told, both on the Government and on the Anglo-Indian community of their country; and their rights have been accorded to them with a cheerfulness to which there was nothing similar in former years. The vindication of the title of the Ahmednuggur Christians to use the public wells might have been achieved even prior to the recent change of government; but the firing on the Tinnevely mob, who insolently forbade Christian funerals to proceed along the ordinary roads, stoned the magistrate, and assaulted the military on duty for the preservation of order, was a stern defence of religious liberty which probably never would have taken place but for 1857.

Perhaps the most gratifying circumstance of all is the effect in many places produced on the native Christians themselves by the perils of the mutinies. We have already resolutely asserted, on the best of evidence, that, as a body, they are sincere; but must now sorrowfully add that in many respects they are imperfect. Thus, Dr. Mullens shows that in certain missions in which discipline is known to be administered faithfully, yet in love, of 4,289 converts admitted to baptism, and of course to the communion, no fewer than 998, or nearly one in four, had to be excluded again, though the large majority of the lapsed subsequently became penitent. Is it to be wondered that, in these circumstances, European missionaries should have watched over native Christians with a constant and fearful anxiety that they might fall, and prior to the mutinies should have left them too little to their own responsibility? During that frightful year, however, the native Churches were in many places scattered, each member being cast on his own resources, generally without counsel of any kind. The result was not disastrous, as even missionaries beforehand would have apprehended, but the reverse. "They who were thrown headlong into the troubled waters, and had to swim for their lives, without the aid of the corks and bladders on which they had relied, gained health and vigour in the process, and landed not only alive, but *men*. The old system has been flung away for ever. When, on the restoration of order, the presses and factories were reopened, they were not taken up as mission property." "The native Christians started as proprietors and managers, and took the work entirely into their own hands." Of course, the mutinies and attendant rebellion involved but a fractional proportion of the native Churches in the severest kind of trials; still, the benefit of their experience was available for all; and a much greater desire exists than ever before to give native pastors an independent sphere of their own, and serious personal responsibility. No policy could be wiser; and the next step has been taken in some places, though we regret to find not yet even in all the wealthier native Churches—that of requesting native contributions for the support of the pastor whom the Church members have chosen from among themselves, and for the propagation of the Gospel in the regions beyond. Another advance in the right direction which has been successfully made is the establishment of fees in some of the great educational institutions, and a triumph yet more remarkable—the possibility of which not even the most sanguine would have dared a few years back to predict—the exaction of a small fee from the girls in some of the Madras Free Church Schools. Our space is exhausted without our having been able to present one tithe of the interesting facts to be found within Dr. Mullens's pamphlet and volume, which should be in the hands of every one interested—(as what Christian is not)—in the great work of India's evangelization. It is matter for devout thankfulness that the result of Dr. Mullens's elaborate investigation is, on the whole, so favourable. Let Christians thank God and take courage. It is now seen that He never for a moment deserted His Church during the recent fearful darkness and peril. And assuredly He will not do so now, when the night, with its alarms, is over, and the day has dawned a cheerful day, with light shed down from Heaven.

R. H.

error, together with the deadly blows it has inflicted upon open opposition to Evangelical truth, are incalculable. Never attaching undue importance to subordinate questions, thoroughly unspeculative, going at once to the point, and that point God's love to us in Christ, producing in us, through faith and by the Holy Spirit's agency, love to God and to man, he embraced all who loved the Saviour, whatever their denomination. A man of principle, and never of expediency, in all important cases it could be foreseen how he would act. He had in him somewhat of Luther's boldness and roughness, and much of his cordiality and joyous nature, which won the esteem and love of all who approached him.

Shortly after having had the intense joy of ordaining his eldest son Jean (now pastor at Nîmes) in the Church of the Oratoire, Frederic Monod was called upon to take the most painfully conscientious step of his life.

He loved the Reformed Church of France for the fathers' sake. He had seen its deadness gradually warming up into life, during the twenty-eight years of his ministry in the Church of Paris; the revival of religion in various parts of France, through foreign as well as native agency, often by independent bodies, had acted and reacted upon it, and many of its members were feeling shackled by the anomalous position of a Church legally governed by "the highest Protestant taxpayers to the Government." The organization imposed upon the Protestant Church in "the Year X.," and accepted as a boon at the time, was increasingly felt, by all who sought life within her pale, to be an obstacle to her growth and a dead weight on her spiritual progress. The Revolution of 1848, and the consequent freedom for meeting and association, gave the opportunity long wished for, to hold a General Assembly of delegates, duly elected by all the Reformed Churches throughout France.

Frederic Monod raised his warning voice against losing time in the discussion of questions of subordinate importance, such as the self-government of the Church, which "does not bring in perfection, however desirable he might think it;" and against all expediency which might shuffle principle out of sight. Time was come for the National Church of France to draw up her Confession of Faith, and to stand upon a spiritual foundation. He was requested to preach the opening sermon. It was a faithful exposition of what the Church of our fathers had been; strong and faithful unto death, standing on the grand Gospel doctrines drawn up in the Confession of La Rochelle. He showed the snare into which she had fallen, by accepting from Bonaparte, as a boon, the chains that fettered her to the world, depriving her of her synods, and governing her by men who afforded no spiritual guarantee of fidelity to their trust. And he called upon the delegates to acknowledge, with the ancient synods (the last of which was held in 1763), that Christian doctrine is the only foundation of Church discipline and order; and to lay down in a solid manner the only foundation, Jesus Christ and Him crucified, confessing Him boldly as God manifest in the flesh, the end of the law for righteousness to all who believe, delivered for our offences, and raised again for our justification; and to build upon this corner-stone the superstructure of ecclesiastical discipline.

The Assembly, which contained many Rationalists, voted the *statu quo*, accepting voluntarily a situation which had been forced upon the Church, and which, until that moment, she had not been free by her own will to preserve or reject. It also declined, for the time being, to adopt any Confession of Faith; contenting itself with simply issuing an address to the Churches, worded with the greatest caution, and signed, after a lengthened discussion, by both parties, each knowingly giving its own, and often opposite, interpretation to the texts quoted.

It was not to be expected that the frank and intensely straightforward and logical nature of Frederic Monod would brook these concessions to the spirit of the

words were uttered by Pastors Guillaume Monod, Pulsford, Valette, Duchemin, and T. Monod. Then followed the singing of Dr. Malan's well-known verse, "*Notre sepulcre enfin connaitra sa victoire!*" the blessing was pronounced, and the last sad offices of the devout men who carried Frederic Monod to his burial were ended.

Paris.

S. P. B.

CALVIN AND CALVINISM.

EARLY YEARS.

JOHN CALVIN was born at Noyon, in Picardy, on the 10th of July, 1509. The particulars known to us respecting his childhood and early youth are few, but suffice to enable us to recognise the man Calvin in the boy. Both his parents seem to have been of superior character and capacity. His mother, Jane Lefranc, a native of Cambray, is said to have been personally beautiful, and of a profoundly religious temper. His father, Gerard Calvin, was a man of judgment and sagacity, regarded with affectionate esteem by the better classes of his townsmen. One can perceive, from the few glimpses we have of him in history, that he ruled his household well, that he was a considerate and judicious father, and that he had penetration to discern, while his son John was still almost a child, that his talents were of the highest order. By profession, Gerard Calvin was Procureur-Fiscal of Noyon, and Secretary of the Diocese, holding thus by one hand on the Church, and by the other on law, and giving satisfaction in both capacities.

From his mother Calvin may have inherited that seriousness of nature which from the first characterised him, combined with a virgin purity of soul which shrank with loathing from all forms of profligacy; from his father he seems to have derived his intellectual bent, his administrative faculty, his strong will, and his clear, cool, steady brain.

He was one of six children, but no other member of the family attained distinction. In his early boyhood he was the object of special patronage by the family of Mommor, people of rank in the vicinity of Noyon, and pursued his early studies along with the children of that house. Even at this age he was grave and thoughtful, apt to check any moral delinquency in his fellows, and caring little for the ordinary sports of boyhood. His connexion with the Church commenced early, a chaplaincy in the Cathedral of Noyon being obtained for him by his father when he was but twelve years old. The office was, of course, nominal in all respects save that of entitling the boy chaplain to certain emoluments which could be applied to his education. It was the wish and hope of his father that he should attain high office in the Romish Church.

In his fourteenth year, Calvin proceeded to Paris, and entered the College de la Marche. According to his own statement, he was "still a child, and possessing only a few rudiments of the Latin language." He joined the fourth class, then taught by Mathurin Cordier. This eminent Latinist was remarkable for his zeal, tact, energy and elevation of aim, as a teacher. "Mathurin," says D'Aubigné, "was one of the men of ancient mould, who always prefer the public good to their own interests and glory; and, accordingly, neglecting the brilliant career which lay before him, devoted his whole life to the education of children. Prior to Calvin's arrival Paris, he had the head class in the college, and taught it with credit; but he was satisfied; he would often pause in the middle of his lessons, finding that his pupils possessed a mere superficial knowledge of what they should have known thorough Teaching, instead of yielding him the pleasure for which he thirsted, caused him sorrow and disgust. 'Alas!' he said, 'the other masters teach the children ambition and vainglory, and that is why they are not well-grounded in their stu

disciple of his scholar, and in his turn thanked him, but it was for a Divine teaching of inestimable value."

Being designed for the priesthood, Calvin was removed, in 1526, from the college of La Marche, and entered the theological seminary of the Montaigu, also in Paris. Young as he was, there were eyes already upon him, and Beza mentions in particular a Spanish professor who took notice of the quiet, earnest, intelligent lad. This Spaniard appears to have been a remarkable man; stately, grave, and calm as Spaniards generally are, and with that patient and powerful genius which characterised many of his countrymen of that age. This kind of man naturally attracted Calvin, and an intimate acquaintance sprang up between the two. The Spaniard pronounced Calvin a young man of the most penetrating genius, and saw in him a future ornament of the Church. This hope was encouraged by Calvin's scrupulous attention to religious duties, unexceptionable morals, and devout submission to his ecclesiastical superiors. His fellow students were often taken to task by him for laxity of conduct, and he is said to have borne at this time, or still earlier, the nickname of "the Accusative." It is beyond all doubt that he never fell into the vices in which young men frequently indulge, and in his case, as in that of Milton, the theory that force of character and steadfastness of morals can be attained only after a process of wild-oat sowing, a period of revelry and dissipation, receives signal refutation.

Meanwhile, he expatiated with ardent delight in the fields of classical and philosophical knowledge. He studied the poets and orators of antiquity, and mastered the literary treasures of the scholastic ages. It was doubtless at this time that he laid the foundation of that mastery of language which was in subsequent years not the least wonderful of his accomplishments, and amassed those stores of learned illustration which are never exhausted in his works. He was passionately addicted to study; the soul, imperiously and insatiably demanding her peculiar aliment, refused the body sufficient time for food or sleep; and late wayfarers near the house in which he lived saw his solitary lamp twinkling beneath the stars when all other lights were extinguished. In every department of learning he distanced his companions.

It were impossible to exaggerate the advantage derived by the future Reformer from these studies. They imparted a magnificent amplitude to his range of thought and sympathy, enabling him, as a man of consummate culture, to appreciate what had been done in all fields of speculation before his own day, and to entertain an intelligent conviction that no solid acquisition of truth made by the species was excluded from his own system. Had Calvin been a student of Scripture only, he might have discovered in the Bible that scheme of theological truth which it was the grand work of his life to elaborate; but objectors could always have maintained that his lack of acquaintance with the works of those great thinkers who, before his time, had grappled with the problems of human life and human destiny, who had discoursed of God, freedom, immortality, rendered him incapable of comparing the Bible's solution of the riddle of the world with those which had been given by philosophers and sages. "Calvinism," they might have said, "is the stunted growth of a barren soil; Calvin's flaming zeal, and dogmatic insistence upon scriptural texts, were the exhibitions of an ignorant fanaticism." It is well, therefore, to know that Calvin was one of the most accomplished men of his age; that his familiarity with the classic authors is beyond question; and that, if there were any insoluble difficulties left in his scheme of theology, he must have known that they were left unanswered in other systems. Calvin's unreserved acceptance of the statement made in the Bible of **man's duty and destiny**—his submission of will to be directed, of conscience to be

enlightened, of reason to be led, to the Word of God—did not arise from a contempt of the human intellect, or a blind persuasion that no glimpses of truth had ever reached the world except those which we have in the Old and New Testaments. He wrote of what we may call extra-Biblical truth with a frankness of acknowledgment, and a cordiality of sympathy, which might have caused his aspersion by some of our modern Dominics; but this frank acknowledgment, this cordial sympathy, only enabled him the more intelligently and convincingly to demand that the Bible should be placed in a seat of honour elevated immeasurably above that occupied by any human composition. "Since God alone," wrote Calvin to Bucer, in terms which, like much in his writings, have quite a modern, nineteenth century ring, and are as instructive now as three hundred years ago—"Since God alone is the source of all good, you must not doubt, that whatever truth you anywhere meet with, proceeds from Him, unless you would be doubly ungrateful to Him; it is in this way you have received the Word descended from Heaven. For it is sinful to treat God's gifts with contempt; and to ascribe to man what is peculiarly God's is a still greater impiety. Philosophy is, consequently, the noble gift of God, and those learned men who have striven hard after it in all ages have been incited thereto by God himself, that they might enlighten the world in the knowledge of the truth. But there is a wide difference between the writings of these men and those truths which God, of His own pleasure, delivered to guilty men for their sanctification. In the former, you may fall in with a small particle of truth, of which you can get only a taste, sufficient to make you feel how pleasant and sweet it is; but in the latter, you may obtain in rich abundance that which can refresh the soul to the full. In the one, a shadow and an image is placed before the eyes, which can only excite in you a love of the object, without admitting you to familiar intercourse with it; in the other, the solid substance stands before you, with which you may not only become intimately acquainted, but may also, in some measure, handle it. In that, the seed is in a manner choked; in this, you may possess the fruit in its very maturity. There, in short, only a few small sparks break forth, which so point out a path that they fail in the middle of the journey—or rather, which fail in indicating the path at all—and can only restrain the traveller from going farther astray; but here the Spirit of God, like a most brilliant torch, or rather like the sun itself, shines in full splendour, not only to guide the course of your life, even to its final goal, but also to conduct you to a blessed immortality. Draw then from this source, wherever you may wander; and as soon as He finds you a settled abode, you ought to make that your place of rest."

In these noble words, replete with poetry as with thought, brilliant in changing imagery no less than comprehensive in truth, may we not discern an epitome of Calvin's spiritual history? He had looked into the abodes of philosophy, not listlessly, not contemptuously, but with glowing admiration. In these, however, was not his rest. He had passed on; he had entered the everlasting portals of God's Word; and there he had remained. Nor is it a lawless flight of imagination by which we connect this intelligent appreciation of philosophy by Calvin, while bidding it farewell for the higher truth of God's Word, with an incident in the history of St. Paul, to whom, in respect of intellectual structure, Calvin probably came nearer than any man since the apostolic age. In St. Paul, as he stands on Mars Hill, the wise men of Greece around him, the city of Athens at his feet, we behold the realisation of this great fact in the history of the world—that the Divine faith, the true religion, had not annihilated philosophy, but absorbed and irradiated it in the light of a higher truth. Fair, in the eyes of Paul, had been that structure of Grecian philosophy. Reared, as of Parian marble, in the serene domain of thought; noble in its proportions, rich in its adornment, imposing in its general effect—

Paul could have been content to wander his life long in its spacious halls. But there had risen into his view another temple, its proportions still more lordly, its mansions still more capacious, its beauty still more majestic and more pure; a temple on whose stones no human chisel had passed, whose pillars had been reared by no human hand, but fitted to contain all the families of the earth, and filled in every chamber with the very light of Heaven. Into this temple went Paul, the temple of Divine Revelation, and there he abode. He did not despise philosophy; he did not bid the men of Athens despise or desert philosophy; he did not tell them that any good and perfect gift they had been enjoying could have reached them from any other source except the Father of lights; but he proclaimed to them that, in the Christian temple, they would find all the truth they had learned in the halls of philosophy, and a great deal more, only they would trace that and all other blessings, not to an unknown God, but to a God known and loved.

Such was the boyhood of Calvin. On the whole, we should pronounce him the unlikeliest person in the world to be acted on by any sudden, lawless, or revolutionary impulse. His nature was supremely intellectual; to expatiate in the realms of thought was his great joy. Manifestly, also, his was one of those natures which find satisfaction in acquiescence in established modes of faith and practice. In novelty, in specious pretence, in departure from the beaten paths, he took no pleasure. The pupil of Cordier, the favourite of the grave Spanish professor, was no flighty youth who would remove the ancient landmarks from mere love of change. Profound thoughtfulness, perfect control over every impulse of the animal nature, devout performance of prescribed duty, affectionate recognition of superior merit, and a keen, at times, it may be, an acrid, impatience of stupidity, arrogance, and injustice, were his characteristics. We said that the mind of Calvin had a structural affinity with that of Plato; in his studious boyhood and youth we cannot help tracing a resemblance to the school and college life of Milton. There was the same high intellectual cast of mind in each, the same scrupulous purity of morals, the same unimpassioned loftiness of character, suited rather for friendship than for love, defective in the wayward graces, the frolic buoyancy, the sweet negligence and naturalness, of youth, almost prematurely earnest and wise. Milton, "the lady of his college," a musician, or at least a lover of music from his infancy, had a more melodious nature, a deeper and more enthralling sense of the Beautiful, than Calvin. He was earnest, but his was the earnestness of the poet rather than the prophet, and, though his faculties could have made him successful in any department, he was comparatively weak on the side of logic. Calvin, though he had a powerful imagination, and though his style is constantly marked by that metaphoric brilliancy which is allied with genius, was not so finely responsive as Milton to the influences of the Beautiful; but his earnestness was more profound, and his logical faculty was probably as powerful as was ever possessed by a human being. In calmness and steadiness of mind, in superiority to agitation, in soundness of judgment, the palm must be allowed to belong to the Reformer. Studious, modest, and devout, rejoicing in obedience to all constituted authorities, his highest ideal of enjoyment a life of letters, the pale and silent youth, John Calvin, could have been discerned by no human eye to be one of those mighty and terrible men, whom the Almighty raises up in the critical ages of world-history, to pull down principalities and powers, and change the current of human civilisation.

In our next paper we shall consider that change in John Calvin by which he was fitted to effect those other changes to which he devoted his life. We mean his conversion.

P. B.

cendancy. But this foolish and dangerous notion is not shared by the French people, and Napoleon III. must at length understand that, by continuing to yield to the suggestions of the Romish clergy, he would dig an abyss beneath his very throne.

It is most curious and instructive to consider, in this point of view, the proceedings of the Emperor. When France was united in the Crimea to Protestant England, the issue of the enterprise tended to advance our national power. When the Emperor associated himself with the *Liberal* party in the campaign in Italy, the results were satisfactory. In China, even, where the French again were identified with the English, the expedition succeeded, at least partially. But when Napoleon III., instead of acting in concert with the Protestants or the Liberals, has endeavoured to support the pretensions of Roman Catholicism, he has encountered almost insurmountable obstacles, and his sole desire is to relinquish, so soon as honour will allow, these unfortunate expeditions. What a warning! What an instructive lesson! It is the repetition of what has been taking place in France for the last three hundred years. France has *always* lost somewhat of her strength when she has taken in hand to satisfy the exigencies of the Papacy, and she has *always* gained, to some extent, by an alliance with Protestant States. This uniform testimony of history, both past and contemporaneous, must open the eyes of the most ignorant.

PASTORAL OF THE BISHOP OF MONTAUBAN
AGAINST THE LIBERAL CATHOLICS.

I have several times spoken to your readers of the controversy which exists, in the present day, between the *old* Roman Catholics and those who may be called the *Liberal*, or *neo-Catholics*. This quarrel is far from being ended. On the contrary, it daily assumes larger proportions; and this must not surprise us; for, if we penetrate to the bottom of the question, we shall see that the entire Papal system is involved in it.

M. Doney, Bishop of Montauban—a prelate whose convictions are very sincere, but whose mind is narrow and bigoted—has recently published a long *pastoral letter*, in which he rudely attacks the Count de Montalembert, and all who endeavour to reconcile the Papacy with modern ideas. This bishop, who is honoured by Pius IX. with his particular esteem, absolutely rejects all such projects of conciliation. He sees in them a sign of diminished attachment, and almost of treason,

towards the Holy See. His arguments are not worth the trouble of refutation; but it is well to give an outline of them, as a specimen of the maxims which are still maintained by a considerable portion of the Romish episcopate. Here is the substance of them:—

1. The Roman Catholic Church possesses a *permanent supernatural principle*. It is inspired by God, and consequently infallible.

2. In virtue of this constant Divine inspiration, *all* that the Roman Catholic Church teaches is true, and all that it ordains is *good*. To resist its doctrines and its precepts is to revolt against God himself.

3. This Church must possess and practice *absolute liberty*. No human authority has the right to impose any limits upon it; for man, prince, and people, must bend before the sovereignty of God, of which the Pope is the representative and interpreter here below.

4. As to heretics and schismatics, they have no right to be free, for that would be the freedom of *error* and *evil*. They can only be tolerated in certain cases and certain countries; but it is a deplorable necessity to which the Roman Catholic Church submits without approving of it.

5. Liberty of the press and liberty of discussion are bad, except under exceptional circumstances. The Roman Catholic Church affirms its dogmas, and does not subject them at all to discussions, in which reason and science are brought into play: this is the only correct method.

6. The people are *children*. They must be governed by authority, as a father governs the younger members of his family.

7. If, in a Romish country, a heretic or an infidel dares to dispute the teaching of the Pope and the clergy, he must be *punished* as a malefactor. He is even more culpable than a robber or a coiner of bad money, since he falsifies eternal truth, by which souls are saved.

8. This chastisement is *salutary* to the heretic or the infidel; for he is compelled to retire within himself; and by examining his conscience, he will be led to return to the right path. The Roman Catholic Church is a tender mother: she wounds that she may heal!

Such are the incredible propositions which are still put forth and maintained, in the nineteenth century, by eminent dignitaries of the Papal communion. They are the theories of the Inquisition and of Thomas Aquinas, brought out, with imperturbable assurance, to the light of day.

The Bishop of Montauban invokes, in

which it contains of the position of the *inferior clergy*, as they are called. This work has evidently been written by some priest, who has withheld his name, or at least the materials have been obtained from such a person. It reveals the painful condition of the country clergy, who, being subjected to the absolute power of the bishops, and compelled to live upon good terms with the Jesuits, are deprived of all freedom of action and personal independence. If they display the least signs of resistance or liberalism, they are liable to be accused, oppressed, driven from place to place, and so reduced as to die of starvation; and they cannot have recourse to any human protection, for, except in very rare and serious cases, the Government never interferes in disputes between bishops and their subordinates. Can such a state of things, so contrary to the first principles of personal self-respect, human rights, and public justice, continue to last? The publication of the "Cursed One" is a symptom of the discontent of the inferior clergy, and in that point of view the book is of importance.

DEATH OF PASTOR FREDERIC MONOD.

You will have learned, from our religious journals, that Pastor Frederic Monod has been called from the land of the living. His decease had been expected for some months past; but his loss has not the less excited profound and universal regret. Our pastoral body will find it difficult to supply the great void which has been created by our friend's removal.

M. Frederic Monod affords a striking example of the influence which may be exercised by a man possessing firm convictions and a decided character, and who follows the Gospel path with unswerving fidelity. He had not the oratorical talents of his brother, *Adolphe Monod*. As a divine, he never fathomed the depths of theological science. As a writer, he never showed any remarkable talent. And yet, during forty years, he did an incalculable amount of good, first in his own family, and then in the Protestant Churches. Why?

Because he was a man of piety—a man of principle—a man of action—always ready to deny himself in order to serve the great interests of his Divine Master.*

INTESTINE DISCORDS IN THE PROTESTANT BIBLE SOCIETY.

The internal condition of French Protestantism is becoming more and more critical. The Orthodox and the Liberals, or Rationalists, are so opposed to each other, that their antagonism breaks out afresh upon every subject, and reappears at every step. For the moment, the quarrel turns upon the *Bible Society*. The followers of the negative school have a majority in the Paris committee. After having deferred for some time the execution of their plans, they have just decided that the Bible Society shall circulate different versions of the Scriptures, and they have even announced a *new translation* which shall be undertaken by unknown pens. Will these proceedings be allowed? Is the Bible to be abandoned to the attempts of the first comers? And are our flocks to be in peril of receiving from the hands of members of Bible Societies unfaithful or mutilated versions? The orthodox have grave duties to fulfil in relation to this matter, and they will not fail to adopt the right course.

YOUNG TAHITIANS IN FRANCE.

A son of Queen Pomare and four other young men from Tahiti have been sent to France, in order to study the languages and arts of civilisation. No doubt could exist as to the religious communion to which these young Tahitians belong. Like their parents, they are Protestants. Nevertheless, the priests, in an encroaching and tyrannical spirit, put their hands upon these young people, and succeeded in shutting them up in an ecclesiastical establishment, where it was intended to educate them as Romanists. But Pastor *Grandpierre*, to whom they had been recommended, made energetic remonstrances, and the French Government showed, under these circumstances, praiseworthy impartiality.

X. X. X.

THE GERMAN MISSION AT LYONS.†

Lyons, January 7, 1864.

It will give you pleasure to hear that we have not only been able to carry on our work in peace, but that God's mercy has made an

unexpected opening for us. All vexations from the Roman Catholics, to which we were at first so much exposed, are stopped. It is true our patients in the hospitals have still to

* We omit from our correspondent's letter the leading facts of M. Monod's life, as they will be found in a separate article in our present number.

† From the Superintendent of the Mission.

ITALY.

Florence, January 15, 1864.

THE WEATHER—THE PARIS PLOT—THE REPUBLICAN FACTION—PUBLIC IMPROVEMENTS.

Our weather is intensely cold. Nothing like it has been known for twenty years. I believe the North of Scotland is milder just now than Italy, where, for ten days past, the cold has frozen the fingers and benumbed the brain, detained the mails, killed off sentries by the dozen, and caused a vast amount of suffering among the ill-fed, lightly-clad poorer classes.

What a winter for the poor Poles, fighting for their independence! Here the sympathy for them is very strong, and breaks out in tirades against England's cold-shoulder treatment of their case. The Danish difficulty excites great attention, principally with a view of knowing whether parties will range themselves favourably or otherwise for a spring campaign here on behalf of Venice. The further attempt on Napoleon III.'s life by four Italians, and which is deplored and regretted on all hands, is of a piece with the policy of several of the extreme left party, who have withdrawn from the Italian Parliament, because an immense majority of the deputies carried a question against them touching the affairs of Sicily.

It is a fresh trial in constitutional government for Italy. She is bearing it firmly. The resignation of these red republicans, whose places are being filled with moderate and intelligent representatives, by the various constituencies, will be a great gain. The only pity is that Garibaldi has been drawn off with them, so that his name and reputation are in a fair way of being dishonoured. The great man has been so injudicious as not only to join this restless little faction, whose influence has been yearly diminishing, till it is now almost nil, but also to go into their schemes of overthrowing order and good government, for he has written a letter proposing the dismissal of Parliament, and the tenure by the King, in his own irresponsible hands, of all the authority of the realm. Such wild proposals emanate from men who have nothing to lose, and everything to gain, in a general overthrow, but who cannot any longer be regarded as lovers of their country. Meanwhile, the Government is pushing forward the construction of public works, in the form of highways, railroads, docks, and arsenals. *Ex uno disce omnes.* Before 1860 there were 1,647 kilometres of railway in Italy. From 1st Janu-

ary, 1860, to 1st January, 1863, there were added 752 kilometres; from 1st January, 1863, to 1st January, 1864, other 765; in all 3,165 kilometres now in use, and by 1st February next there will be 239 kilometres additional opened to the public. The municipalities of the country are awakening up to a new life, and showing a strong faith in the stability of the new *régime*, lighting their towns and villages with gas, opening up the old and narrow streets to suit an increased modern traffic, and introducing, as in Florence, the grand old English institution of policemen, to guard the interests of the burghers.

A TEMPERANCE SOCIETY INSTITUTED.

A few days ago—I regret to say on a Sabbath—the first "*Società di Temperanza*" (Temperance Society) was organised in Turin, on the model of similar associations in England. The inauguration took place in the Victor Emmanuel Theatre, which was crowded throughout with the working classes, and all the operative societies of the capital sent deputations with their respective banners and musical bands. Many leading citizens and philanthropic ladies gave their countenance to the meeting. The rules of the society were adopted, and a long discourse on the advantages of abstinence, and the thousand evils of intemperance, was read by Professor Luigi Chierici, who, with Signor Macchi and Baron Tecco, is the promoter of this movement, which proposes to rescue the poorer classes from habits of drunkenness, to elevate their moral tone, to convert the money spent in wine into deposits at the savings-bank, and to promote various schemes for their rational recreation and instruction. We hail this effort, begun under such high auspices, with great pleasure. Our home notions of Continental sobriety are very incorrect, owing to the absence of the drunkard from the streets of foreign towns in broad daylight. Happily, a better standard of propriety in this matter obtains on this side the English Channel, but drunkenness is a very common vice, nevertheless; the café is the great resort in the evening, and the consumption of rum, whisky, and strong drink generally, especially in Northern Italy, has of late years greatly increased.

THE KING'S SCRUPLES.

In the politico-religious department, a few more facts come out which show the obstinacy of the parties in the great and growing

parish of St. Joseph, refused to baptize the child of Rear-Admiral Vacca, because Rear-Admiral and Deputy Scrugli was the godfather, stating that he had positive written instructions from Rome to prohibit any Italian senator or deputy from acting as godfather, as each and all of them were subject to the major excommunication of the Pope.

This resolute defiance of the authority of the young kingdom by the Pope, of which a thousand examples might be given, is producing a result which might have been foreseen, the withdrawal from Church and sacraments of the intelligent middle classes of society. I spent a Sabbath lately in Arezzo, a town of 13,000 inhabitants, where, as in most other places, the priests are furiously opposed to liberty, and was deeply impressed with the fact that the leading cathedral service was but poorly attended, and that only by the country people, while the great mass of well-dressed citizens were conspicuous by their absence. The sermon of the monkish preacher was unexceptionable, being an excellent moral address on the immortality of the soul; but the body of the clergy being vigorously reactionary in sentiment and conduct, the orator spoke to clownish auditors. What an opening for an Evangelical preacher! But just now there is none to send.

NEW PUBLICATIONS—EVIL INFLUENCE OF RENAN'S BOOK.

The Papal policy is giving occasion to an immense mass of writing, disagreeable enough, but which may possibly be useful to some. A new journal lies before me (*Il Temporale*), which, in combating the temporal power, gives us weekly a host of stories about immoral priests, entering with evident gusto into details, but proposing no Christian remedy, no scriptural Church, to heal the maladies of Church and State. An old Tuscan lawyer and schoolfellow of Pio Nono (whom he reminds of some ugly things of his youthful days at the Volterra College) has just published a popular pamphlet on the lives of the Popes, from Peter down to the present occupant of his chair, showing (after the work of Potter) the evil done to Italy and the world by the Papacy, but limiting his protest to the princely action of the Pope.

These are but samples of a flood of publications which are only fitted to disgust the people with Popery, but have no tendency to lead them inquiringly to the Saviour.

But the conduct of the priests in the matter of Renan's book is exerting a much worse effect, driving the masses into open infi-

delity, and violent antipathy to religion generally. Every town in the Peninsula, beginning with Rome, has had its *triduum* or *novena* of prayer and preaching. Multitudes have resorted to the churches to see and hear. In many cases the demonstration against Renan has only led to a wide circulation of his book among readers all unprepared by argument to meet his assertions. In others, as at Padua, the people have covered the walls of the town with placards announcing, "Death to the Pope! Death to the priests! Long live Renan!" because priestcraft has everywhere associated the work of Renan and the evil times of unbelief with the revolutionary movement in Italy and popular disobedience of the Pope's fatherly government. At Modena and elsewhere, the disturbances outside the churches led to the interference of the police. In not a few instances, Renanism and Protestantism have been inveighed against as twin evils, to be summarily rooted out, so that colporteurs have had a sore time of it, and evangelists have had a noble opportunity of expounding the truth. The weighty statements of Napoleon I., in St. Helena, with regard to the divinity of Christ, have been opportunely translated and largely circulated, while Mr. Appia, the Waldensian minister at Naples, has produced an unanswerable proof of the resurrection of Christ, which Renan passes by as incredible, maintaining that the history of the Saviour ended with His death. The able reply of De Pressensé, of Paris, is also in the field; but with these and other efforts, the antidote will be little known in comparison with the raging and infectious malady. The Church of Rome, by her foolish declamations against heretics—Renanist, Protestant, and liberal together—has given an extraordinary impulse to deadly unbelief in Italy. The infidel tone of many journals of late, and the reproduction of that old book of Baron d'Irbach, "The Three Impostors, Moses, Jesus, and Mohamet," are evidence sufficient of this sad truth. Our only trust is in the Word of God, so largely circulated by this time in Italy.

BIBLE READING PROMOTED BY RENAN'S WORK.

We are pleased to know of one case, we trust only one instance out of many, in which the Bible has been sought for and is being read side by side with Renan's work. It is vouched for by Dr. Revel, and is as follows: "A family in a high social position, Roman Catholic by tradition, education, and position in the world, began to read Renan's 'Life of Jesus.' The work interested

does a sectarian work ; while he who, not content with establishing his own Church principles, calumniates other Churches which are also based on the true foundation, Jesus Christ, does an evil work.

"Let us, then, walk by the same rule, let us mind the same thing, even Jesus Christ, and if in any other matter we be otherwise minded, God will reveal even this unto us."

I need not mention with what hearty *empressment* Dr. Revel received and printed in his Evangelical broadsheet these truly Christian sentiments, nor how useful they have been in checking the sale of a work which was well calculated to do immense mischief among the humble followers of Christ in Italy. On all hands the book has been denounced ; so that even the small Plymouthist circle which gave it birth must be convinced that they have overshoot the mark, and dealt their own finishing stroke. After the explicit protest of Dr. De Sanctis, it is to be hoped that his great name will no longer be quoted over Italy by these narrow-hearted, sectarian Plymouthists as a shield for their every act of bigotry, intolerance, and heterodoxy.

SCOTTISH BIBLE SOCIETY CIRCULATION.

A reply to the pamphlet of Rossetti has appeared from the pen of Professor Geymonat, under the heading, "Concerning the Work of God in Italy." It would be well to send a translation of it, with the translation of the offensive pamphlet, which will shortly be forwarded, to all the private friends and public societies in Great Britain, America, and France, interested in the evangelization of Italy. It is written in the charitable and forgiving spirit of love so characteristic of the author, but shows clearly how the Plymouthists are the very sectarians whom they so groundlessly assert others to be.

Through the kindness of Dr. Stewart, of Leghorn, I have been favoured with the statistics of sales of Bibles and religious books, during 1863, of the twenty colporteurs of the Scottish National Bible Society. Close upon 5,000 Bibles and Testaments, and nearly 50,000 religious tracts and pamphlets, have been sold by these men during last year. I am also happy to announce that the printed statement of the purchase of Palazzo Salviati here, for the Waldensian College and evangelization work, has appeared, and shows that, of the 7,000*l.* sterling which this magnificent gift of Messrs. Henderson, Burns, Macfie, Lenox, Barbour, &c., has cost, only 300*l.* remain of deficit. Proverbially the last

100*l.* is the most difficult to get in any subscription effort. I trust it will not be so in this case, but that some kind friend will at once relieve the anxiety of Dr. Stewart, of Leghorn, and enable him to announce his long-continued and disinterested labour happily concluded. The purchase of the building and the obtaining the purchase money has been as nothing to the remodelling of many parts of the building for missionary purposes, and the erection of church, schools, printing-office, &c.

THE WEEK OF PRAYER.

The united prayer-meetings have been held here and in other parts of Italy during the first week of January, as in former years, and we trust the blessing of the Almighty has rested on them. The six ministers of foreign and native Evangelical Churches in Florence presided on the six successive days in the Scotch Church, while pastors and laymen of various lands and tongues blended their hearts' desires at the footstool of the throne. When well arranged beforehand, there is no drawback to English and French, American and Scotch, Waldensian and Free Italian Church brethren, joining day after day in the same exercises of praise and prayer. We thank God earnestly for the Evangelical Alliance, which suggested such refreshing meetings, destined to be fruitful in excellent results in Italy. It is such a noble testimony of the real and true unity of the Church and children of God, in presence of the boasted but delusive uniformity of Popery. So highly have these reunions been relished in Genoa, that a monthly united prayer-meeting has been established, to be held alternately in the Waldensian and Dr. De Sanctis's church. Here there is a strong desire for a similar meeting, if we had only a suitable hall, on neutral ground.

PROTESTANT HOSPITALS.

Several conferences have been held lately in connexion with a proposal to supply the Florentine Evangelicals with a separate hospital. The cases of hardship and annoyance suffered by them in the wards of the National Hospital, at the hands of interfering monks and nuns, have been many and great, though latterly there has been less to complain of ; and when well-founded remonstrances have been made, the keepers who acted in concert with the offending monk or nun have been dismissed. Hope had been entertained for some time that a separate ward would be allotted to "non-Catholic patients ;" but the

of the 6th Regiment of infantry stationed here. They meet in large groups for reading the Scriptures, prayer, and spiritual converse, and from sixty to eighty of them have just sent an appeal to Professor Geymonat to come and preach the Gospel regularly in their barracks. Thanks, therefore, to the warm friend of Italy who, in response to our last month's letter, has sent such a welcome donation to print soldiers' tracts, pithy and practical, leading the inquiring soul to the Saviour. Signor Pugno, lately settled at Brescia, has been appointed by the Waldenses as a travelling evangelist in Piedmont. He is a man of simple piety and of sound sense, and well fitted for this most useful career. We trust he is but the first of a band of travelling preachers.

Mr. Meyer, of Ancona, has been driven out of his meeting-house by a decision of the law courts, and obliged to hold his meetings in his own house, where he has just had the joy of admitting twelve persons to the first celebration of the Lord's Supper. Mr. Marchand has gained high repute in Elba because an eminent preaching monk, who fustily challenged him to a discussion, which challenge Mr. Marchand at once accepted, has disappeared, refusing to discuss publicly the verities of the Christian faith. The public opinion is so strongly favourable in the island to the evangelist, that, when lately turned out of his meeting-house, in Porto Ferrajo, at least half-a-dozen persons offered suitable halls belonging to them, and the Government has been petitioned to grant a small piece of ground, on which to build a modest church, like that which this month is to be opened for Evangelical service at Rio Marina.

THE WALDENSIAN COLLEGE.

There are fewer students than usual at the Waldensian College this winter, owing to some new arrangements in the Valleys. Among the six young men there is Mr. Trevers, who has for two or three years done an excellent work as missionary to the Italians in Dublin, and Signor De Vita, an ex-Salernitan monk, who has just written a first-rate tract on "First and Second Conversion"—that is, the genuine and the true, the conversion from Romanism, with which so many rest satisfied, and the conversion to God through faith in the one sacrifice of Jesus. I should mention that Mr. Ehni is associated, as Professor of Exegesis in the college, along with Dr. Revel and Mr. Geymonat, the former of whom takes the branch of ecclesiastical history, and the latter that of doctrinal theology.

MORE LABOURERS IN THE FIELD.

I am also happy to announce the recent settlement of additional missionaries in different quarters. An American minister, who has done good service in the East, has begun work in Milan, where there is such a remarkable opening on every side for Christian effort. The Rev. Mr. Wall, Baptist missionary from England, has broken ground at Bologna, a most central spot, where no well-directed labour has as yet been expended. The Rev. Mr. Morehead, a young American missionary, has associated himself with Signors Peccennini and Del Buono, and commenced operations in Sienna, which is surrounded by a large and interesting agricultural district, and where he has already been honoured to excite the ire of the priests, and thereby the attention of the people to the Gospel message.

Mr. Jones, the new English Wesleyan missionary, has pitched his tent in Naples, reinforcing the few brethren labouring among its immense population of 600,000 souls, and with the aid of Signor Albarella, opening several hopeful mission stations at Salerno and other places in the district of Naples. I feel grateful to God that these brethren have scattered so widely over the land, instead of clustering in one spot, and have been led to large centres from which they may radiate forth Gospel influences, without crossing the path of other workmen. Small as the number of native and foreign preachers is, we have had to lament in the past that so few have nobly preferred their own line of things to crossing the path of other brethren. This desire of entering in on other men's labours has not yet died out, for we find Mr. Williams, the British chaplain at Milan, thus writing, "There is now a regularly-appointed Waldensian evangelist in Como, and his meetings continue to have weekly increasing numbers. For a moment there was a danger, for as soon as others heard of Mr. Turin's audiences in Como, they sent an evangelist too, who appears not to have avoided disparaging allusions to those he should have regarded as brethren. But a little remonstrance from Mr. Turin has, we trust, aroused a better feeling, which ought to prevent a course so sadly suicidal, and hitherto so hindering to the evangelization of Italy. In a similar way the work at Pavia continues to advance, though another adversary has planted himself there, under the name of an evangelist, though, it is to be feared, he is only a politico-ecclesiastical. Yet, it is reported, Christian friends have aided such a work—of course through incorrect information."

of the people, is, generally speaking, opposed to the fundamental principles of Christianity, at least in their orthodox form, so that every observer is compelled to acknowledge a continually growing separation between the masses of our population and the Church. That opposition may, upon the part of a great number, be more or less unconscious; but among theologians, as among other learned men, there is a numerous party who have a regular and acknowledged system, which is nothing but Pantheism. The Berlin journal illustrates this tendency by examining and doing its best to refute a new book by Dr. Alexander Schweizer, of Zurich, one of the leaders of this party, which, as we are assured, reckons in its ranks the majority of the clergy of that Swiss canton. At the other extreme, as to religious tendencies, stands that party whose organ, in the North of Germany, is the *Kreuzzeitung*. The views advocated by this periodical have been called *Prussian Christianity*. But the *Neue Evangelische Kirchenzeitung* protests against this designation, and justly contends that there is in Prussia a wholly different Christianity from that which has the imprudence to identify religion with a policy disapproved of by the immense majority of the nation. The same journal deplors, as we have often done, in these pages, that the ultra-Lutheran party should place itself in opposition to most of the efforts whose object is the propagation of the Gospel among our people, and that from a narrow, sectarian, and clerical spirit, which fears lest the working of religious societies should trespass upon the authority of the clergy. It especially blames that party for having thus paralysed the various operations of the Inner Mission, and makes them listen to some severe but wholesome truths as to the inability of clerical authority to bring under the power of religion the masses of the population, which are now beyond its influence. What is required for that purpose is not dignitaries of the Church, taking their stand upon their official claims, but men of God, imbued with His Spirit, who will preach the Gospel of Jesus Christ with a heart burning with love to souls. These serious truths come with the greater weight as they are presented in an influential journal, to which no suspicion can be attached of any leaning towards ecclesiastical radicalism.

CATHOLICISM AND PROTESTANTISM, ACCORDING TO DR. STAHL.

A recent publication, calculated to exert great influence in certain spheres of society in

Prussia, shows how opportune and necessary are the warnings to which we have just referred. It is a posthumous work, by the celebrated Professor Stahl, edited under the title, "Parties in Church and State." It consists of academical lectures, twice delivered before the students of the University of Berlin and the object of which is, as the title indicates, to define and estimate, from a scientific point of view, the political and religious tendencies of the present age. Upon the political portion of the work we have not a word to say: in the eyes of Dr. Stahl society is dying a self-inflicted death between these two extremes—legitimacy and revolution—beyond which there is nothing. And properly speaking, according to him, the Christian principle is compatible only with legitimacy, and revolution always accompanies infidelity.

But it is especially his estimate of parties in the Church which is most characteristic of the tendencies with which the learned professor was identified. He was too sincerely a believer not to perceive, above all else, the great contrast between faith and infidelity. But his judgment as to the characteristics of the various Christian Churches have this especial feature—that always standing at the greatest distance from the Reformed Church, of which he knew and cared but little, he occupied himself with comparing Lutheranism and Catholicism. He remained a Lutheran, undoubtedly, but with such a leaning towards Catholicism, whose external authority had an imposing effect upon his mind, that, in his eyes, the truth was to be found in a medium between these two religions. The Romish tendency of some of its principles has long been a reproach to ultra-Lutheranism. It has often been defended against this charge. By what right? You may judge by some short quotations from Dr. Stahl's book: "With the Reformation, a new social principle entered the world. To develop and transform, by its means, the whole social system, was thenceforth the course of history. But as it went on, it speedily degenerated, and became Rationalism, and thereby Revolution." This is just the charge which Roman Catholic writers have brought against Protestantism, for the last three centuries, refusing to see that Rationalism and Revolution are far more frequently the growth of Roman Catholic than of Protestant soil. We ought, therefore, according to Dr. Stahl, to reform the very principle of the Reformation, and then he thinks that there would perhaps be found room, if not for union, at least for greater nearness and peace between

on the number of the soldiers that the successful issue depends. The rumours of war, and the small number with which we are able to meet the powerful enemy, has been turned by our Lord to the furtherance of His kingdom amongst us. Generally the feeling prevails in Denmark that we shall sue for aid to the Lord, and to Him alone, and that all the events are in His powerful and gracious hand. I have spoken to several of our parishioners who have been made soldiers, and have gone out from their homes expecting to see their wives and children no more on earth, and I have been rejoiced to see the Christian spirit and the dependence on the Lord by which they were encouraged to bear their trials.

THE IMPENDING WAR WITH GERMANY.

I now beg permission to make an observation on the article from your German correspondent in your number for January. He says that in Schleswig "a good number of

pastors" have refused to take the oath to the King, and made known their reasons for so doing through the press. As to the latter assertion, I shall not contradict it; but as to the former, the case is not quite accurately stated. After receiving your number I wrote to one of the rural deans of Schleswig, and he assured me that, so far as he knows (and he lives in the midst of these events), the "good number" is not more than *one*. Another, who acted as curate in a parish, refused to take the oath, and he was removed. The former was nominated a deacon last year, and has now been deprived. At Altona, Holstein, a riot was produced against one of the clerical body because he would not take the oath to the Prince of Augustenburg before he was acknowledged by the Diet of Frankfort. He was ejected, and the rioters proposed to nominate the Schleswig deacon in his place. Such is religion when mixed up with politics!"

V.

SWEDEN.

Winsl6f, Christianstad,
December, 1863.

IMPROVED ECCLESIASTICAL LEGISLATION: THE NATIONAL CHURCH.

Our much-loved and popular monarch has very recently affixed his signature to three acts of great moment to our National Church. 1st. The miserable Sacramental Law of 1855, which threatened heavy fines, or imprisonment with bread and water, for any who, not being an ordained clergyman, should administer the Lord's Supper, and for all who should receive the sacrament at his hands. This unhappy enactment, of which I spoke at the meeting of the Evangelical Alliance in Paris that year, is now, both by the Diet and the King, abrogated. 2nd. The old law of 1686, which required that every person in Sweden who had been confirmed according to the Augsburg Confession, and particularly all officers and servants of the State, must at least once a-year receive the Lord's Supper, is also with a stroke of the Royal pen obliterated. 3rd. More than a year ago, the King presented to the Diet a proposal for a Convocation of the Established Church. Hitherto, the King has possessed the sole power of prescribing the catechism, psalm-book, liturgy,

Bible version, &c., to be used in the Swedish Church. The Diet has accepted the Royal proposal, and the King has signed the act. Although the twelve bishops, and other dignitaries, are *ex officio* members of Convocation, and the mass of the people are to elect lay members in equal number with the clergy, yet we venture to believe that a step in advance has been taken. The King reserves a veto on the proceedings.

We must not forget that, during the last ten years, several liberal ecclesiastical enactments have passed the Legislature, especially (a) the abrogation of the Conventicle Law of 1726, which forbade Christian people to meet together for Bible-reading, prayer, and praise; (b) the severance of parish bonds, so that Church members may choose the clergyman from whom they wish to receive the sacraments, marriage, burial service, &c., which formerly were not permitted, as the parish clergyman must alone be applied to for such pastoral acts; (c) the passing of the Dissenters' Act in 1860, which permits seceders from the Church to form separate congregations or churches, but at the same time remain in the State Church, according to the provision: "No one, because of diverging views, may be considered separated from the State Church."

* Discrepancies between statements of German and Danish correspondents, upon the vexed question on which their respective countries are at issue, seem to be inevitable. As far as that question is treated in a religious aspect and with reference to matters of fact, it is desirable to give, briefly, such information as may reach us from either side. But we must deprecate a political feud being, in any way, fought out in these pages.—Eds.

so long as he has not entered the communion of another religious society tolerated in the kingdom."

When we combine these Church laws, whereby the rigid form of our State Church has been essentially modified, so that it can no longer be called "a palace of ice," as Dr. Krummacher, not without reason, designated it in Paris—but, on the contrary, the beams of the Sun of Righteousness cause the icicles to drop day by day, indicating their dissolution—have we not cause to bless our God, who doeth wondrous things amongst us, softening the hardest hearts? Serious Christians, differing from each other in their religious views, may now meet together within the liberal embrace of our State Church, hold their religious services freely, establish societies, choose their elders, teachers, and rulers; send out colporteurs and missionaries to Christian people and to heathens; establish tract societies and missionary associations, mission and colporteur schools, children's homes, and hospitals, &c. Yes, even the pastors of the State Church, who are spiritually minded, may be chosen, and have been chosen, as members or directors of voluntary societies.* Even free synods, with the pastor at the head, have been held in Stockholm and in the provinces. Lastly, we have a free Scandinavian Church Convocation, held alternately every second year in Christiania, Copenhagen, and Lund. What cause for joy for us do we not find in all this! What liberality on the part of our State Church! May we not with reason say that our Swedish State Church has, in a high degree, adopted the principles of the Evangelical Alliance?

THE DISSENTING BODIES—INCREASED LIBERALITY.

The earnest Christians in our land—not only Lutherans, but the so-called "Readers" and the adherents of the Baptist views, as well as Methodists, Moravians, and other separatists—have very largely partaken of the peace-bringing influence of the Evangelical Alliance.

Although in Sweden we have had little success in forming societies in connexion with the Evangelical Alliance, yet the great principles of the Alliance have penetrated deeply

the religious consciousness of our people. How has this been effected without any great society? Doubtless thereby that many pastors, and also laymen, amongst whom Captain Berger may be specially named, have published information concerning the Alliance, and zealously distributed its basis, principles, and objects. These principles, too, are constantly held forth in all our religious meetings, and as they contain that which we already find in the Word of God, the Holy Spirit has given His testimony to the truth. As an example of this spirit, I may mention that the "Readers" holding different views have this year erected, near the great railway station, Hesselholm, about seven English miles from Winslöv, a large building, with a vaulted prayer-room, which will accommodate more than a thousand persons. The directors of this building are Lutherans and Baptists, and service is conducted by Lutherans, Baptists, and others, but only by such as acknowledge the doctrinal basis of the Evangelical Alliance. When this place was consecrated to its use, at least 2,000 were present, a great many of these, of course, outside the building.

VARIED EVANGELICAL EFFORTS.

The largest and best sustained association for spiritual effort and free preaching is the Fatherland Institution in Stockholm, which prepares and prints Bibles, Lutheran writings and tracts, and sends forth its colporteurs over great part of the land. In the South of Sweden (Skania and Blekinge), "the Christianstad Tract Society," standing in a friendly relation to the above-named institution, has for several years sought to do good in this neighbourhood, although it has not placed itself under the Stockholm Society, as several other tract associations have already done. The reason is, that we differ in some points, belonging more to the form than the life.

Here in South Sweden it has long been our practice to hold once, or oftener, each year, not only small, but also large gatherings of the people, at which all Evangelical Lutherans have taken part in our discussions. Our friends in Stockholm seem rather to dread open and free discussion, fearing that discord and party spirit might be the result;

* Whilst agreeing with my beloved brother in rejoicing over much that has recently been effected in favour of religious liberty in Sweden, the result of a wide-spread work of the Spirit, yet the English *Observer* must not suppose that there is religious freedom in Sweden as we understand the term. The *Swedish* Act, framed with consummate ingenuity to meet the case of the Baptists, offers to recognise, *being the King's pleasure*, existing congregations not Lutheran, but forbids to them the right of disseminating their views, or enlarging their communion by their own efforts, and surrounds separation from the State Church with almost insurmountable difficulties. This so-called Toleration Act has not, I believe, been accepted by the Baptists in Sweden. It is the same wise policy which gives greater freedom of action within the pale of the National Church.—TRANSLATOR.

but keeping before us the principles of the Evangelical Alliance, we have hitherto avoided everything of this kind. We in the South constantly remind seriously-minded persons of the necessity of establishing small associations, called parish societies, which elect their own officers, and appoint representatives to the larger meetings. These representatives take part in all decisions, and vote at the larger meetings, and they have the power to choose, by ballot or open vote, not only members of the direction, but also colporteurs. In Stockholm the management fills every vacancy itself, if I am correctly informed. I name these things only historically, without venturing to give a decided opinion as to which is the preferable arrangement. Meanwhile, we value highly our democratic liberty, and our friends in Blekinge and Skania are not willing to part with it. The managing members here are for the most part poor and in humble life, yet they are very independent.

In Smaland, the province nearest Skania on the north, there is a powerful association, under the direction of Pastors Ahlberg, Ostberg, and others, which has this year adopted, in great part, our liberal constitution. This society, which has existed for several years, appears to go beyond most other religious societies in our country in the establishment of schools, children's homes, institutions for the blind, deaf, and dumb, deaconess schools, and most important of all, a large school for training colporteurs, schoolmasters, and even missionaries, at the head of which we find the devoted Pastor Ahlberg.

The Fatherland Society in Stockholm has

established an institution for training missionaries for the heathen, which is conducted by the highly-gifted and excellent Pastor Rudin.

RELIGIOUS PUBLICATIONS—REV. G. SCOTT—IMPENDING WAR.

Mr. C. O. Rosenius, a layman in Stockholm, continues for the twenty-second year to publish his deeply Evangelical and earnest monthly paper, called the *Pietist*, and more than 10,000 copies are issued monthly. Pastor Fjellstedt, formerly missionary in India, continues also to issue his Christian periodicals, the *Friend of the Bible*, and *Lund Missionary Journal*, which are nearly as old as the *Pietist*.

The church which the Methodist minister the Rev. George Scott, from England, erected in Stockholm is in possession of the Fatherland Society, and is truly a free church in Sweden. It was the same Pastor Scott who first commenced the *Pietist*. He was forced by popular hatred of his preaching to flee from Sweden. How changed would he now find this country to be, would he again visit his old friend here. He lives in their affectionate and indelible remembrance.

I close with a glad and hopeful glance towards the future of my beloved fatherland. The horrors of war threaten us; but if the Lord finds in our country as many righteous as His united mercy and justice require, He will shelter us, and His angels with their chariot of fire shall encompass us, and surround us for defence, as the waves of the ocean surround our north, and equally surround Old Albion.

Yours in Christian love,

CARL BERGMAN.

LABRADOR.

THE MORAVIAN MISSION TO THE ESQUIMAUX.

The United Brethren, or Moravians, who have long laboured among the Esquimaux in Labrador, have recently passed through severe trials. From letters not long since received, we gather the following details:—

Hopedale is the first of the stations named in the correspondence; it was established in 1782. The brethren write to say that of the Esquimaux Church they have no glad news to communicate, as it is a time of sifting and a real crisis. The increasing intercourse with foreign traders is changing the old patriarchal relations between the missionaries and the natives. Formerly, in time of need, loans could be made from the mission stores, to be

repaid in times of plenty; but now, while they do not cease to borrow, the Esquimaux are prone to exchange their wares with traders, and often for injurious luxuries, such as brandy. There is a disposition abroad to avoid wholesome restraint, to become restless and even to murmur against the teachers and against God. To enjoy full liberty, some families have removed into closer proximity to the traders.

Nain is among the oldest of the stations, and from this it is reported that there has been some prosperity in the little church of 277 members. Meetings have been well attended, and the Lord's presence has been

Home Intelligence.

THE WEEK OF PRAYER.

The Week of Prayer, at the commencement of last month, was widely observed, as in former years, in various parts of the metropolis and the provinces. The daily meetings at Freemasons' Hall, convened by the Evangelical Alliance, and announced in our last number, were well attended throughout the week—in fact, upon no previous occasion of the kind has the attendance been larger, or the interest awakened been more manifestly that of a deep and earnest kind. We subjoin an outline of each day's proceedings:—

MONDAY, JANUARY 4.—Lord Calthorpe (President of the British Organization of the Evangelical Alliance) occupied the chair. A hymn having been sung, Psalm ciii. was read by the Rev. W. P. McDermott, after which prayer was successively offered by the Rev. Thomas Nolan and the Rev. W. Bevan. The address on the subject of the day was delivered by the Rev. Dr. Cumming. The subject was: "Penitential Confession of Sin, and the Acknowledgment of Personal, Social, and National Blessings, with Supplication for Divine Mercy through the Atonement of our Saviour, Jesus Christ." After some introductory remarks on the nature of true devotion, Dr. Cumming proceeded to direct attention to the prayer taught by our Lord to His disciples. Taking it sentence by sentence, he made each petition the subject of appropriate comment, concluding the whole by a reference to the final deliverance of the redeemed from evil, when all the glory shall be given to Father, Son, and Holy Spirit.—The succeeding prayers were by the Hon. and Rev. Baptist W. Noel and the Rev. Dr. Steane. The Doxology was then sung, and the Benediction pronounced by Dr. Steane.

TUESDAY.—The hall was densely crowded, and many persons were unable to gain admission. Captain Trotter presided, and the proceedings were commenced with silent prayer, after which a hymn was sung. The Chairman next read a portion of Acts vi. The subjects of prayer for the day were then announced—viz.: "For the Conversion of the Ungodly; for the Success of Missions among Jews and Gentiles; and for a Divine Blessing to Accompany the Efforts Made to Evangelise the Unconverted of all Ranks and Classes around us." The Rev. Dr. Jobson (Wesleyan) next engaged in prayer, after which the Chairman spoke at some length, and read many requests for prayer, which he commended to silent application. The Rev. S. Minton having led in prayer, the Rev. C. H. Spurgeon was called upon to deliver the address of the day. On rising, he expressed a wish that more time were devoted to prayer. He would, therefore, begin by offering prayer, which he did with much power, introducing some of the touching appeals of the Litany. In the subsequent address, he spoke searchingly of the condition of Churches in which there are no conversions. If there was a Church which did not continually make converts, it would be well for it to ask itself whether it was a Church at all. He

felt quite sure that in any Church where there was not a frequent accession of converts, the old members would soon fall off. It had been at prayer-meetings of such Church and had found the prayer gone through as machinery; but wherever a new convert was added, it was a blessing to the Church and to the old members, who felt that they were pushed forward, and must advance. If Churches did not a fresh fuel to their fire, there would be very little fire for a man to warm his hands at, although there might still remain a little warmth in the ashes. Even on the most selfish principle Churches must strive to make converts, or they would inevitably die out and become extinct. He strongly urged individual responsibility in the matter, setting forth, in a striking illustration, the condition of lost souls, while Christians, called, were taking their ease. He appealed every one present to do something that very day, let them speak of Christ to their next friend, pray, and not thus to act, was to play the hypocrite, and no blessing could be expected from such a course. In regard to the spread of infidelity, he remarked that its present flagrant avowal had taken place since the commencement of the meetings, three or four years ago; and he viewed it as an omen of Satan's alarm for his kingdom. It seemed as though God had let the devil loose among them to stir them up to renewed exertions. He trusted that God would deliver them from the sleeping devil, but (to use the term of Bunyan) "a roaring devil" was a blessing rather than the reverse. The best, the only effective way of meeting this outbreak, was by the increase of conversions—no infidelity could stand against this. While cordially sympathising with those brethren who looked to the coming of Christ as the hope of the Church, he earnestly deprecated a view of the Second Advent which would interfere with the direct duty of seeking the conversion of sinners. In the words of the Duke of Wellington to the clergyman who asked whether it was his duty to preach to the Hindoos, he would say, "Look to your marching orders!" And what were they? "Go ye into all the world, and preach the Gospel to every creature." The rev. gentleman drew to a close with some remarks on the nature and manner of prayer, urging Luther's example, in turning the promises into arguments and pleas for the fulfilment of God's own Word.—Several other letters, suggesting or appealing for prayer on special topics, were then read; one among them being on behalf of the bereaved widow and family of the deceased Pastor Frederic Monod.—At prayer by the Rev. Mr. Wilkie and two other gentlemen, the proceedings were closed with the Doxology and Benediction.

WEDNESDAY.—Lord Radstock presided. Epistle 11. was read, and prayer was subsequently offered by the Rev. E. Auriol and Colonel St. John. A special reference being made to matters upon which prayer was requested, in writing, by individual Christians—one of these being the Rev. Dr. Marsh. The Rev. David King, LL.D., then delivered the address on the subject of the day viz., Prayer—"For the Christian Church as a Ministry, for Sunday-schools and all other Christian Agencies, and for the Increase of Spirit

Doxology was then sung, and the Benediction pronounced.

During the evenings of the Week of Prayer a series of meetings were held in Freemasons' Hall for devotional exercise and addresses, with special reference to the Second Advent. They were well attended.

On the afternoon of Lord's-day, January 10, an United Communion was held in the hall, which was filled in every part. The Hon. and Rev. Baptist Noel presided, and delivered a practical address on the benefits of Christ's death. A short address was also delivered by the Rev. W. M. Bunting. Prayer was also offered by Mr. Baxter, Mr. Pearce, and the Rev. W. M. Bunting.

It is scarcely necessary to say, that neither was the United Communion, nor were the evening meetings, referred to above, held in connexion with the Evangelical Alliance.

THE BISHOPRIC OF ELY.

Dr. Turton, who has held the see of Ely since 1845, died on the 7th ult., at his London house, in Piccadilly, in his eighty-fourth year. He was the son of a surgeon at Hatfield, near Doncaster. In 1801 he entered the University of Cambridge, and passed through a brilliant university career. In 1827 he was made Regius Professor of Divinity, on the resignation of Bishop Kaye, and in the same year he became a prebendary in Lincoln Cathedral. Three years afterwards he was appointed to the Canonry of Peterborough, and was soon afterwards made dean of that cathedral; a preferment which he resigned in 1842, to become Dean of Westminster. Three years after that he was nominated by Sir Robert Peel to the Bishopric of Ely, which he held till his death. Dr. Turton's works are chiefly controversial, in opposition to the views both of Dissenters and Roman Catholics. In his theological opinions he was moderately High Church; but a complaint against him, especially of late years, was, that he was scarcely anything at all. The see of Ely comprehends within its bounds the University of Cambridge, and we need say no more to point out the responsibilities which attach to the oversight of that diocese; but the years and infirmities of the bishop precluded him from all active exertions, and it is averred that the duties of the diocese were left to take care of themselves. The practice of bishops resigning when they find themselves unable to discharge the duties of the office has but recently come up in the Church, and Bishop Turton did not see cause to follow it. On the other hand, it is but right to say that the whole of his moderate fortune, after a few legacies, has been bequeathed to public charities.

The new Bishop of Ely is the Rev. E.

Harold Browne, Norrisian Professor of Divinity at Cambridge University, and Canon of Exeter. It is understood that Mr. Browne's views upon all important points (except perhaps on baptismal regeneration) are thoroughly Evangelical. With a reputation for high scholarship, he combines a conciliatory temper and administrative talent. He graduated as a wrangler in 1832, and was afterwards fellow and tutor of Emmanuel College, Cambridge. In 1849 he obtained a prebendal stall, and became canon residentiary at Exeter, and vicar of St. Kenwyn, Cornwall. In 1854 he was elected Norrisian Professor at Cambridge. He was at one time Vice-Principal and Professor of Hebrew at St. David's College, Lampeter. The Bishop of Exeter is the patron of the vicarage mentioned above. Some time after his presentation, Mr. Browne found it necessary to write to a public journal, disclaiming the imputation of having obtained it on account of his being a partisan of the Bishop. He also quoted his lordship's testimony to the effect that he (Mr. Browne) had never belonged to any party. He had kept peace in a parish, which was shown, as soon as he left it, to be full of inflammable materials. That Mr. Browne should be able thus to address a polemical journalist, and to disarm hostile criticism by challenging scrutiny into his conduct and teaching, renders any remark as to the excellence of this appointment wholly unnecessary: "Once more I fearlessly appeal to those who are called Evangelical clergymen in my neighbourhood in Cornwall, whether for the last seven years I have not laboured, and that successfully, not for party, but for peace—whether I have not succeeded in conciliating persons of extreme opinions on both sides—whether I have not lived on terms of kindness and friendship, not only with Churchmen of both schools of theology, but with the Dissenters of my own flock—whether I have not gained the confidence of Wesleyans as well as Churchmen, and whether, instead of preaching on controverted doctrines, I do not steadily and constantly preach Christ as the Way, the Truth, and the Life?"

THE NEW DEAN OF WESTMINSTER.

The installation of Dr. Stanley as Dean of Westminster took place at the Abbey, on Saturday, the 9th ult. Considering how long the name of the reverend doctor has been before the public, in connexion with this appointment, we might have expected the installation to take place sooner; but it is probable that both the appearance of the

nomination in the *Gazette* and the installation itself, were purposely delayed till the expiration of the term allotted to Canon Wordsworth as canon in residence. Most of the other clergy of the minster were present, and the ceremonies were gone through in a solemn and impressive, but very quiet manner. The objections to the new dean have not been diminished, however, by time. Several of the laity and clergy of the county of Dorset have presented an address to the Prime Minister, remonstrating against the appointment; disclaiming any wish to narrow the basis of the Church of England as a National Establishment, but protesting against the position "now for the first time sought to be established, that the infallibility of our blessed Lord and the plenary inspiration of His prophets, apostles, and evangelists, are to be regarded as open questions, not disqualifying those who impugn them for places of trust and influence in the Church." It is also a significant fact, that the proposal for nominating the new dean to be one of the select preachers at Oxford has been negatived. We believe that only one vote was recorded in his favour.

THE CARDROSS CASE.

This case, which has occupied so much of the attention of the Free Church of Scotland for the last three or four years, has at last come to an end. The short history of the case is this: The Rev. Mr. McMillan, who left the Establishment with his brethren in 1843, was settled in charge of the Free Church of Cardross, where he continued for several years, till a charge of immorality—of indulging to excess in intoxicating liquors, if we recollect aright—was brought against him. The case was left for some time before the inferior Courts of the Church; but at last it was brought before the Commission of the General Assembly—a sort of committee of the whole Assembly, which, as all Presbyterians know, is appointed to take up the unfinished work of the Assembly itself, and has full powers to dispose of them as if it were the Assembly—and that body found the charges proved, and deposed him from his office. Mr. McMillan took advantage of some irregularities—apparent or real—in the mode in which the case was dealt with, and appealed to the Court of Session to find that the sentence against him was null and void, and that he was still minister of the Free Church congregation of Cardross. On this the Free Church deposed him from the office of the ministry altogether, which produced

another appeal to the Civil Courts. The Church protested against the Court of Session entertaining the case at all, as they claimed that the Civil Courts had no jurisdiction over their spiritual censures; but, notwithstanding, the case went on for some time, and failed at last through a point of form. It was discovered by the judges that the General Assembly of the Free Church was not a body known to the law, and could not, therefore, be sued, as Mr. McMillan had sued it, under that name. He must begin his process all over again, and sue each minister and layman in the Assembly that was present at, and concurred in, his deposition, by their individual names. This was done, and a new process was commenced, setting forth the names of all who had in any way taken part in Mr. McMillan's deposition. It is this second process that has been given up. When the case came before the Court, a few weeks ago, Mr. McMillan's counsel rose and informed the Court that his client desired him to say he was now an old and a poor man, that he wished to spend the rest of his time upon earth in peace and charity with all men, and therefore he wished to withdraw from this suit. There was, therefore, of necessity, an end to the case.

THE NATIONAL BIBLE SOCIETY OF SCOTLAND.

The annual meeting of this society was held at Glasgow, during the past month, the Duke of Argyle in the chair. There was a large attendance on the occasion. From the report and from the Chairman's speech, it appeared that the annual subscriptions were increasing, though they had not yet attained that point which the committee thought might be expected from Scotchmen, considering all that Scotland and her sons owed to the Bible. The report of the operations of the society was very gratifying. The sale of Bibles by colporteurs had risen to a large amount, and was still increasing; and by their agency, and that of the Bible-women, the Word of God was conveyed to families inhabiting the lanes and wynds of the large towns, who but for these agencies would have remained sunk in a state of practical heathenism. Of foreign countries, the attention of the society had been principally directed to Italy. The Duke of Argyle then delivered an introductory address, in which he attacked the Bishop of Oxford's dogma, that the authority of the Bible rested on the Church—that is, as the bishop insinuated, on the priesthood system of the Roman Catholics and the High Anglicans.

Miscellaneous.

MISSIONARY MATTERS.

PERSIA.

The Rev. J. H. Shedd, from whom an interesting communication appeared in our number for November last (p. 541), on missionary effort among the Nestorian mountaineers, states that while in Koordistan he had taken part in the annual mountain conferences, which was attended by all the helpers, and by several other communicants. A variety of questions relating to the work passed under review, in essays, reports, and free discussions. "The native brethren are sanguine respecting the future, and for the most part are thoroughly in earnest. The one dark cloud upon the horizon is the occupation of Amadia by French monks." J. Shedd was absent from Oroomiah two months, and went as far as Mosul. "From Oroomi to Amadia the way was nearly all traversed on foot, in native snow-shoes and moccasins much of it amid snow and storms, wading mountain torrents and creeping over fall avalanches, at times with much fatigue and exposure." At Mosul he had the satisfaction of seeing Mr. Rassam, the English Vice-Consul, "the old and tried friend of the Nestorian" and consulting him in regard to several matters in the mountains. "The return was at a season of greatest beauty in the mountain valleys, and was every way delightful." Close contact with the work in the mountain districts has impressed the missionary more than ever before with its difficulties.

INDIA.

The baptism of no fewer than forty-one Christian converts took place lately at Kund pootoor, near Vellore (Presidency of Madras). The Rev. Ruthven Macfarlane, of the Church of Scotland's Mission at Madras, administered the sacred rite, assisted by the Rev. Joseph David, a native minister, who has been labouring at this out-station for some years. The entire number of converts is between sixty and seventy, but as some were engaged in railway works, at a great distance, they could not all be got together. They are of the Vallala caste or cultivators, and when their own field-work is slack, they go elsewhere in search of employment. Mr. Macfarlane says that in the preliminary examination which he held they acquitted themselves most satisfactorily, and so as to evidence at once their earnestness and the faithful teaching of the native pastor and his catechist. The adults, in fact, evinced a knowledge of Scripture truth "at least equal to what could be found among rural classes of our native land." Mr. Macfarlane's own words will best describe the baptism:—

After addressing them at some length, I proceeded to administer the sacrament of baptism, and to admit them into the Church of Christ, to the number of forty-one in all, including two young men from Vellore. The doors and windows were now quite closed up by groups of outside spectators, who behaved with much decorum, and were evidently much interested. The scene was deeply interesting. One old man, clasping his young grandchild in his arms, was evidently much moved. He and his wife came forward first to receive the sacrament, bringing with them their whole family to the third generation, their daughters, and their sons, and their sons' wives and their little ones. After service was concluded, all sat down to a little love-feast of fruit prepared outside by Mr. David.

Mr. Davidson, the Judge of Vellore, was present on the occasion, and justly observed that these people must be in earnest, else they would never have submitted to the painful labour of years in thus seeking after Divine truth. Mr. Macfarlane remarks:—

Their disinterestedness also is equally beyond question, for, as they truly say, they have no love of worldly gain; for they have no favour to ask of us, and we have none to confer on them—their only worldly result, in fact, which they can look for being a continuance of those petty persecutions which they have been for some time exposed to. These, I may observe, strongly and agreeably contrast with too many of our converts elsewhere, who cast themselves upon us, and look to us to maintain and provide for them. One small favour, indeed, they did ask at the close of the meeting—it was that they might have a girls' school opened in the village—a request that was readily complied with by Captain St. John Grant contributing a sum to defray all the preliminary expenses, and Mr. David kindly offering to look after its maintenance. . . . I believe that a spirit of inquiry is stirring the hearts of many others in this and the neighbouring villages.

The Bishop of Madras has visited the Propagation Society's mission in the district of Cuddapah, and reports favourably of what he saw. "The zeal which exists among the Kalsepaund converts," his lordship writes, "was put to the test by my inability to visit them. No less than seventeen, of whom nine were women, walked over to Mutialpaund to be confirmed, though the distance is more than thirty miles, and a considerable part of the route runs over a ghaut, and is peculiarly rough and difficult."

ground on the simple and teachable spirit displayed by these people, and the perfect confidence they would repose in the word of one whom they had come to consider their friend. The means to be employed would be simple, but would require an immense amount of patience and steady toil.

Messrs. Williams and Gregson, of the Baptist Society, have been engaged in preaching in and around Agra, often to large and attentive congregations. At the royal city of Morshah, Mr. Williams visited the palace, and had an interview with the rajah, with whom he conversed for an hour on the truths of Christianity. Bahadoor Tekum Sing, as the rajah is called, asked many questions concerning the religion of Christ, which were answered to his satisfaction. Whilst the missionary was relating to him the history of our Saviour and His apostles, he suddenly, but in a becoming manner, interrupted him, saying that some Europeans had told him that Christ never appeared in the flesh, and that, therefore, "His religion is vain." The missionary emphatically contradicted this, and assured the rajah that the evidences of Christ's incarnation were more numerous and stronger than the evidences of any other historical truth. He then earnestly intreated him to get a Bible, and to read it carefully and prayerfully, so that he might be able to judge for himself. In compliance with his own request, Mr. Williams, on his return home, sent the rajah a copy of the Old and New Testaments.

The Rev. W. Shoolbred, of the United Presbyterian Mission, gives some graphic sketches of incidents in a preaching tour among the Mugra Hills, and in which he was accompanied by the Rev. John Robson, during the last cool season. One speciality of the itineracy was the night-meetings, which gave tone and character to all the missionaries' operations:—

Even in the morning, except just at daybreak, it was sometimes difficult to secure an audience. And as the sun began to climb the east, one and another of the stalwart farmers, standing at the edge of the crowd with an unwieldy anchor-shaped wooden plough poised on one shoulder, and his yoke of bullocks held by a halter in the other hand, would begin to cast uneasy glances fieldwards; and at last unable to remain longer, but yet unwilling to go, would respectfully make his salaam, and say, "Giver of corn, and cherishers of the poor, your words are good; but the day is growing, and our work is great: I must go a-field, that the bairns at home may not starve." And so in the evening, till the sun was down, and the brief twilight had melted away into the gathering darkness, every man fit for a man's work was abroad in the fields. But then, through the thickening darkness, or the pale moon light, could be seen these stalwart hill-men trooping in by twos and threes; their approach announced by the pleasant music of a tinkling bell attached to the neck of the foremost bullock. And the cattle littered down, and their hasty evening meal of sour curds swallowed, they gather in crowds on the village Hatâi, or central platform, to discuss the news of the day, and solace themselves with the no too fragrant smoke of the howkah. Then, the toils of the day over, they will listen to you without distraction; and nothing will disturb the even flow of your discourse, except some louder gurgle from the howkah, as a broader-chested smoker indulges in a deeper inhalation, or the screech of a hungry ow in the tree overhead, or the howl of a melancholy jackal, borne in by the night breeze from the jungl all around.

On one occasion, Mr. Shoolbred was making his way alone to a large hamlet, chiefly inhabited by farmers, situated on a sort of platform, in a wild gorge of the Mugra, when he was overtaken by darkness:—

I had no lantern with me; in the village itself darkness and silence seemed to reign: and I was about to abandon all thought of halting to preach. Just then, on turning a sharp corner, I came upon a hut, in whose court blazed a cheerful fire. A man and two boys were seated near it, peeling lint with the rough outer husk of which the fire was mainly fed. Here was my opportunity. Leaping from my pony, I threw the bridle to the sais, and joined the busy group. After the usual salaam given and received, I sat down upon a stone bench, and entered into conversation with them about the lint in whose preparation they were engaged. Then, for the first time, in that lonely Mugra hamlet I reaped the advantage of my researches into the preparation of lint, prosecuted previous to leaving Scotland. As I detailed to these simple hill-men the complex process and ingenious machinery by which the beautiful, almost silky flax of Willayat is prepared, they listened with eager attention, mouths agape with wonder. "And now," I resumed, "I have come well-nigh ten thousand miles to teach you greater wonders than these, and to bring you glad tidings of great joy. But now, go call your brothers, and the village people, that all may hear the good news I bring." Up started the brawny farmer, scant clothing and ample beard whitened with shreds of the broken husk, and shouted in a voice that woke the echoes of that gloomy gorge; and his two sons started off in different directions to call together the people of the hamlet whom even that stentorian shout could not reach. Scarcely had the echoes died away, when from all sides answering shouts were returned; and clambering down steep rocks, atop of which small cottages were perched in a way that brought back vivid the wildest scenery of the Tyrol, and climbing up from lower platforms, came the hardy Mairs, some wrapped in their coarse blankets, and some shivering with the cold of that Indian winter night, while to my northern blood felt no more than pleasantly cool. Soon the court was full—crowded most in the neighbourhood of the fire. And leave asked from me, the howkahs were set in constant circulation; and for a full hour I broke down the bread of life to these rude and simple-minded men. The parting salaam was spoken, and my foot in the stirrup, when one from the circle came near, and holding his hands, said, "Cherisher of the poor, my brother is very ill in the house; will you have

MISSIONARY MATTERS.

CHINA.

The Rev. W. Burns, of the Amoy English Presbyterian Mission, having visited the Chinese capital, has met with unexpected encouragement. A lady writes from Peking :—

I certainly was not prepared to see my own countryman in the garb of a Chinaman ; and he has even gone the length of shaving the fore part of his head, and wearing a tail ! We are so delighted to have him with us, he is such a truly good man. The object of his visit is to try and get Sir Frederick Bruce to do something towards securing protection to Christians in the south. Contrary to all our expectations, Sir Frederick has given him a cordial reception, and promised to do all he wants. It will be a great advantage to all the other missionaries.

Mr. Burns has obtained from the Chinese Government, on behalf of native Protestants, a similar privilege to that granted a year ago to Roman Catholics—exemption from the duty of supporting idolatry and the ancestral worship. He has also embraced the opportunity of spreading the Gospel in the Imperial city.

At Shanghai, in consequence of the influx of destitute strangers from the provinces, there is great mortality. The missionaries feel that they have to supply the charities, as well as to preach the truths of Christianity. Yet relief, on a large scale, is not found to be of much advantage. The Gospel message is lost sight of by the people, while the charities are all in all. The Rev. W. Muirhead, of the London Mission, suggests that, in future, those who give evidence of religious concern should become more particularly the objects of Christian benevolence. He goes on to say :—

The efforts made by the Chinese to alleviate the sufferings of their countrymen are perfectly astonishing. Several associations have long been in existence that dispense an immense amount of charity to the thousands of needy and distressed all around. Soup-kitchens and clothing establishments have been formed, and from day to day hundreds are kept alive through their influence. During this year coffins have been also supplied for the dead, at the rate of four and five hundred a day, and everywhere these institutions are highly commended. Such are the circumstances of the people at present, that it is this kind of things which chiefly meets their views ; and when the Gospel is preached to them, a primary consideration with them is, what are the advantages connected with it ! Of course the Roman Catholics are wise in their generation, and act accordingly in this matter.

The country stations connected with Shanghai are in a promising condition. At one of them there are already fifty converts, and about half that number under instruction as catechumens. Mr. Muirhead announces the following wide-spread plan of operations :—

It is our design, however, to establish, under the care of native agents, about twenty stations and churches, and the whole under the vigilant oversight of the foreign missionary. As the work goes on and the country is tranquillised, it is resolved to increase the number of these to a hundred or so, extending through the province in every direction. We find the Roman Catholics are taking due advantage of the openings in the country.

A pleasing picture is presented by the Rev. Mr. Swanson, of Amoy, of the Khi-boey Christians engaged in building their chapel—some carrying wood a distance of five miles, others carrying stones, others again mixing the mortar, and another providing these Christian labourers with a good meal, whilst the missionary himself breaks the bread of life to a congregation of eighty or ninety under the shade of a tree, surrounded by a multitude of wondering heathen. "The whole scene," writes Mr. Swanson, "reminded me of my own land, and of a Highland communion Sabbath."

Six or seven thousand candidates undergo an examination for the Sien-tsin (B.A.) degree in the departmental city of Tungchowfoo. On the last occasion of the kind, the missionaries had a good opportunity for preaching the Gospel. The Rev. J. Laughton, of the Baptist Society, writes :—

The chapels were crowded. Scarcely any of these scholars had ever heard anything of Christianity before ; and it was with painful interest that I watched to see how these proud disciples of Confucius would treat the first announcement of the Gospel message. Some of them said that "Jesus was a great sage, and according to what the preacher said, he was a holy man ; some of them suggested that as there was a great Eastern sage, so it was probable that there was also a great Western sage, and this sage might be Jesus, who, perhaps, was in some respects equal to Confucius." Then they were told that the much-boasted system of morals, &c., of which Confucius was the founder, was fundamentally wrong in what it *did* teach (that self-love is the grand motive to virtue), and that it was equally defective in what it *did not* teach (man's duty to God). These things were exceedingly unpleasant to them, and many could not restrain their anger. When Christ was spoken of as the Son of the only true God, who became incarnate, and died for the sins of men, and now sits on the right hand of God as a Prince and a Saviour, some of them looked at each other, and sneered, and others made "game," while some burst into a furious rage of passion ; and the whole of them soon left, saying, "We may perhaps call again another day and hear more of this doctrine." I [think the latter part of the 17th chapter of the Acts of the Apostles could not have described better what Paul saw at Athens

than what I witnessed. Some of them, however, came privately to the missionaries and discussed the points of dispute with considerable calmness and ability. I think some of them were convinced of the truth, although they were too stubborn to acknowledge it.

MADAGASCAR.

The story of King Radama being alive, is now stated, on the authority of Mr. Cameron (who arrived at Antananarivo in September last), to be entirely false. He says that the officer who was ordered by the Queen to remove the body from the palace, as well as the women assisting him, after having it in their custody for two or three days, identified it, beyond a doubt, at the interment, as that of the late King. The French, it is suggested, ought to be less violent in their demands upon the Queen to fulfil the treaties made with Radama, when it is known that were she to attempt to do so, "the people would probably send her after her husband." Mr. Cameron speaks with satisfaction of the favourable reception given to him both by the Government and the people, and describes the intelligence and consistency of the native Christians as deserving of high praise.

SOUTH AFRICA.

Bishop Twells has not only arrived in the Orange Free State, but has paid a visit to the old Basuto chief, Mosheh. We have before us the first instalment of his journal, after his arrival, from which it appears that he was accompanied by the Rev. Mr. Field, one of the Propagation Society's missionaries, whom he settled at a place called Smithfield, which contains about 500 inhabitants, two-thirds of whom are Europeans. The bishop announces that he intends to make the proper support of the clergyman a matter of first importance in every place. On his first Sunday in the Free State, he preached, at Smithfield, in the morning to the Europeans, and in the evening to the natives. He thus describes the latter service :—

I engaged Mr. Joseph Orpen [the mainspring of the Church movement at Smithfield], as interpreter, to translate into Dutch, and provided myself with a Dutch New Testament, Prayer-book, and Hymn-book. First I gave out a hymn and started it in Dutch. The people sang, or rather screamed it out; then Mr. Orpen read a chapter; then I spoke to them very simply, Mr. Orpen translating each sentence; then I made them stand and repeat with me the Lord's-prayer and Creed in Dutch. We concluded with another hymn and the blessing. I am told the people were very much pleased.

WESTERN AFRICA.

The upper stations of the Niger Church Mission have been visited by the Rev. S. Crowther, who sends home interesting accounts of their progress. At Onitsha, there had been fifty-three baptisms within nine or ten months, and there were then about forty-two candidates receiving weekly instruction. It appears, too, that these firstfruits, like those in the early days of the Abbeokuta Mission, have had to endure persecution, and have been enabled to stand the test. At Gbebe, Mr. Crowther found that the Scripture-readers had been very diligent in instructing the natives, and in visiting some of the villages in the interior; where they had been most cordially received, and invited to send permanent teachers. "Here," writes Mr. Crowther, "I had the privilege of baptizing two men and seven women in the presence of about 200 persons at the morning service; after which I administered the Sacrament of the Lord's Supper to eighteen persons, five of those who had been baptized last year being admitted for the first time." There was decided evidence also of the influence which had been acquired over the surrounding heathen.

When the King of Gbebe, Ama Abokka, was on his death-bed, and was giving charge to his head chief about his children, and the government of the town after his death, until a successor should be elected, he did not forget the missionaries, saying, "Suffer nothing to harm the Oibos; they are my strangers." When Mr. Joseph [a Scripture-reader] died the heathen natives showed great sympathy. According to their notions, they must honour his death as the death of a great person, by firing of muskets, a tribute of respect which was respectfully declined. They then proposed cooking a large quantity of food, to be feasted upon in honour of the dead; and when this was objected to, they brought a mat and 400 cowries, so as to bear their share in the expenses, and these were accepted, to the gratification of the chiefs.

Mr. Crowther, it will be remembered, is a native clergyman. How admirably he can adapt his communications to the yet unenlightened native mind, may be seen from the following incident :—

While Mr. Crowther was at Gbebe, one of the messengers of King Massaba, of whose intentions towards that town doubts were entertained, now that King Ama Abokka has died, being about to return to his master, Mr. Crowther took him round the mission premises, and showed him the school-room, and then the cotton gins and the press, and the bales which were produced out of it, which excited the wonder and inquisitiveness of everybody. "I asked him," says Mr. Crowther, "to deliver this message to his king, that we are an Anasara: 'There,' pointing to the schoolroom, 'we teach the

Christian religion ;' pointing to the cotton gin, I said, 'This is our gun ;' and to the clean cotton puffing out of it, 'That is our powder ;' and I said, 'The cowries which are the proceeds of the operation are the shots which England, the warmest friend of Africa, earnestly desires she should receive largely.' The king was to judge from what the messenger had seen of our proceedings here, whether the efforts of England were injurious to the prosperity of a nation, or favourable to its peace and welfare."

Gbebe is not only a confluence of waters, but of languages, eight different tongues being spoken there. Thus the resident teachers require to be versed in two or three languages at least ; and so we read of a sermon being preached in three distinct languages, first Igbara, then Nupe, and then a third. Efforts are being made to give extension to Christian truth amongst the surrounding tribes :—

Mr. Joseph visited, before his death, his countrymen, the Bassa, at the back of the Iro mountains. They received him favourably, and promised to receive Christian teachers so soon as they should come. Mr. James Thomas has also visited his country people, the Eki tribe, on the upper part of the right side of the Kwara. They also received him cordially, and wished to keep him. It was the first time that a countryman of theirs had returned home from the far-famed white man's country. Some of these people who are resident at Gbebe have given a small piece of ground for the erection of a preaching shed, and helped, by their labour, to erect it.

The United Presbyterian missionary at Creek Town, Old Calabar, reports progress as to the justifiable opposition of the native Christian women to the law prohibiting their wearing decent clothing. The Old Creek Town conservatives, with the King at their head, have been compelled to give way, for the women have virtually procured the repeal of the law, by perseveringly disobeying it. But still, a gown is occasionally torn off their backs in the street :—

It is an old custom to prohibit women to come abroad on the day of the week called Iquan, and mischievous lads disguise themselves as a sort of egbo, and walk about the town, pursuing and beating any females they may find venturing into the street. Those who distinguish themselves by clothing are made special objects of persecution in such circumstances, but beyond this they have escaped. His Majesty seems to have felt that they were too many for him, and to have abandoned his crusade against clothing.

Sierra Leone presents the first instance in the history of Church-of-England missions in which a mission has risen up into a native Church ; and we are glad to learn that it is earnestly endeavouring to sustain its new responsibilities. The annual charges of the nine pastorate Churches is about 1,000*l*. Two years ago the native Christians contributed one-half this sum. A year later the collections had increased to 650*l*., and this, although great efforts are being made by them for the repair and building of churches. The educational establishments for the native youth, however, remain in the hands of the Church Missionary Society, and thus a careful supervision is exercised over the source whence will be derived candidates for the pastorate. Four Churches in the colony also continue to be supplied by the society's missionaries.

The work among the Bulloms, who occupy the shores of the Sierra Leone river, opposite the British colony, is full of encouragement. Commenced in 1813, this mission was relinquished four years afterwards, on account of the opposition arising from the slave-trade. The long-suspended work is now being resumed. Two native catechists have been stationed there, and the results of their labours are thus described by the Rev. G. R. Cniger, by whom the mission has been visited :—

I remained over one Sunday to administer the communion, and I confess I was not prepared to see our church so crowded with attentive listeners. The native king was present, who is favourable to our carrying on the work, but continues to practise his heathen ways. At the close of the service twenty-six remained to partake of the communion. Our congregation numbered, I think, 103, gathered, as I afterwards learned, from eight different villages on that coast. Many of them remained for the afternoon service, and then returned. There are many, of course, who still cling to their idols, but that we are able to show such results, after about two years of labour amongst such a people, is proof sufficient to convince the most sceptical that the Word of God, applied by His own Spirit, has lost none of its power.

The contiguous mission-field in the Timneh Country has been re-entered upon. The Rev. Charles Knodler, having been much moved by the condition of the "deeply fallen and fearfully depraved Timnehs," has made several journeys among them. The King of the Quiah Country promised the missionary all the assistance he could give, and his people appeared to lend a willing ear to the preaching of the Gospel. At Port Lokkoh he was kindly received by one of the chiefs, a venerable old man, and whose guest he became. Though a Mohammedan—

He made no objection to my conducting in his house, daily, morning and evening prayers, and, on Sunday, Divine service. Also in this town was a meeting called by the chiefs, and the

Divine worship on the Sabbath, and seven or eight heathens attend their instructions. They are threatened from time to time, but the chief with whom they live is friendly to them.

From the populous island of Lifu (Loyalty Group), the Rev. S. Macfarlane gives the most cheering report ever received thence. Those who once sought the missionary's life, now invite his labours, and regard him with respect and affection. Both the young and the adult manifest a thirst for knowledge, sanctified by religion. Their advancement, too, in the habits of civilised life is wonderful. Men who a few years since were unclothed savages, revelling in the horrors of cannibalism, now hold their May meetings in as orderly a manner as a London audience in Exeter-hall. The sight, on the last occasion of this kind, excited the surprise even of the missionary. He writes :—

Really it is a perfect riddle to me how and from what source these natives get such a variety of good and appropriate clothing. They sat together, neat and clean, in love, peace, and order, who had formerly been enemies, and had eaten each other's friends and relatives. Some of them made spirited and appropriate speeches, drawing the contrast between the past and present, to which their countrymen listened with the greatest attention. Nearly all the remaining heathen on the island were present, and were exhorted and appealed to most pointedly and faithfully by their black brethren. The collections were also a decided improvement upon last year, although by no means what we desire and hope to attain. They amount to about 40*l.*—about 15*l.* in cash, and the remainder in cocoa-nut fibre. Heathenism on the island is fast becoming a thing of the past. The professed heathen are now few in number, and shorn of their strength. There has not been a heathen feast or a night dance on this island for some time. I suppose such practices are dead and buried, and will soon be lost in oblivion. The power and influence of the Gospel are felt and acknowledged throughout the length and breadth of this large island. The painted heathen and bearded Papist are alike arrested and subdued. A remarkable proof of this occurred some time ago, when the priests desired their followers to openly and flagrantly violate the Sabbath, by practising a number of games upon that sacred day. The natives, however, refused to take any part in the proceeding, saying they were afraid to do such things upon God's day. The attempt to establish the games was consequently abandoned.

All the efforts of the Romish priests to supplant the Protestant mission have hitherto proved abortive. They have strenuously endeavoured to establish out-stations on different parts of the island, but have utterly failed. They seek to prove the Bible insufficient as a rule of faith, but the people are passionately fond of books, and cling to it only the more earnestly. The priests came from New Caledonia, and the nominal Romanists, with the rest of the population, are only restrained from sending them back by fear of the French authorities in that colony. Indeed, the priests are already earnestly soliciting the aid of the secular arm.

An institution has been commenced at Lifu for training native pastors. Of thirty applicants for admission, twenty were accepted. Mr. Macfarlane is charmed with their "sparkling eyes and well-formed heads," and thinks, with Bishop Pattison, that the race is capable of rising very high in the scale of civilization and intelligence. As to their devotedness, we give the evidence in the missionary's own words :—

In my opening address, I spoke to the young men most plainly and faithfully of the dangers they would probably have to encounter, which might possibly terminate in their falling by the hands of their cruel brethren. They simply replied, "This is not news to us; we have already thought of and talked over all these things; we are not afraid; we do not care for our bodies, and no person on earth can injure our souls. If we die in the field, we die; if we live, we live; *carume a nua koi Jenu*—we leave it with Jesus."

Mr. Macfarlane reports, in his own district, 439 Church-members, 268 seekers, and 19 proposed for Church fellowship.

The Rev. James Calvert, of the Wesleyan Mission in Fiji, while on a tour among the islands, presided over a missionary meeting at Tavuki. Teachers and students from several other towns took an active part in the proceedings :—

They presented fifty-seven cans of oil, of five gallons each. The teachers took the lead, as an example, and in order that the cans may be at liberty for the people. Afterwards, the school children and others brought yams, fowls, sugar-cane, currants, native cloth, and two turtles, singing with high glee as they came and laid down these live offerings to my wife and self. At the close I addressed the people.

Bishop Staley writes from Honolulu in a strain of urgency for increased support. He speaks of his mission as "a mere fragment," "wretchedly supported" from home; "nay, likely to collapse, in a year or two, for want of funds."

we cannot speak of his antecedents, but he has produced a charming volume, and one which will, we hope, extend the interest already felt in this most important mission. Limiting himself chiefly to that aspect of the mission which concerns woman, the author, in twenty-two delightful chapters, tells facts which alternately excite our hopes and fears, our gladness and our regrets. If the American Churches had done nothing beyond inaugurating the mission to the independent Nestorians, as we may almost call them, they would deserve our gratitude. Those Nestorians have, under God, maintained an existence, and an ecclesiastical independence, for between fourteen and fifteen hundred years. Amid oppression and persecution, terrors and enticements, they have retained their ancient faith. Cast down they were, and are, but not destroyed; and the American missionaries of both sexes have laboured so diligently, and with such unmistakeable benedictions, that we cannot but recognise the hands of God in their experience. In addition to the life-like narratives and descriptions of this volume, it contains a few illustrations, which, no doubt, truly represent the objects designated. Our idea of the book is that it is one of the most agreeable missionary works we are acquainted with.

The Critical School and Jesus Christ: A Reply to M. Renan's "Life of Jesus." By EDMOND DE PRESSENSÉ. Translated by L. CORKRAN. E. Stock.

THIS able essay was first published in the *Revue Chrétienne* for August last. Candour, however, compels us to say that the translation is not so good as it might have been. The translator has often failed to catch the precise thought of the original, and he has failed in reproducing some of the proper names. On the very first page the "delicious shepherd" of Mr. Corkran is meant for the "*berger délicieux*" of M. de Pressensé, but it is clear that he intended to convey the idea of "charming," or even "delightful," rather than "delicious." So in other cases. Thus, on the next page Mr. Corkran falls into several unhappy renderings; for example: "There is nothing like it for knowing how to bury a dead religion under a heap of flowers, and for making apotheoses after the old Roman fashion, ridding themselves of what was irksome by causing it to disappear in a cloud of glory, witness their first king, suppressed the same moment he was deified." M. de Pressensé wrote no such execrable a sentence as this. Again, on the next page we read: "I find esprit and great charms of style, but I also find an ambiguity of diction, which masks the real thought, and which covers with a veil of unctious sentimentality an absolute void in point of belief." In this barbaric style the work runs on, and our fear is that much of it will not be understood.

The idea of adopting *esprit* as an English word, and writing *unctious*! As for proper names, we read of "Straus's book," of "Cakia Mouni," "François d'Assize," "Bouddha," "Pappias," "Tatien," "Bethlehem," &c. We are sorry that M. de Pressensé has found so incompetent a translator, as his reply to Renan is one of the most masterly we have yet seen. We do not mean that it is a complete refutation of the "Life of Jesus" of this clever writer, but that it undermines his fundamental principles. This task of destroying the very foundations upon which the new book rests, is performed partly in the stern spirit of the logical and historical critic, and partly in the spirit of withering irony. M. de Pressensé shows that the book is false in its philosophy, groundless in its criticism, unfaithful to its original, and grotesque as a picture. Therefore, M. Renan has failed in all his characters, as philosopher, critic, historian, and artist. Such as are able to peruse the original should do so, and we believe their only regret will be that, owing to the rapidity of its production, this valuable essay bears a few undeniable blemishes, and does not bring out some points so fully as we could have wished. The general course of thought may be gathered from the translation; but we must repeat, that it does not do M. de Pressensé justice.

The First Week of Time; or, Scripture in Harmony with Science. By CHARLES WILLIAMS. Jackson, Walford, and Hodder.

WE hardly know how in few words to describe the plan of this instructive, and even entertaining, book. The author's design is to bring out the harmony which exists between the Mosaic record at the beginning of Genesis and the facts ascertained by modern science. In working out this idea not much use is made of minute criticism of the sacred text, as the writer's object is not simply a scientific exposition of that text. Many of the more striking results of scientific inquiry are accumulated, and arranged in a series of chapters corresponding with the order of the Biblical record. By way of prologue, a chapter is introduced on Scripture and true science. After this come a series of chapters embodying the scientific results already referred to in the following order: The Structure and Plan of our Globe; God's Works in Eternity; The First Day of Time; The Firmament; The Waters; The Dry Land; The Vegetable Tribes; The Rulers of the Day and the Night; Races of Animals; and Man Physical and Moral. We can very safely commend this small volume as a very interesting contribution to the popular literature of Christian philosophy; but at the same time, we refrain from endorsing every one of the author's theories.

Monthly Retrospect.

FOREIGN.

THE war cloud which, at the beginning of the year, hung so heavily over the North of Europe, has not yet passed away, and there is little prospect of peace between the Northern Powers of Europe. The complication of affairs which led to all the difficulty is certainly unexampled in the history of Europe, and displays an amount of excitement and unreasoning passion in the minds, not of individuals, but of whole bodies of men, which shows how much of work there yet remains for Christian self-denial to accomplish. It would be absurd to attempt to go into the merits of the dispute between Denmark and Germany; but it may be enough to say that the smaller States took advantage of the quarrel to endeavour to wrest the Duchies of Schleswig and Holstein from Denmark altogether; and for this purpose they encouraged the claims of the Duke of Augustenburg. They took advantage of their numerical majority in the German Diet to carry out their own views over those of Austria and Prussia, which, as great European Powers, owed an obligation to the faith of treaties and of engagements entered into with the other European States that the minor German princes did not acknowledge. Austria and Prussia, therefore, have been obliged to set the decisions of the German Diet aside, and to occupy the disputed country on their own account and in their own name. The minor States, who knew well that this resolution was fatal to their plans, showed a strong feeling of resistance: and there was at one time reason to fear that the first scene of the war would be a civil strife among the antagonists of Denmark themselves. The overwhelming force of the great Powers, however, induced the smaller States reluctantly to give way. They are now pushed aside, and the quarrel is reduced to reasonable bounds, between Denmark on the one hand, and Austria and Prussia on the other. These last made their original demand, to repeal the obnoxious regulation which led to the whole dispute within forty-eight hours. To this Denmark replied by asking for time to consult the Estates of the realm, by whose advice the objectionable constitution was passed, and without whose sanction it cannot be constitutionally repealed. This request was so reasonable, that it was generally expected it would be complied with; but we regret to say they insist on their first demand. There will still, however, be an interval of a few days, which will give time for the mediation of other Powers. It would be a lasting scandal both to the statesmanship and the Christianity of the latter half of the nineteenth century if this quarrel—"a quarrel which few people care for, and nobody understands"—were to be allowed to work itself to an issue of war and blood.

The condition of France is at the present moment full of interest, both in a religious and political point of view. The speeches of the Opposition members in the Chamber of Deputies—such men as Thiers, Berryer, Jules Favre, and others—have awakened throughout France echoes of the old political liberties that were enjoyed under former dynasties, and the effect is apparent in the success of Opposition candidates wherever a new election gives an opportunity for their being returned. The Emperor is said to be greatly annoyed at the use which is thus made of the restricted liberty of speech he allowed; and in a recent reply to Archbishop Bonnehose, who came to Court on occasion of his being made a cardinal, he took occasion to express his regret and vexation that men who themselves had hardly escaped with their lives from the storms of revolutions, should be found again invoking the aid of the winds. The enemies of the Emperor insist that a stronger proof, both of his rage and his fears, is to be found in the plot which the police are said to have lately discovered in Paris, and the arrest of four Italians, on a charge of conspiring to murder the Emperor. It is certain that the men have been arrested, and certain, too, that they have confessed their crime, accusing the well-known Mazzini of having hired them for the purpose; but that charge Mazzini has indignantly denied. Whatever truth there may be in the story, it has produced little or no effect on the current of political events; there has been no reaction in the Emperor's favour; the demand for additional liberties, the dissatisfaction with foreign military expeditions, the discontent at Imperial extravagance, increase from day to day. In the Church the ferment is the same. The book of M. Renan still agitates religious society; and to it, as we learn from our correspondent, has just been added another, with the title of "The Cursed One," detailing the miseries of an unhappy priest who had the misfortune to come under the ban of the Jesuit societies.

The Protestant Churches are agitated as well as the Roman Catholics. The old controversy between the Orthodox and the Rationalist parties appears, at last, to be coming to a head. It seems that the Rationalists, having obtained a numerical majority on the Committee of the Protestant Bible Society, propose to use it in circulating a translation of the Scriptures in favour of their views. The Orthodox resist this with all their might, and in their efforts they will have the prayers and sympathies of true Christians all over the world. The cause of Evangelical truth has lost an able champion in the person of Dr. Frederic Monod, whose pen has often enriched the pages of this journal, and of whom an interesting memoir will be found in another page. We refer to the letter of the superintendent of a German mission in the South of France for an interesting account of the way in which the Emperor Napoleon was induced, at the request of the King of Wurtemberg, to remove many of the obstacles which stood in the way of the prosecution of their labours.

From Italy, as from France, we hear little else than accounts of the remarkable ferment which has been roused by Renan's work on the Life of Jesus. It is devoured with avidity by the rich and the middle classes, and is thus one sign among many of the thorough heart-alienation between the intelligent classes of that country and the Romish Church, which they see to stand in the way of their freedom, unity, and independence. Unhappily, the effect of this is to lead them to rampant infidelity, and the conduct of certain Protestants in the land does not always tend to rebuke that error. If ever there was a country or a crisis in which it was necessary that all who "hold the Head" should unite on the grand truths they hold in common, and throw into the shade minor differences, one would think that that country was Italy, and that crisis the present. Yet we find from the letter of our intelligent correspondent that the agents of the Plymouth Brethren have chosen this particular moment to make an attack upon the Waldensian and other organised Protestant bodies, as no better than the Church of Rome, and that the only true Gospel is to be found among themselves. Out of evil comes good, however. The bitter and unprovoked attack has roused the spirit of Dr. Des Sanctis, who is well known to have no special love for the Waldensian body, to come forward in their defence, and he vehemently repudiates the narrow sectarian spirit displayed in the attack. A curious trait in the personal character of King Victor Emmanuel is brought out in the letter of our correspondent. It appears that the stout-hearted and gallant soldier is superstitiously afraid of the censures of the Church of Rome under which he has been placed, and that there are moments when he shows an inclination to undo the work of his life, and earn the pardon of the Pope, by replacing the exiled bishops and restoring to the Pope his dominions. It may be imagined how much this vacillating state of the Royal mind will add to the difficulties and anxieties of the men who now govern Italy. In the meantime, it must not be supposed that the agencies for good are inactive. The Bible is circulated, largely through the efforts of the Scottish National Bible Society, to an extent unknown before; the Waldensian College has been opened in Florence almost free of debt, the principal funds having been raised by a few devoted friends in Glasgow and Liverpool, and the ill-natured attack of the Plymouth Brethren has had the good effect of welding the different Protestant agents in a spirit of more substantial unity than was before known. So that, upon a review of the whole state of affairs, there is reason for the friends of truth to "thank God and take courage."

The great war across the Atlantic shows few signs of coming to a close. Few signs, at least, to observers on this side the ocean; but it is to be observed that the Federals are just now more than usually sanguine that the war is near its end. They ground this on what they believe to be the signs of exhaustion in the South; and it is undoubtedly true that the glimpses we occasionally get into the state of the Confederate finances, for instance, show that they are in a state of all but hopeless collapse, their paper money having fallen about as low as the old French assignats. But it is forgotten that want of money never stopped a people fighting for their homes; and that it was when their assignats were at the lowest the French were most successful in repelling their invaders. It is not in the armies, at any rate, that the signs of exhaustion are apparent. In Virginia, the Confederates had begun movements in large force towards the North, and had captured several detachments, when their advance was stopped by the severity of the weather. So in the West, it is the Confederates, and not their opponents, who are resuming active operations. There is every reason to believe that the conscription is mercilessly enforced in the South. It has not been tried a second time in the North, and an attempt is made to get high bounties for enlistment

to do its work. In the meantime, and whatever the issue of the war may be, it is consolatory to think that the negro race cannot fail to receive substantial benefit. They have already risen high in the social scale, and as the war goes on they rise higher. On New Year's-day four or five coloured gentlemen were admitted, with the whites, to pay their respects to the President. That one act marks a social revolution. It is calculated that one million out of the four million slaves in the South are already free; many of them work for their old masters at settled wages, which the Federal troops in the neighbourhood take care to see are paid. Even in the Southern States which have not yet been touched by the war, the negro is no longer in that hopeless, helpless, abject state he lately was; light is daily penetrating to the race; and if the war ended to-morrow, their masters could never again lord it over them as they once did. We congratulate our readers—it is the only subject of congratulation to be derived from this melancholy strife—on the fact that, whatever statesmen might have intended or intriguers planned, the way is now preparing for the happy solution of the great American problem—the future free condition of the negroes on the American continent.

Accounts from the Cape bring the information that Bishop Gray, of Cape Town, and the suffragan bishops whom he associated with himself in the cause, have found Bishop Colenso guilty of the nine charges of heresy which were alleged against him, and have pronounced judgment, depriving him of his office of bishop, and of all the rights and duties belonging to the office, unless he shall, before the 16th of next April, at farthest, make full recantation of his errors, in which case the sentence is to be considered null, as if it had never passed. We have nothing to say against the judgment, but we suspect that Bishop Colenso himself will not hold it of much account. There is strong doubt as to the right of Bishop Gray to sit in judgment over Bishop Colenso; and no doubt at all that Bishops Twells and Tozer, who are only missionary bishops, and do not even hold the letters patent of the Crown, have no such right. It is not in this way that the credit of the Church of England is to be vindicated. The same accounts state, as a rumour, which we sincerely hope will prove to be unfounded, that Dr. Livingstone has been murdered near Lake Nyassa.

By the Australian papers we learn that the various Presbyterian bodies in the colony of New South Wales, representing the Established Church of Scotland, the Free Church, and the United Presbyterian Church, formed themselves into one united body, as the Presbyterian Church of New South Wales. The completeness of the union was somewhat marred by the refusal of the body to receive the Rev. Dr. Lang and his congregation, apparently out of some local and personal jealousy; but it is supposed that this exclusion will be only temporary. Thus has happily been accomplished a union of bodies whose separation in a distant colony had no meaning, and which will make the one body much stronger than ever the separate portions could have been. We trust soon to be able to announce the union of two at least of these same denominations nearer home.

HOME.

The national heart has seldom been more deeply stirred than it was on the 8th of last month, by the news that the Princess of Wales was on that day safely delivered of a son. The birth seems to have been premature; it was, at all events, unexpected. The preparations had all been made in town, where also the medical attendants were engaged, but no time was left to send for either; and the future Sovereign of England (as we trust) was brought into the world by a country practitioner, hastily engaged for the purpose, and with fewer preparations made for his reception than fall to the share of the child of a common day labourer. So nearly the extremes of high and low sometimes meet in this world. We need not say that these little difficulties were only temporary, that female ingenuity speedily extemporised the necessary habiliments for the Royal babe, and that in a short time all the small annoyances were at an end by the arrival of the more costly articles of dress from Marlborough House. Even the forms of the Constitution prescribed to verify the birth of an heir to the British Crown were able to be complied with, for, by a happy accident, the Earl Granville, President of the Council, had arrived at Frogmore on an invitation to dine with the Prince and Princess; and though it may be supposed his dinner was spoiled, he was able to certify, as the Constitution prescribes, that the little stranger was no supposititious child. The public, however, turned with indifference from points like these, to fix their eyes upon our beloved Queen, who, on the news of the joyful event, hastened up from Osborne to attend at the bedside of her daughter-in-law, and to hail with more than

maternal love and blessing the appearance of the Royal infant, who, we may fondly hope, is destined to continue her line, and reign over the children's children of her present subjects. Her appearance, as she moved about on this occasion, in the presence of her people, was that of one animated with the flush of a new hope, having once more an object worth living for, and stirring her with a new life; and we believe the feeling was universal, that this new blessing which Almighty God has given to her and to the people, may be made the means of weaning her from her deep sorrow, and recalling her to the active duties of that throne which she has now the prospect of seeing perpetuated to the third generation.

From all parts of the world whence the intelligence has had time to reach us, as well as from all parts of our own country, we receive cheering accounts of the earnestness and zeal with which the opening year was signalised by the observance of the Week of Prayer. It formed, in many places, a holy neutral ground—a sort of “God’s truce”—between the jarring of kindred, but often rival, denominations. There is gratifying evidence that every year these calls to united prayer are more heartily responded to, and more generally complied with.

The important Bishopric of Ely—the duties of which, for a considerable time, were most inadequately discharged, if discharged at all—having been vacated by the death of Dr. Turton, has been conferred upon the Rev. E. Harold Browne, Professor of Divinity at Cambridge. Mr. Browne has won golden opinions for his possession of those qualities which eminently fit him for the oversight of the diocese which includes Cambridge University. Of that University he has hitherto been one of the most distinguished ornaments; and his appointment to the episcopate, the Premier has earned another title to the thanks of all sound Protestants.

The Presbyterians of Ireland are about to apply to Parliament for an increase in the amount of the endowments allowed them under the name of the *regium donum*. A deputation of their body waited on the Lord-Lieutenant the other day, backed by a goodly array of members of Parliament, to secure his good offices with the Government on the subject. Their wish is to have the average allowance of 75*l.* a-year raised to 100*l.* The way in which it is distributed is something like the following: A minimum sum is fixed, we believe at 40*l.* which the congregation must contribute; if that is done, the Government supplements with a certain sum from the *regium donum*; if the congregation raise a larger sum, the larger amount is given, and so on up to the maximum. Thus the largest and wealthiest congregations receive the largest amount of the endowment; while in the case of the smallest congregations, instances have been known of ministers subscribing a considerable portion of their own salary in order to entitle themselves to the Government grant. It is, in fact, shrewdly suspected that the grant, instead of strengthening, paralyses the liberality of Irish Presbyterian congregations. The Lord-Lieutenant held out no hope to the deputation of success; and the ministers must have read the signs of the times to ill purpose if they entertain a different expectation.

The question of appointing Roman Catholic chaplains to gaols has occupied the attention of the magistrates in several counties during the last month. The discussions that have taken place at these meetings show how repugnant the spirit of the new act is to the principles and feelings of English gentlemen. There are few cases in which its main provision—the appointment of a chaplain—has been acted on; but where it has been adopted, all the magistrates content themselves with the alternative allowed of appointing a Roman Catholic priest at a fixed salary, who will visit the Roman Catholic prisoners, unless expressly desired to be excused from his services. This is not exactly what the Roman Catholics anticipated; and we may look for the controversy being renewed, year after year, the dispute being now removed from the Imperial Parliament to the county meetings of the magistrates. Something has been gained, however. The Roman Catholics are constrained to admit that there is no country in the world where they have more friends than in England; their complaint now is that the people at large distrust them. How cause for that distrust their own conduct has given it would be a profitable subject for them to inquire.

Evangelical Christendom.

THE LATE DUCHESS OF GORDON.

"DIED, at Huntly Lodge, Aberdeenshire, on the 31st January, her Grace the Duchess of Gordon." This announcement has filled many hearts with sorrow, aggravated by some degree of surprise ; for although the Duchess died in her seventieth year, her last illness was short, and her death almost sudden, and she was not herself aware of being dangerously or even seriously ill before she had sunk into complete unconsciousness of all around her. No member of the Church of Christ in Scotland could leave a wider blank by removal, or be more deeply lamented by a large circle of mourners far and near, in all ranks, and of all denominations. The spectacle was deeply affecting as the funeral passed through Huntly. All work was suspended in the town, the shops closed, the places of business vacated, and the schools set free, one object engrossing rich and poor, young and old. At the gate of the lodge the funeral was met by a large procession of many hundred mourners, and by nearly seven hundred children from the schools built and supported by her Grace. In the town it was lined on both sides by crowds with sorrowing hearts and weeping eyes ; the spectators gazing with no vacant or curious stare at the plumed hearse, followed by the carriages of the more immediate mourners, but looking with wistful grief on the last they were to see on earth of their beloved and honoured lady ; and the mourners comforted in their own affliction by the rare sympathy of a sorrow at once so wide and so deep. Her life had been passed amongst them for half a century, with the exception of a break of nine years spent at Gordon Castle ; it had been mingled to nearly all with their longest, to most with their earliest, and to many with their happiest associations ; many were mourning for the loss of a personal benefactor, and all as if for the loss of a personal friend. Conveyed thirty miles by rail, the funeral passed through Elgin, in the midst of deep silence and respect and universal regard, to the burying vault of the Dukes of Gordon, in that most noble cathedral ; the coffin was placed beside her husband's, in the last space that remained untenanted by the deceased wearers of the ducal coronet and their children ; and till time shall be no more, the vault was for ever closed on the last and the best of an illustrious race, who had ennobled the title far more than it could ennoble her.

On the following day the first man that we chanced to meet, thinking that he spoke to a stranger, made these remarks in these exact words, while the tear moistened his aged eye : " This is the greatest calamity that ever befell this district ; of a' the dukes that reigned here, there was never nane like her ; there's nane in this neighbourhood, high or low, but was under some obligation to her, for she made it her study to benefit her fellow-men ; and what crowds o' puir cratur's she helped every day ; and then for the spiritual, Huntly is Huntly still in a great degree, but he gude that's been done in it is a' through her." The next but one upon the road was a soldier, who had seen hard service in the Crimean trenches, amidst the flowing blood of friend and foe. His countenance was changed by the force of a sorrow only beginning to subside ; it was too evident that his tears had been both many and bitter ; and even now he could not command his strong emotion, but broke out at once : " You know that I have seen much to render my heart callous, but I never was unmanned till now ; I never knew before how tenderly I loved that honoured lady." Let these two suffice out of many ; such tributes are not paid to characters of every-day occurrence. But we can scarcely hope to unveil the secret of her power over the hearts of men, except in the general statement : By the grace of God she was what she was ; and His grace bestowed upon her was not in vain, but she

laboured more abundantly than all; yet not she, but the grace of God that was with her.

Elizabeth, Duchess of Gordon, was the only child and heiress of Mr. Brodie, of Arnhall, of the ancient Morayshire family of Brodie of Brodie. She was born in 1794, and was married in 1813 to the Marquis of Huntly, the most popular nobleman in that part of the country. She had been carefully educated, brought up in the highest principles of moral uprightness, and kept far from all associations fitted to contaminate the mind or blunt the moral susceptibilities; a training that can scarcely be too highly prized. But she was a stranger to the covenant of promise, having no hope, and without God in the world; and after her marriage there was much in the brilliant circle in which she moved to beguile the heart with the seductions of time and sense, and extremely little to lead her soul to the truth as it is in Jesus. How far she was herself at this time from any serious thought may be gathered from a single incident: an old uncle found her reading a novel on the Sabbath, and chid her for the impropriety, though he could not guide her further in the way of life. But there were several ministers in the Church of Scotland of eminent piety related not remotely to the young Lady Huntly by the ties of marriage; these bore her on their hearts as a special burden before the Lord, and after some years their earnest prayers were heard on her behalf.

The first direct instrument in the Lord's work upon her heart was a humble one; the rich and the poor meet together, the Lord is the Maker of them all; and the little captive maid of Israel, that waits on Naaman's wife, directs the lordly leper to the true source of healing. The Marchioness repaired in summer to a Highland residence of the Dukes of Gordon; and there she found a pious servant who had been left in charge of the house, whose fidelity she could appreciate, though she could not discern her grace. The mountain clanswoman could not but welcome her youthful lady with joy and pride, as so meet to wear the honours of the name; so tall and graceful in form, so beautiful in countenance, so noble in her bearing, so engaging in her manners, so full of life and mirth. But she was deeply grieved with her entire thoughtlessness for her immortal soul, and found occasion to drop some little seed of counsel on the heart that seemed so hard. There it lay unheeded for a time, but in due season the rain descended from above and the root began to strike.

The next influence was one that seemed not favourable, but adverse. In the large circle in which she now moved she was brought, for the first time and unexpectedly, to witness vice bearing a bold front that did not seek to veil itself from society. Her conscience was deeply wounded, and she was driven to her knees and to the Word of God. Her friends began to call her saint and Methodist; and she concluded, with characteristic vigour, that since she had got the name without deserving it, she might as well seek and find the reality, and become a saint indeed. She was knit to the Marquis with a most intense attachment, which only grew with length of years throughout his life; and his memory seemed more deeply cherished every year till her own death. In the end she trusted that the same Lord called him who had awakened her; but now he had no more thought of things eternal than she had herself at their marriage. But her attachment and regard were fully reciprocated on his part; although he could not sympathise, he neither despised nor thwarted her in her choice; and he had seen so much of the world and its emptiness, that he rather liked her choosing the domestic life which she now preferred.

But Lady Huntly had not yet found Christ; and if the first arrow in her heart was in the lonely Highlands of Scotland, and the second amid the gaieties of England, the last seems to have reached her in Geneva, that old citadel of the Reformation. A pious Swiss lady in that city appears to have been at length the means of leading her

mind to the truth as it is in Jesus, and there He said himself to her soul, "Come unto me, and I will give you rest."

With her feet once fairly Zionward, she soon discovered in London a ministry that would guide her to the green pastures; she searched out a school companion with whom she could hold sweet fellowship; and she read the old divines with an intelligent earnestness that resulted in singularly clear views of scriptural truth, with a most discriminating judgment of her own, from which no opinions of others could move her. Her progress throughout was marked by the deliberation and slowness with which she took every step at first, and then by the firmness with which her foot was planted on the ground that had once been gained. The fulness of righteousness in Jesus Christ imputed to every believer, the penal satisfaction to Divine justice on the Cross, the Divine sovereignty and eternal election, the love of God to a perishing world, the work of the Spirit in renewing the heart, the fruit of the Spirit in holiness of life, the joyful assurance of faith and the lively hope of life everlasting, were both firmly grasped by her as doctrines of Scripture and practically submitted to, received, and rejoiced in with her whole heart.

Side by side with her glorying in the Cross of Christ as all her hope, there was a prompt, patient, and courageous taking up of the Cross and bearing it after Jesus. Her Christian character was thoroughly practical from the first, and the knowledge of the Lord's will throughout was followed step by step with walking in the Lord's way. Two deeply-rooted natural dispositions made her carrying of the Cross often peculiarly painful. One of these was an intense love of order, with dislike of all change, and deep aversion to disturb the settled economy of the social world; while the firm witnessing for truth, and the earnest spreading of the Gospel message, often led her into steps which to a heedless world or a slumbering Church savoured only of innovation, and seemed like "turning the world upside down." The other was great natural amiableness of disposition, in which her friends rejoiced as one of her chief attractions; but which she spoke of, with a mixture of severity and truth, as an excessive desire to please everybody, and often lamented as one of her most easily besetting sins. Her position of rank and influence, with ample means at her command, placing her in the midst of a wide circle, her talents and accomplishments rendering her a most attractive centre, and a marked and fascinating individuality of character—all gave a power of pleasing many in various ways, with a corresponding temptation to please the world in its more plausible demands. But grace so sanctified nature wherein it was innocent, and so overcame it wherein it was evil, that she boldly and steadfastly carried the Cross through all gainsaying and reproach; and at the same time so walked in love, so providing things honest in the sight of all men, so thinking of whatsoever is lovely and of good report, so immovable in her friendships of every kind even when they proved unworthy of her, so kind and faithful to every dependent, and so urbane to all, that even those whose views most differed from her own probably admired and loved her more as she was by the grace of God, than as they would themselves have had her to be.

After long and mature inquiry, along with much prayer, she became an attached and decided member of the Free Church of Scotland, and a munificent contributor to its various funds; but she ever cherished a most catholic and loving spirit to every member of the Church of Christ. A brother or sister in the mere outward Church was little or nothing to her; but a brother or sister in the Lord, by whatever other distinction known, or in circumstances however humble, was always dear to her for their common Saviour's sake.

Deep and growing humility was one of the most marked features in her cha-

acter, and brought out in beautiful relief in what might be regarded as the most prominent of all her works. Soon after her widowhood in 1836, and her consequent return from Gordon Castle to Huntly Lodge, she began to invite godly ministers, both from the neighbourhood and from a distance, for Christian fellowship and religious exercises; ministers who could enter into each other's sympathies, for it never occurred to her that "the life, literature, and doctrine," which sufficed for a Presbytery, could constitute a man of God. Those meetings were often singularly refreshing and fruitful, especially when, after an interval of absence, they were resumed in later years with a special view to conference amongst the ministers themselves. They were continued to the last, and one of a very impressive kind took place within three weeks of her death; she had invited the next for what turned out to be the day after her funeral. Yet she looked on this as merely giving her house to the Lord's servants; she interfered in no way with their arrangements, and counted it an ample recompense that she and her friends should afterwards hear of the more interesting topics of conversation. It was exactly the same when latterly she gave her grounds for large gatherings of people for the preaching of the everlasting Gospel. Before this time the ministerial meetings had been often followed by more public exercises in the Church; and the quickening of the ministers by conference was not without a marked effect in the quickening of all their congregations. For the last four years one of the parks was thrown open to the public for two days in Midsummer for prayer and preaching. From far and near many thousands eagerly assembled, with much awakening in the earlier years and abiding fruit, and always with deep solemnity, interest, and impression. Her house in every room was occupied with ministers and gifted laymen of all denominations and from all quarters; yet the Duchess was nothing in it all: it was very little good she could do in the world; throwing open her house to the Lord's servants to make their own arrangements, and her grounds to the people to hear God's Word, called for no personal interposition on her part, and no gratitude from them towards her. So also in her munificent gifts for missions, for the poor, for religion, for education; if her liberality was half refused, as being too great, she answered, "I am such a useless log, I can do no good directly to any body; but I have got a little money from the Lord, and the only service I can be of is to give it away for Him."

Her love for the means of grace, for the Word and sacrament and prayer, was most intense, and literally insatiable and boundless. Others may have excelled in grace, the Lord only knoweth; but we have never known man or woman, old or young, who exceeded her in love for the means of grace. The Word and prayer in secret, the Word and prayer in private, the Word and prayer and the Supper of the Lord in the meeting of His people, were loved and resorted to with unwearied perseverance and unceasing delight. Under bodily weakness she was often revived by a continuance in religious exercises which would have fatigued others in health and strength. Her spirit and habits were altogether the reverse of some who affect spiritual independence either of the regular ordinances of the Gospel or of more occasional opportunities; and till within a few days of her death, through frost and rain, sleet or snow, she was always in the house of God, at whatever effort, and always in time. Few ought to have been less dependent on outward means, yet none ever valued those means more highly, or improved them more earnestly; and her joy in the Holy Ghost, her assurance of the love of God, her steadfastness in holy walking and fruitfulness in all good works, amply proved how invaluable the means of grace are, and by the Lord's blessing how eminently effectual for growth in grace and in the knowledge of the Lord Jesus Christ.

Her increasing fruitfulness with increasing years was marked and evident to all

who knew her. Others sometimes fade in old age ; grace seems in them to become less lively by abatement in the warmth of the natural affections or by the world occupying more space in the heart. But with her the growth was constant and decided, and only more abundant in the last three years of her life. Jesus Christ alone is the same yesterday, to-day, and for ever ; but He hath said, Because I live, ye shall live also. He loved her, and gave himself for her, and revealed himself to her ; and having loved, He loved unto the end, and through grace she abode in His love. Continuing to love Him who had first loved her, she brought forth fruit in old age to show that the Lord is upright ; and to the very last hers was the path of the just—"Like the light that shineth more and more unto the perfect day."

The Duchess had built various schools, and largely assisted in the building of several churches in Scotland ; but her religious sympathies were not limited to her own country. From an early period of life she was frequently abroad ; she took a deep and helpful interest in the maintenance and spread of the Gospel in France, Italy, and Spain, and cultivated the friendship of many Christians on the Continent. Amongst these, she cherished a special love and esteem for the late Archduchess of Hungary, whose spirit was truly kindred with her own in love to the Lord Jesus Christ, zeal for the honour of His name, and desire for the salvation of souls.

Her end was rather sudden, and she left no parting words, and bore no dying testimony ; for she was not aware of the approach of death, when she became unconscious to all that was passing around. This may have been ordered lest others should exalt her above measure, for all His saints must decrease, that Christ alone may increase. But three years ago she was brought to the very brink of the grave, and lingered long on the borders of the eternal world. She was then filled to overflowing with the joy of the Lord ; she spoke one by one to her friends and servants, and in such a manner as deeply to move the hearts of all. The Lord our Righteousness, as she testified at the time, and often afterwards repeated, was then revealed to her in transcendent glory, with such rays of heavenly brightness, that she seemed hardly to know whether the illumination was merely spiritual or of the nature of a trance or vision. The issue of the chastening and of the holy rapture was in richer and riper fruits of the Spirit, in greater abundance of love, joy, peace, meekness, gentleness, goodness, faith, and patience.

The Duchess had a remarkable power and perseverance in intercessory prayer, and never forgot any person or object that had once engaged her interest. A thoroughly characteristic instance occurred a few months before her death, when one morning she said to her maid before rising, "I have been engaged with three things this morning that are all so different, and yet all occur to-day. I have been thinking of the Queen, who is to make her first public appearance to-day at Aberdeen, to inaugurate Prince Albert's statue ; of Mr. M——, in London, who is to preach to-night for the first time in what was a dancing academy in his parish ; and of John's (a young man who had formerly been in her service) examination this afternoon."

One of her great delights for several years had been to commit hymns to memory. These she loved to repeat at any time ; till her strength failed she would sing or hum them over in the early morning hours before she rose, and when weaker would rehearse them mentally. There were two which she had repeated with great earnestness to her friends within the last fortnight of her life. One was that founded on the dying words of Samuel Rutherford, "Glory dwelleth in Immanuel's Land," commencing thus :—

The sands of Time are sinking,
The dawn of Heaven breaks ;
The summer morn I've sighed for,
The fair sweet morn, awakes.

Dark, dark, hath been the midnight,
But dayspring is at hand ;
And Glory, Glory dwelleth
In Immanuel's land.

CALVIN'S CONVERSION.

The other is entitled "Rest," and begins—

My Saviour, thou hast offered rest,
Oh give it, then, to me ;
The rest of ceasing from myself,
To find my all in Thee.

Before sinking into unconsciousness and lying down in death, the last words she was heard to utter were taken from this hymn :—

In Thy strong hand I lay me down.

Having thus spoken, she fell asleep in a deep insensibility to all around ; and two days later, on the Sabbath evening, she fell asleep in Jesus, her soul entering on the rest of the everlasting Sabbath. It is narrated of one of the Dukes of Hamilton who died in early youth, that he called his younger brother to him the day before his death, and said, "To-morrow you'll be a duke, and I'll be a king." This beloved mother and princess in Israel wears the ducal coronet no more ; but her spirit mingle with the kings and priests above, and with them she casts her crown of glory before the Throne, saying, "Thou art worthy, O Lord, to receive honour and glory and power: unto him that loved us and washed us from our sins in his own blood, and made us kings and priests unto God, unto him be glory and dominion for ever and ever. Amen."

A. M. S.

CALVIN'S CONVERSION.

WHEN Calvin studied in Montaign College, about the year 1527, there was an agitation in Europe which made itself felt wherever men met together, and which was peculiarly potent in the seats of learning. The angel of the Reformation had cast the fire of God from his censer upon earth, and there were "voices, and thunderings, and lightnings, and an earthquake." The halls of Montaign College resounded with disputes on the new doctrines which had been promulgated in Germany, and, after what we have seen of Calvin's boyhood, it cannot surprise us to learn, as we do from D'Aubigné, that he "was at first in the number of the most inflexible adversaries of the Reformation." The history of that spiritual revolution by which he was converted from a devout and humble Roman Catholic into the greatest enemy by whom Rome was ever assailed, is one of the most interesting passages in the whole range of biography, and no small part of the value of D'Aubigné's recent volumes on the Reformation is due to their containing a clear and adequate representation of its leading facts and principal stages. In truth, it is when we enter the cell of Luther at Erfurth, or the chamber of Calvin at Paris, that we find ourselves at the fountain-heads of the Reformation ; and in no way can the contrast between the religion of Protestants and the modern religion of Romanists be so vividly exhibited as by tracing, in representative men on each side, that great change in the personal character which each believed to be conversion to God, which determined the subsequent activity of each, and which resulted, on the one hand, in reformed Christianity, and, on the other, in resuscitated Romanism.

The father of modern Romanism is Ignatius Loyola. No man can be named who represents more fitly or more fairly what has been best in the religion of Rome for the last three hundred and fifty years. He is a man whom Roman Catholics need not be ashamed, and of whom they are not ashamed. In his honour they have erected in Rome "two princely temples, with painting and many-coloured marble ;" his statue they have set up in "massive silver," his bones, "enshrined amidst jewels, are placed beneath the altar of God." To him, more than to any other man, is due the credit or the shame of having given to Romanism a new lease of life after it received the deadly wound of the Reformation.

No intelligent Romanist, therefore, can complain if we take Ignatius Loyola to afford an example of that faith, that devotion, that scheme of Christian belief and of Christian life, which, since the sixteenth century, Romanists have deemed superior to the religion of Protestants. In Calvin, on the other hand, whose spiritual experience at the turning point in his life resembled, in all essential respects, that of Luther in the same crisis, we are, for our part, ready to accept a representative Protestant. The reasons which induced him to leave the path beaten for him by the saints and martyrs of ten centuries, which made him choose another way, another truth, another life, from those set before him by the Church of his boyhood, which gave him courage to proclaim the Church of Rome fallen and apostate, and to call on all the true children of God to come out of her, appear to us satisfactory. Here, then, we have, so to speak, the history of the mighty schism of these last centuries in small compass and comprehensible form, all the vital points brought out with the clearness of miniature painting. The conversion of Loyola, and the conversion of Calvin—according as we prefer the one to the other of these, shall we be Romanists or Protestants. Let us endeavour to discriminate the systems, by a vivid apprehension of the differences in the spiritual history of the men.

Don Inigo Lopez de Recalde, as we learn from the impartial and accurate Ranke, was the youngest son of the house of Loyola, one of the first in Spain. Its chief had the distinction of being invited by a special document to the Spanish Court on occasion of swearing allegiance. Inigo, or Ignatius, was born at the castle of Loyola, in Guipuscoa, about the beginning of the sixteenth century. He was bred at the Court of Ferdinand the Catholic, in the train of the Duke of Najara. It was the period when Romanism was in its greatest vigour in Spain, and when the chivalrous devotion of the Spaniards to their faith was deepening into that intense and steady glow which burned so conspicuously for at least a hundred years in the south and centre of Europe. The Moors of Spain had been but lately subdued, and the battle-cries which had followed the victorious standards of Spain in her war against the infidel awoke boundless enthusiasm in the nation's heart. From the Spanish Peninsula had sailed those expeditions which opened a new world to the adventure and cupidity of Europe, and it was in the name of religion, by the authority of the Pope, that the sons of Spain took possession of countries whose soil appeared to teem with gold and silver. Ignatius Loyola was profoundly imbued with the inspiration of the time. He delighted in fine weapons and handsome horses, read the *Amadis*, and strove to win the honours of knighthood. Nor was it only in externals that he aspired to realise the ideal of mediæval chivalry; he was fired with ambition to be himself a romantic singer, and composed a romance of chivalry, with the first of the Apostles as hero. Such was his life before he was twenty-one—a life strangely contrasted with that of Calvin, when viewed as a preparation for deciding momentous questions touching the power of the Church and the way of salvation, but having nothing malignant in it, nothing coarsely or meanly bad, nothing worse than geniality, fancifulness, and brilliant eccentricity. At the age of twenty-one, he was struck down in the siege of Pampeluna by the French; both legs were injured; and defective medical treatment added to his misfortune.

Stretched on a sick bed, Loyola found solace in chivalrous romances, and read also the life of Christ, and some of the saints. "Fantastic," says Ranke, "by nature, thrown suddenly out of a path which seemed to promise him the most glittering future, excited by his illness, and by the same cause compelled to remain inactive, he fell into the strangest condition in the world. The exploits of Saint Francis and Saint Dominic, set before him in his books in all the lustre of spiritual renown, seemed to him worthy of emulation, and as he read of them he was conscious of

valour and capacity to emulate them, and to rival those canonised heroes in self-abnegation and audacity. Frequently, however, thoughts like these gave place to ideas of a more worldly character. He painted himself to his own imagination as he would seek out the ladye-love to whose service he should devote himself—she was to be a countess, he said, no duchess, but something far better than these—he fancied how he would address her in delicate and sportive terms, how he would prove to her his devotion, how he would practise all knightly exercises in her honour. Now was the one kind of phantasy which transported him; now it was the other: each took its turn."

By degrees, however, the more, perhaps, because it became evident that he would never again shine in the fray or in the tournament, the spiritual reverence gained upon those of a more material cast. The transition was gradual, and the imagery of the romantic poetry was at first transferred to the more spiritual visionings. He saw two camps and two armies, the one that of Jerusalem, the other that of Babylon, the one that of Christ, the other that of Satan. On the one side stood all the good; on the other all the bad: the hosts were equipped and ready for mortal combat. Christ was a King who announced it as His resolution to subdue all the lands of the faithless. Whosoever would serve with Him must feed and clothe himself as He; must endure the same hardships and watchings; and must entitle himself to share in the rewards of victory. Thus did Loyola's dreams of worldly chivalry convert themselves into a chivalry whose ideal consisted in the exploits and austerities of saints. When he had proceeded to a certain point in this strange development, "he tore himself from his father's house, bade adieu to his relations, and ascended the mountain of Montserrat; not in contrition for his sins, not urged by any specially religious want, but, as he has himself declared, merely with a wish to accomplish as great deeds as those through which the saints had attained renown—to undertake as severe penances as they, or still severer; and to serve God in Jerusalem. He hung up weapons and armour before an image of Mary; he undertook before it, a different kind of watch from that of chivalry, but with express reference to the Amadis, where the practices of the knightly watch are so precisely stated: kneeling or standing in prayer, his pilgrim's staff ever in his hand. He gave away the knightly dress in which he had come; he provided himself with the coarse raiment of a hermit, whose lonely dwelling was hewn out in the naked rocks of the mountain." The spell in which he had involved himself asserted its might over him with ever-increasing potency, his enthusiasm mounting gradually to the pitch of mania. Entering a Dominican monastery, he subjected himself to the severest mortifications. He rose to pray at midnight. Seven hours out of the twenty-four were spent on his knees. He lashed himself three times a-day. Peace, however, seemed to fly his embrace. He read in the life of some father that God could be propitiated by abstinence from food. For a whole week he tasted nothing. But for the command of his confessor to take nourishment, he might have killed himself in these maniacal extravagances. At times his melancholy rolled off, but it speedily returned, and occasionally prompted him to commit suicide. He lived in a world of his own feelings and phantasies, brightened now and then by rays of troubled and uncertain light from legendary histories. Those are weighty words of Ranke's: "*We do not find Loyola that he searched the Scriptures.*" He made up his mind, on purely subjective grounds, that those suggestions which solaced and delighted him were from the Spirit of God, and that those which pained and exhausted him were from Satan. "One day he seemed to awake from a dream. It came upon him with the force of a tangible reality that all his pains were temptations of Satan. He resolved that from that hour, he should shut himself off from his past life, that he would ne-

again open or touch his wounds. *This is not so much an attainment of rest as a resolution.*" By a determined effort of will, he crushes down his apprehensions and discontents; no light, that we can hear of, visits him from Heaven; no reasonable, intelligent, persuasion is formed that he has passed from a state of sin into a state of acceptance; there is no glimpse of pardon through the sacrifice and the righteousness of Christ; there is no reference to the Word of God.

The spiritual condition and the religious activity of Loyola were now virtually settled. He had many subsequent experiences, and he undertook a systematic course of classical, philosophical, and theological study; but he had already steeled himself against change, and no new guiding star arose on his soul. He was by nature all passion and enthusiasm, the emotional faculty developed out of proportion to the intellectual, a creature of impulse and imagination; but with this order of mind was singularly united in his case the instinct of obedience. He was a soldier and a Spaniard; to obey seemed, in his eyes, to partake of the character of duty, irrespective of the nature of the command. When disease added its disturbing element to the other ingredients of agitation in his soul, he was prepared to become a St. Francis, a St. Simeon Stylites, a mad hermit of the desert, anything that was sufficiently wild and extravagant; and he clung with rapture to a Church which, while finding a channel for the feverish excitement of his mind, provided him also with full gratification for his instinct of obedience.

How different from this was the transition by which the great Reformers passed from subjection to the Pope to belief in the Bible! We are all familiar with Luther's struggles in Erfurth, and his unconquerable persistence in the study of the Word until the message of salvation broke like dawn upon his soul. The robust, sagacious, healthy-minded and healthy-hearted German was not the man to be put off with dreams and illusions, with intense impressions originating he knew not whence, with the romantic piety of eremites or knight-errants. He was loyal, indeed, as he was brave; profoundly attached to what he had been accustomed to hold sacred; but he felt that obedience to man may, in certain cases, be a sin, and not a duty. In the conversion of Calvin we have a still stronger contrast with that of Loyola than is presented by the conversion of Luther. There was in Luther an emotional and imaginative heat which bore some distant resemblance to the excitability of Loyola. He could see visions, though he was too wise to believe in them; he could feel with passionate intensity, though he brought all his feelings to the test of the law and the testimony. But the light of Calvin's intellect was, to use Bacon's image, naturally one of the driest ever possessed by man. It is not too much to say that he was removed by centuries, in respect of intellectual development, from the fiery Biscayan youth, who hung with childish wonderment and childish credulity over legends of warlike saints, who hoped to move God by starving himself for a week, and was in so many respects a mere anachronism of Don Quixote. Young Calvin, enjoying the best culture of the age in Paris, was in the front rank of the world's enlightenment; young Loyola was yet thrilling with the enthusiasm of a superstition which once had been beautiful, which had babbled in sweet fairy tales to the infant intelligence of Europe, but which was now in hopeless decay. Should we turn upon these two youths the telescope of history, as they appear in the beginning of the sixteenth century, and endeavour to pronounce upon their destinies apart from the actual knowledge we possess concerning them, our decision would be that Calvin was specially fitted to act as high priest in the marriage, then about to be celebrated, between Reason and Faith in Europe, and that Loyola was of all men most likely to insist that Faith should still wear the hood of superstition, and that Reason, an outcast from the Church, should be left to

go her own way, to Infidelity, to Atheism, or whither she would. But we must look more particularly at that transition by which Calvin was prepared for the mighty task before him.

We have seen that, in disputes with his fellow-students on the new doctrines proclaimed by Luther, Calvin took the side of Rome. He rebuked his cousin, Pierre Robert Olivetan, who had already abandoned the errors of the Romish Church, and who was deeply versed in Scripture. He prayed to the saints to intercede for this poor heretic. He was shocked with the novelty of the doctrines which Olivetan drew direct from the Scriptures, and repelled his arguments with energy and anger. Yet there was an influence in what Olivetan said which he could not shake from his mind. "There are many false religions," urged his cousin, "and only one true." A lover of unity in the depths of his soul, Calvin did not hesitate to assent. "The false," proceeded Olivetan, "are those which men have invented, according to which we are saved by our own works; the true is that which comes from God, according to which salvation is given freely from on high." This was more than Calvin would allow; nor would he listen as yet to Olivetan's admonition to search the Scriptures. But when we follow him into his chamber, we perceive that he is ill at rest. Two principles, each of great power in his soul, contend for the mastery: the one is deference to the teachings and traditions of the past, modest distrust of his own judgment, reverence for the opinion of those whom he looks upon as his superiors; the other is love of truth. In his heart of hearts he wishes to get rid of these novelties, and to live and die in the faith in which he was born; but he will not stifle conviction, he will not trample down what may, after all, be the truth of God. His modesty, his habit of obedience, render him careful, patient, earnest in examining what is set before him as truth; they do not shut him up to a foregone conclusion that it is heresy. It was at this point that a subtle and deadly poison insinuated itself into the heart of Loyola. He believed intensely, he obeyed devoutly before he had satisfied himself that the belief was not a delusion and the obedience not a bondage. "Obey your earthly superiors," he cried, with an emphasis which overlooked the question whether obedience to earthly superiors was consistent with obedience to God. In Ignatius himself the deviation from the line of rectitude was, to human observation, slight; but in his tenet of implicit obedience to the Church lay the essential iniquity of Jesuitism, the baneful and accursed doctrine that the God of truth can be served with a lie. Calvin could not smother the doubt which arose in his soul, but from the depths of his distress and agitation he called on the Most High to send him light. "O God, illumine me with Thy light!" It was a simple prayer, but it contained more than Loyola put into seven hours of petition to the saints and the Virgin.

But he was yet far from the goal. A whisper reached his instructors that John Calvin, the lad of brilliant genius, so admirably adapted to be a pillar of the Church—so decorous, submissive, and devout—was becoming infected with the new heresies. They called him before them, and, according to the measure of their light, spoke to him earnestly and affectionately. Was it not, they said, the height of wisdom to obey the Church? Did not man's highest dignity consist in justification wrought out by works? Calvin exclaimed that he was miserable on account of the burden of his sins. This was well, they told him, but mercy could be obtained. By confession, by absolution, by persistence in good works, the memory of offences could be blotting out; and if anything remained defective, were there not penances and purifications?

It was sweet to Calvin to hear the voice of authority discoursing in these homely accents, and inviting his soul to what appeared to be the certainty of repose. His heart yielded to the tender yet mighty enchantment, and he resolved with

all his strength of will that he would take the path commended by those kind advisers. He set about performing good works; he confessed; he gave every satisfaction the priests chose to demand. But the burden of his sins was not removed; he shuddered before the terrible face of an angry God; and, returning to his advisers, he asked them what he should do. They bade him try the saints, and a momentary relief was the result of his despairing cries for their intercession. He tried to escape into the quiet regions of study, and buried himself once more among his beloved books. But neither the flattering assurances of priests, the fancied intercession of saints, nor the delights of study, could lull Calvin to sleep in a refuge of his. "Every time I descended into myself," he thus described his state in other days, "every time I raised my mind to God, the extremity of horror was upon me." So penances, no satisfactions, could medicine his soul; and the more he sought to apply anodynes to his conscience, the more keenly was it pierced through by the arrows of the Lord. "Thus," says D'Aubigné, "step by step did Calvin descend to the lowest depths of despair; and quite heart-broken, and looking like one dead, he resolved to take no further pains about his salvation. He lived more with his fellow-pupils, he even shared in their amusements; he visited his friends in the city, sought such conversation as would divert his thoughts, and desired, with the Athenians of old, either to tell or to hear some new thing. Will the work of God, begun in his heart, remain unperfected?" That was now the question of questions for Calvin; and, looking to the sequel, we may say that it was the question of questions for Christendom.

The moment was indeed critical for the young man. He was trying to escape the Divine eye. He had turned to the priests, and found their nostrums futile; he had turned to the world, and to the charms of study. Would he now be content? Would he tread the flowery path of letters and scale the heights of intellectual fame? Would he for ever turn away from these irritating novelties? Would he settle back into plausibilities and illusions? Would he heal the wound of his spirit slightly? Would he sear his conscience and deny his God? If we were inditing a hero-worshipping biography, we should reply that Calvin was incapable of this; that he started like a giant from his slumbers, and pressed onward towards the gates of truth and of light. But Calvin himself would have been the first to remind us of that sublime and profound counsel of the Word of God: "Turn thou from man whose breath is in his nostrils, for wherein is he to be accounted of?" Calvin himself would have been the first to tell us that he would have forsaken God if the Almighty had withdrawn His Spirit from him. This much, however, we may say, that, since his spasmodic efforts to obtain peace proved, as they were likely to prove, unavailing, the intellect of Calvin was too clear and penetrating, and his moral courage too great, to make it possible for him to disguise the essential question at issue, namely, whether this gospel of his cousin Olivetan's was the true Gospel or was not. He saw that the new teachers were in earnest—this truth was written for him in martyr-fires. Their faith brought them peace: this was plain from the joyous confidence of Olivetan and his friends in that Christ whom they had found in the Scriptures. He had tried the Church and the world; reason and fairness demanded that he should make trial of the Saviour.

Then the change came. The crisis is thus described by D'Aubigné: "A great trembling came over him; he paced his room as Luther had once paced his cell at Erfurth. He uttered (he tells us) deep groans, and shed floods of tears. He was crushed beneath the weight of his sin. Terrified at the Divine ~~Revelation~~, like a leaf tossed by the wind, like a man frightened by a violent thunder-storm, he exclaimed, 'O God! Thou keepest me bowed down, as if thy bolts were

falling on my head.' . . . Then he fell at the feet of the Almighty, exclaiming, 'condemn with tears my past manner of life, and transfer myself to thine. Poor and wretched, I throw myself on the mercy which Thou hast shown us in Jesus Christ I enter that only harbour of salvation.'" He now found the peace for which he had long and vainly sought, and with all the powers of his soul he drank from that fountain of light which had been opened to him in the Scriptures. This was no blind resolution to crush down all scruples and misgivings, like that of Loyola—no irrational conclusion that, on account of fasting, penance, and the prayers of saints, the Most High had been appeased—no cold fit of superstition naturally ensuing after the hot fit had passed away: it was the calm and intelligent appropriation, by faith, of that righteousness which man lost by the fall, and which was again wrought out for him in the life, the death, the resurrection, of the Mediator between God and man.

P. B.

BISHOP COLENZO ON THE DELUGE.

THERE now lies before us Part I. of the Bishop of Natal's well-known work on the Pentateuch, with the significant words inscribed on the title-page, "Fifth Edition, revised. We are surprised to find that, notwithstanding the revision spoken of, a very obvious scientific error still meets us on the threshold of the volume. The Bishop has been showing that very formidable difficulties attach to the belief that the flood was literally universal over the world. He is aware, however, that many Christians believe that these difficulties may be almost entirely removed by supposing that the flood, though extensive enough to submerge all that part of the earth inhabited by man, still was not universal over the globe. In his eagerness to render this refuge untenable, he vehemently contends that the language of Scripture seems to point at absolute universality, besides which, mathematical and physical science entirely overthrows the notion of a partial deluge. To quote his own statement on the latter point: "No is anything really gained by supposing the deluge to have been partial. For a waters must find their own level on the earth's surface, without a special miracle of which the Bible says nothing, a flood which should begin by covering the top of Ararat (if that were conceivable), or a much lower mountain, must necessarily become universal, and in due time sweep over the hills of Auvergne," &c. To the same effect he adds in the preface of Part II.: "He (*i.e.*, an inquirer) will find also that *mathematical* and *physical* science, as well as the plain texts of Scripture equally forbid our believing in a *partial* deluge, since that involves a universal flood." No retraction or modification of the opinion now expressed has fallen under our observation; we therefore assume, liable of course to correction if we err,* that it is still entertained by its author. If so, then unquestionably Bishop Colenso has fallen into a serious scientific error, as he will have pointed out to him if he make application to any of his geological friends. It is now the universal belief of those most competent to judge, that partial deluges are produced, *not by the elevation of the sea, but by the subsidence of the land*. Prior, indeed, to 1802, geologists were accustomed to reason, as the general public still do, on the contrary hypothesis; but in that year the celebrated Professor Playfair, in his "Illustrations of the Huttonian Theory," pointed out the difficulties inherent in the view then generally entertained

* Since this clause was put in type, the fourth volume of Colenso's work on the Pentateuch has appeared. On glancing over it, we find that he has not yet abandoned the view expressed in the foregoing quotations from his earlier works. Thus at page 207 he says, with unabated confidence "But, indeed, the waters of a deluge that could cover 'the high hills that were under the whole heaven,' and the 'mountains' in Armenia, must have found their level on the surface of the whole earth, unless the law of gravitation was suspended, by another stupendous miracle, for the space of twelve months."

and introduced the hypothesis which has since met with nearly universal acceptance. As it is of importance to indicate some competent authority for the statement now made, we subjoin an extract from the anniversary address delivered, in 1846, before the Geological Society of London, by Mr. Leonard Horner, its President that year. He says :—

Such comparatively modern changes in the relative level of the land and sea were ascribed by the earlier geologists, and are by some still ascribed, to a rising or sinking of the sea. Playfair nearly half a century ago, combating this opinion, maintained by the Swedish naturalist Celsius, demonstrated the untenable nature of such a hypothesis. It was he who first showed that these changes of relative level are alone explicable by the movements of the land; and that a permanent change of level of the sea in detached regions of the earth's surface is physically impossible. "The imagination," he says, "naturally feels less difficulty in conceiving that an unstable fluid like the sea, which changes its level twice every day, has undergone a permanent depression in its surface, than that the land, the *terra firma* itself, has admitted of an equal elevation." In all this, however, we are guided much more by fancy than by reason; for in order to depress or elevate the absolute level of the sea by a given quantity, in any one place, we must depress or elevate it by the same quantity over the whole surface of the earth, whereas no such necessity exists with respect to the elevation or depression of the land. To make the sea subside thirty feet all around the coast of Great Britain, it is necessary to displace a body of water thirty feet deep over the whole surface of the ocean. It is evident that the simplest hypothesis for explaining these changes of level is that they proceed from the motion, upwards or downwards, of the land itself, and not from that of the sea. As no elevation or depression of the sea can take place but over the whole, its level cannot be affected by local causes, and is probably as little subject to variation as anything to be met with on the surface of the globe." (Illustrations of the Huttonian Theory, p. 446.) Notwithstanding that this manswerable doctrine was thus clearly laid down so far back as 1802, we still find geologists of authority speaking of the sea having risen or fallen, in their endeavours to explain certain phenomena.

Speaking of the frequency with which the land has risen and fallen in past geological time, Mr. Horner adds :—

That land in various parts of the earth has undergone movements of elevation and depression, and that it has been subject to such oscillations at all times up to the present day, admits, I think, of no doubt; without, therefore, going quite so far as my friend Mr. Darwin, who tells us that "daily it is forced home on the mind of the geologist that nothing, not even the wind that blows, is so unstable as the level of the crust of this earth;" still I believe, it may be safely affirmed, that the stability of the sea and the mobility of the land must be acknowledged to be demonstrated truths in geology.

Our readers will pardon the length of this extract, which will have answered its purpose if it impress upon them the geological doctrine so often reiterated, and which has so obvious a bearing on the case of the Noachian deluge. From what Playfair and Horner state—and it would have been easy to adduce also other authorities—it is evident that geologists do not admit that either mathematical or physical science interposes any difficulty in the way of accepting the idea of a partial deluge. Nay more, they hold that the submergence of large portions of the world beneath the deep, while other parts of the earth have remained unflooded, is not merely a possible occurrence, but has been an oft-repeated phenomenon of all bygone time. Thus Mr. Darwin shows that, during a modern part of the secondary period, the greater portion of the continent of South America must have subsided in mass; then after a time been raised anew from the waters, finally sinking again. Thus also sea-shells, many of them of species still existing in northern latitudes, have been found at Moel Tryfane, near the Menai Straits, at an elevation of 1,392 feet above the level of the ocean, plainly indicating that at a period, geologically considered, quite recent, though earlier than the historic, or probably even the human epoch, the mountains of North Wales were at a least a quarter of a mile lower than at present, and in large measure submerged under the sea. Or to take one illustration more, recent investigations have shown that oscillations of level, due principally to

subterranean movements, are even yet taking place on the Caspian Sea, near the primeval seat of man; and partly from this, partly from other causes, old buildings are seen at some places beneath the waves, at others high upon the shore, yet so perforated by marine animals as to indicate that at one period they too must have been beneath the water.

The view, then, held by those who believe that the deluge of Scripture, though extensive enough to destroy all the human race with the exception of Noah's family, yet covered but a limited part of the world, is not open to the objection from physical science which Bishop Colenso brings against it. It is not held, as he supposes, that the sea rose far above its ordinary level, till it overtopped the highest mountains, and yet that somehow, even without the aid of miracle, gravitation failed to act upon the water, and hence the partial was not converted into a universal flood. The idea entertained is that what had happened many times previously from natural causes did so once again, but on this occasion miraculously; that, at a certain period, divinely indicated beforehand, the earth began slowly and imperceptibly to sink beneath the feet of the guilty generation that had rejected Noah's preaching. As it gradually went down into the depth, rents would run in all directions from the sinking territory, some of which would soon communicate with the ocean, "break up the fountains of the great deep," and let its whelming water in. Disturbances at the same time were made to take place in the firmament overhead and the rain fell heavy and fast, adding, in no slight degree, to the fearful terror felt, by swelling into a foaming and resistless torrent every rill that trickled down mountain side, though in reality it was the influx of ocean rather than the continuous discharge from the clouds above that made the swelling waters rise. One by one the inferior eminences sink into the abyss and disappear; and, finally, the highest mountain peaks are buried in the depths. Now, with the exception of the ark, which seemed like a tiny speck upon a limitless ocean, nought is anywhere discernible, excepting only sea and sky. When the appointed time comes for the removal of the fearful visitation, the waters slowly assuage; or, to use scientific language, there is a slow upheaval of the land, till at length it reaches the level which it occupied before. No Christian, so far as we know, has, within recent years, gone so deeply into the subject as the lamented Hugh Miller, in lectures seventh and eighth of the "Testimony of the Rocks;" and his fine poetic imagination enabled him to depict the scene of the Noachian deluge with unrivalled power.

It is not our object in this article to examine the language in which Holy Scripture describes the extent of the flood. All that is needful to our present purpose is to remind inquirers that the destruction of the old world will of course be described by the inspired writer in ordinary human language—in other words, in the language of appearance, if not in the technical terms for which geologists contend. Astronomers, as every one knows, are quite satisfied to speak of sunrise or sunset without any uncalled-for allusion to the rotation of the earth. And if geologists have been successful in introducing correct language in regard to the oft-repeated oscillations of land and water, of which they have obtained satisfactory evidence, let it not be forgotten that even they require an occasional warning *ex cathedra*, like that in 1846, to prevent them from lapsing into the heresy of using the language of appearances like ordinary men. To constitute the Bible a book not for learned societies, but for the human race, it was necessary that it should avoid scientific terms; hence we do not read that the land subsided, but that "the waters stood above the mountains." The foregoing remarks are obviously completely fatal to the objection which the Bishop of Natal derives from physical science against the doctrine of a partial flood. And be it observed that the position he takes up in this matter, though

manifestly founded in error, is held by him with such undoubted confidence, that he brings it forward continually in the prefaces to the successive portions of his work on the Pentateuch, as if he would make it, with a few other difficulties also mentioned in his prefaces, to use a military phrase, the very key of his position. Yet it is manifestly unfit to bear the brunt of battle, as we doubt not Bishop Colenso will himself discover after a time. Should this article ever fall under his notice, we would intreat him to admit the possibility, to say no more, that, if a stumbling-block in the way of faith, which he had deemed absolutely insurmountable, can be thus easily passed, other difficulties, to which he himself attaches less importance, may also somehow admit of satisfactory solution.

R. H.

THE LATE MR. GEORGE HITCHCOCK.

GEORGE HITCHCOCK was born in the village of Southmolton, in Devonshire. His mother was an earnest Christian, and for many years a member of the Congregational Church at Great Torrington, where she anticipated by only a few years the entrance of her son George into the joy of his Lord.

George Hitchcock spent the first years of his business life in Exeter, thence he came up to London; and whilst engaged in some of the large metropolitan establishments, obtained that knowledge of his own peculiar aptitude for business, and that maturity of experience, which prepared him to start for himself on Ludgate-hill, and subsequently justified his opening the more extensive establishment in St. Paul's-churchyard.

His remarkable abilities for his calling, and the extraordinary energy, which never seemed to fail him, soon became known; and overcoming every obstacle, he speedily upreared a large and lucrative business. Early and late he was to be found attending to the details of management. He engaged every assistant, watched with keen eye their individual character and capabilities, while his example, not less than his command, gave life to the whole machinery. In the year 1841 some pious young men were led, in God's good providence, into Mr. Hitchcock's service. The hours of business were then extremely late, and the general character of the young men was very dissipated. It ought also to be distinctly confessed that up to and after the year 1841 the principal was a thorough man of the world. Bitterly did Mr. Hitchcock afterwards lament the ungodliness of his earlier London life. His own description of himself as a "brand plucked from the burning," is, perhaps, the most true and apt—"a great sinner saved by great grace."

It was in this uninviting field, and under such circumstances, that one of the above-mentioned pious young men started a mutual improvement society, while another began a weekly prayer-meeting. Both these efforts grew into importance and efficiency. A Bible-class and a Young Men's Missionary Society were afterwards formed in the house.

Mr. Hitchcock heard of these movements, and did not discourage them. On the contrary, to the surprise of all, he manifested an interest in them, and showed marked kindness to those who had become conspicuous as ringleaders in the unwonted stir which now agitated the intellectual and moral circles of his establishment. Nearly two years passed thus, during which the prayers of God's servants in the house were answered in the conversion of several young men; but the petitions put forth for the principal seemed unavailing. At last, however, to their unspeakable joy, a great and decided change was observable in the spirit and conduct of their employer. Doubtless in answer to their prayers, he was brought under the faithful preaching of a pious Evangelical clergyman, through whose instrumentality our Heavenly Father brought this wanderer home to himself. In the autumn of 1843 he began to express

concern for the spiritual welfare of his young men, provided a chaplain to conduct morning worship, and sought by various means (as himself was wont to put it) to redeem the past. He then became president of the recently-formed Young Men's Missionary Society, and continued to attend its annual festivals, with his family, until the time of his last illness.

A missionary spirit was thus fostered among his *employés*. Some have gone forth from his house of business to the mission field; others have entered colleges and universities, to prepare for the ministry at home. Not less than seven of his young men were preparing at one time for the Christian ministry; and some of them are now in this metropolis ministers of Independent and Baptist Churches, while one at least is a clergyman in the Church of England.

Mr. Hitchcock became also the treasurer and munificent patron of the Young Men's Christian Association, a society originated by his partner and son-in-law, and one which, with the Early Closing Association, is second to none in the widespread good it has conferred upon the young men of England. The sentiments universally expressed by the committees of the various religious societies and by the Evangelical press in general; the wail of sorrow which rose from all who knew his worth, at the loss sustained by the Church on earth at his death—will convey some idea of the esteem and love which enshrined the memory of this just man.

Nor were the young men of his establishment and of the metropolis insensible to his labours and generosity on their behalf. When he first joined the Early Closing Movement, a splendid Bible, with a suitable address and inscription, was presented to him by the members of his own house.

Some years afterwards, when he took a still further step in abridging his hours of business, an incident took place which reveals his growing moral influence over young men, and which should encourage other employers to enter upon a similar righteous course—his assistants pressed upon his acceptance a massive silver ink-stand, with the following significant text inscribed after his name: "He despiseth the gain of oppressions." (Isaiah xxxiii. 15.)

Subsequently, several hundred young men in and out of London subscribed and presented to Mrs. Hitchcock an admirable portrait of Mr. Hitchcock, painted in oil, and executed in life size by Sir John Watson Gordon.

A narrative of the last twenty years of the life of Mr. George Hitchcock would tell of his princely and catholic benevolence to societies and individuals, of his noble transparency of character, united to sagacious discrimination, tact, and power, in dealing with men. Great was his *known* success as a witness for Christ, and how much more will the future unfold.

The following incident may supply an illustration of the simple methods by which he used to impress religious truth upon the minds of strangers whom he met. At church one Sunday morning a lady was admitted to his pew. As she was a stranger, when the time for praise came he offered her his hymn-book. The hymn to be sung commenced with the words, "My God." Mr. Hitchcock took his pencil, and with a significant manner underlined the word *my*. Nothing was said on either side, but after the lapse of a considerable period a lady called at his office, and introduced herself by the mention of this circumstance. She had left his pew wondering what sort of man that could be who could so think of God as *his* God. Thoughtfulness resulted in religious conviction, prayer, and conversion; and the object of her visit to him at this time was to beg him to see and to instruct in the way of faith her dying husband, an officer of some rank, who, conscious of his dying condition, wanted to see the man who had such confidence in God. This service of love was gladly accepted by Mr. Hitchcock, and led to results full of joy and hope.

tion has therefore been deferred. The most significant feature in this discussion is the speech of the Duke de Morny, who is in the full confidence of Napoleon III. He said, in so many words: "If, in concert with the Holy Father, they would afford to him a *high position* (*grande situation*), worthy of the head of the Roman Catholic religion, is there one of us who would hesitate to give up *Rome to the Romans*, and to withdraw our troops, who, after all, are, to the Romans but foreign bayonets?" These words reveal the intentions of our Government, which is weary of the occupation of Rome, and seeks to obtain terms of accommodation between Pius IX. and Victor Emmanuel. The Ultramontanes have become alarmed and irritated by the Duke de Morny's speech.

The question of Mexico has given occasion to longer and more exciting discussion. M. Thiers strongly condemned this expedition, undertaken at the solicitation of *fugitive Mexicans* (the exiled bishops), who had taken their *dreams for realities*. The illustrious orator cannot understand why the Imperial Cabinet should have yielded to the wishes of these men of the old *régime*. He believes that the best plan to adopt would be to enter into arrangements, as soon as possible, either with Juarez, or with some other representative of liberal sentiments, in order to free ourselves from an affair which costs much money and blood, without any reasonable prospect of success. The majority of the Legislative Chamber did not, it is true, vote in favour of the amendment supported by M. Thiers. But this debate has shown, most completely, that all France is desirous of the prompt evacuation of Mexico.

It is curious and instructive that the general-in-chief of the French army, M. Bazaine, has excited the resentment of Monsignor Labastida, Archbishop of Mexico. And why? Because he has not despoiled those who have acquired ecclesiastical property, and has authorised the opening of a Protestant chapel in the Mexican capital. *Indè ira*. The *Monde*, the organ of the Jesuits, asserts that "the introduction of Protestantism into Mexico is a *misfortune and a humiliation*." Archbishop Labastida declares, for his part, that *religious liberty is an outrage upon the faith*. That is to say, these incorrigible champions of Papal despotism, after having employed French bayonets to shed the blood of their enemies, would now fain become absolute masters of Mexico, and revolt against their protectors, who stand in the way of their restoring the theocracy of bygone ages! Take in hand

the cause of the Jesuitical faction after this! The first time you oppose them, you will meet with ingratitude and hatred. Certain, Napoleon III. must be very disgusted with the conduct of those whom he has endeavoured to serve at the expense of his popularity.

THE POPE REMONSTRATING WITH THE PRIESTS OF LYONS.

I mentioned in one of my former letters (December, 1863, p. 579) the controversy which had broken out between the Archbishop of Lyons and the clergy of his diocese respecting the Breviary. You remember that Cardinal de Bonald, a poor tool of the Jesuits, ordered the priests to make use of the Roman liturgy, and that the parish priests and their curates, seconded by the canons of the cathedral, flatly refused to obey their spiritual superior. The quarrel subsequently assumed larger proportions. The French Government and the Pope have interfered, in a direct way, and thus I have some fresh details to relate, which may prove of interest to your readers.

It must first be remarked, that all the clergy (ninety-nine priests out of every hundred) were of the same mind in their acts of opposition. In vain have the partizans of the Cardinal-Archbishop showered upon them the odious epithets of *disturbers of the peace of the Church*, *rebels*, *enemies of the Holy See*, &c.; the clergy disdained this abuse, and maintained that they had a right to retain the old liturgy of Lyons. It is as well to add that the laity of the city and the diocese have made common cause with the priests against the Archbishop. And then observe that the Minister of Worship and Napoleon III. himself declared for the priests, and against the pretensions of M. de Bonald. The French Ambassador at Rome received orders to give his warm support to the remonstrances of the Lyonnese *curés* and canons.

What has occurred lately is this: A deputation of the clergy, consisting of five respected ecclesiastics, went to the city of the Vatican, with a petition, signed by 1,400 priests, or almost the whole of the clerical body, in order to ask the Pope to allow them to retain their old Breviary.

Pius IX. found himself in a very embarrassing and disagreeable position. On the one hand, how could he disavow without dishonour Cardinal de Bonald, who had simply obeyed his own command? But, on the other, was it possible to displease Napoleon III., to resist the direct and pressing interference of the French Ambassador, to answer

book, the Prince de Broglie supposed that it would also accept a refutation of that sceptical romance. He therefore forwarded to the editor of the *Revue* his thoughtful and well-written composition. The Prince de Broglie is a distinguished historian, an accomplished man of letters, and a member of the French Academy. He was well entitled to expect that his contribution would be inserted. But the editor peremptorily refused, notwithstanding the entreaties of M. Guizot and other illustrious men. What must we conclude from this fact? That the proprietors of the *Revue des Deux Mondes* are not afraid of attacking Christianity, and believe that it would be contrary to their interests to defend it. Here is a sad symptom of our religious condition. Infidelity finds the door open to address the entire country; religion is only allowed to speak in periodicals of an inferior class.

This same *Revue* inserted, I admit, a laudatory article upon M. Alexandre Vinet, whose name is honourably celebrated in the Evangelical world. But M. Vinet is represented by the writer of the article as a *liberal Christian* rather than as the advocate of revealed truth. This was an argument for religious liberty, not the indication of a wish to favour the Gospel, and we must confess that the most influential literary organs do not at all sympathise with religious things. This is one of the effects of the vulgar and superstitious Romanism patronised by the Jesuits.

In a recent sitting of the French Academy, Count de Carné, who delivered the opening address, was coolly listened to, while M. Viennet, who replied, was warmly applauded, as he pronounced a panegyric upon Voltaire. These are signs of the times. Literature is becoming separated, more and more, from religion.

SPREAD OF LIBRARIES FOR THE PEOPLE.

If we glance at another sphere of intellectual activity, it is consolatory to see that generous citizens are devoting some portion of their means to the diffusion of knowledge among operatives and the peasantry. You will not be surprised to learn that those who set this good example belong, for the most part, to the Protestant communions. The impulse has been given by the departments of the Upper and the Lower Rhine, in other words, by *Alsace*, where the adherents of the Reformation are very numerous. M. Jean Dolfus, mayor of the industrial town of *Mulhouse*, himself a manufacturer, and possessing a large fortune, has taken the initiative in this movement.

The object of the association is to establish in each little town or village a *local library* (*bibliothèque communale*), from which, for very small consideration, good books may be borrowed. The books embrace the entire circle of human knowledge—history, science, the natural sciences, the fine arts, special treatises on manufactures, political economy, &c., &c. These *local libraries* are to be kept distinct from the *parochial* or congregational libraries, which especially contain religious and edifying works; but they will afford each other mutual support. In the words of the first report, the two institutions will be *parallel*, and not hostile.

M. Jean Dolfus and his friends ask nothing from the Government but liberty of action. They have found much sympathy among the pastors. But the Romish priests of *Alsace* oppose, more or less openly, the establishment of local libraries. This dislike is easily to be accounted for. The Popish clergy, who generally consider superstition as the best guarantee for the preservation of their authority, are by no means desirous that the humble classes should cultivate their intellectual faculties. An enlightened nation ceases to believe in false legends, in false miracles, relics, and in the virtue of pilgrimages. But M. Jean Dolfus, and those associated with him in the work, do not suffer it to pass on account of the objections of the clerical party. They proceed onward with a firm step, and already a certain number of local libraries have been established. Let us hope that the other departments of the empire will, with laudable emulation, enter upon the same course. *Universal suffrage*, which exists in France, demands citizens capable of choosing their representatives with discernment.

CHARITABLE ESTABLISHMENTS OF M. JOSEPH BOST.

I have more than once spoken to your readers of the admirable charitable institutions, founded by the Rev. John Bost, at *Force*, in the department of the *Dordogne*. Perhaps no Protestant in this country, during the present generation, has displayed greater zeal or evinced a more marked spirit of devotedness on behalf of the suffering class than this gentleman. He has gathered, five distinct establishments, all forms of human wretchedness—foundlings, young girls who were exposed to evil influences, idiots, and paralysed and epileptic persons of both sexes—those unfortunate beings who never found a refuge anywhere, and who, under certain circumstances, were even

III. *Asile de Silof*, intended to receive boys who are idiots, blind, or afflicted with incurable chronic disorders.

IV. *Asile Eben-Hézer*, intended to receive female epileptics.

V. *Béthel*, intended to receive boys who are epileptic.

These five asylums contain 200 unfortunate beings. Demands for admission are numerous, but all our houses are full, and for the present we cannot enlarge them. These children have come to us from all parts of France; some from Switzerland; some belong to poor English working people, or have been left orphans in our country.

The Earl of Shaftesbury, as recommending our asylums, wrote, in 1858, date of June 8: "There are none in any part of the world which are more entitled to the sympathy and assistance of Protestants and all who take an interest in the advancement of humanity and sound Evangelical religion."

Indeed, the blessings which have been connected with these institutions have surpassed all we could expect. The children of the *Famille Evangelique* who have left us are now scattered throughout the world as servants or nursery governesses. The accounts we receive of them are such as to cheer our hearts, and are a living proof that the Lord has blessed the works of our hands.

If we turn to the four other asylums, what an assemblage of destitute beings they shelter, but how often have we witnessed the power of Divine grace in those dying ones, who, sobbing, exclaimed, "Tell all the friends of the asylum we know Jesus; that we are going to a place where all our sorrows and pains end. Dear Bethesda, I entered this house murmuring, not knowing God was a Father to me, though His hand was pressing heavily upon me." The love of God has been also very clearly manifested in the teaching of the idiot. Some death-bed scenes have shown us that these unfortunate and so long uncared for imbeciles

had loved their Saviour, and in full peace were commending their souls in His hands.

The chief magistrate of our county, a very intelligent Roman Catholic, told us once, after long visit he had made in our asylums, "You preach the true Gospel by words and by works. I am deeply impressed with what I have seen and heard. Protestantism is not what has been taught to us in schools—a barren religion, unable to produce charity and love. Faith for salvation of souls, and works as a token of reality of faith, are here exemplified. Be of good cheer. God will bless you."

There is but one very sad side in our work and joys. Our financial situation requires from our friends a great effort, to bring us once for all out of troubles. The foundation of these asylums has required large sums of money. In our last report, printed in 1860, we had a debt of 35,000*fr.* Since then, the two new asylums for epileptics have been opened, and increased our debt to the amount of 3,000*fr.* Last year I was about to make an errand of love to ask our friends to clear off our old debt; but the Lord laid me down, and for three months the medical men despaired to see me restored to life and health. At the present time, though better, I am partly confined to my room, and ordered to be quiet.

Prayer, and writing to our friends such appeals as this, are the only means left to me to find relief in my anxieties.

The bankers who had advanced the above-mentioned sum, 38,000*fr.*, have expressed their wish to have this sum returned in the shortest delay. The 1st of March next has been fixed; but I trust they will wait a few days longer, in order to allow me to make known to all our friends our present wants. But time is pressing.

And now, dear brethren, I leave this earnest appeal in your hearts. If once the debt is cleared off, I do trust that our yearly subscriptions will balance our expenses.*—Yours sincerely,

JOHN BOST.

Laforce, Dordogne, Feb. 12, 1864.

BELGIUM.

PROGRESS OF THE EVANGELICAL SOCIETY.

The twenty-fifth report of the Evangelical Society of Belgium exhibits an array of facts which must be alike interesting and encouraging to all who are concerned in the evangelization of the Continent. It presents a general view of the state of religion in Belgium twenty-five years ago; briefly shows the character and extent of Protestantism at that period, and the poverty of its resources; and next, gives a statistical summary of its subsequent progress, and a picture of Protestantism as it now exists.

The report reminds us that Belgium was, twenty-five years since, the most Popish country in the world; that even the infidel portion of the nation was persuaded that Christianity and Popery were one and the same thing:—

Protestantism was confined to seven congrega-

tions, for the most part very small. Four of these were composed entirely of foreigners; the three others of Belgian Protestants. These three comprised a population of 6,700 souls, being the full number of Belgian Protestants at that period.

The seven pastors at the head of these seven Churches were all foreigners; they received their salaries from the Government. Four of these were orthodox and pious men, who took part in the foundation of the Evangelical Society; the three other pastors were strongly opposed to the circulation of the Holy Scriptures, and to every work of evangelization. These seven Churches still exist, and four others are added to their number; they have thirteen pastors paid by the Government, and compose that section of Belgian Protestantism salaried by the State. These eleven Churches form no part of the Evangelical Society; one of them was formed by the labours of the society, but separated itself from it ten years ago.

The Evangelical Society was founded at the close of the year 1837. The first attempts at evangelization, which led to the formation of the society, were essentially due to the agent of the

* Subscriptions will be received by Messrs. Ransom and Co., 1, Pall Mall East; by Messrs. Nisb and Co., 21, Berners-street, Oxford-street; and at the Office of *Evangelical Christendom*.

British and Foreign Bible Society, Mr. W. P. Fidd. The committee was composed of three of the pastors mentioned above, of the agent of the Bible Society, and of two or three brethren who also came from abroad.

The Belgians had no part in this work at its commencement, for the simple reason that no ~~new~~ Belgians, acquainted with the Gospel, were to be found, except among a small group of men working in the coal mines, at a village not far from Mons, and who had recently quitted the Romish Church.

The work of the society divides itself into four principal parts:—

1. *Preaching*, properly so called, by which missions are first formed and then Churches.
2. *Primary schools*, which are at once a means of evangelization outside the precincts of the congregations, and of the development of religious knowledge within it.
3. *The publication and printing* of tracts and of religious books.
4. *The circulation* of the Holy Scriptures and of religious works, which, in its turn, is subdivided, and comprises the colportage, a book-shop at Brussels, dépôts in the provinces, and the gratuitous distribution of tracts. Let us begin with the

PUBLICATIONS.

The society has printed 252 different works, of which 183 are in French and 69 in Flemish; a considerable number of these works have passed through several editions, and in all 410 editions have been issued. Of the above 252 works, 44 are original compositions.

Among these publications are comprised three magazines, two of which are monthlies, the *Christian Reliquary*, and the *Glanceur Missionnaire*, in French; the third, *Pluemsch Evangelieboek*, is in Flemish.

The total number of copies printed in French and in Flemish amounts to 1,216,432, which have cost 113,600*fr.* (4,544*l.*). The sum total of the donations made by the London Religious Tract Society for this object is 43,793*fr.* (1,751*l.* 15*s.*).

CIRCULATION OF THE HOLY SCRIPTURES AND OF RELIGIOUS BOOKS.

There have entered into the central dépôt of these publications 1,300,000 copies of different works. There have issued from it 1,006,022 copies. The Holy Scriptures are not included in this enumeration, because the Evangelical Society draws from the dépôt of the British and Foreign Bible Society, and from this dépôt there have issued 272,315 Bibles or New Testaments.

During the first seven years of its existence the Evangelical Society employed only one colporteur; in the past fourteen years it has had in its service, regularly, from eight to ten. For the course of the last twenty-five years these colporteurs have performed an amount of work equal to that of about 150 colporteurs working for one year. In the last three or four years the most important part of their occupation has been that of Bible-sellers. They have ready access to houses for selling the Scriptures, giving simple expositions, and for prayer.

The book-shop, founded at Brussels in 1848, is the only Evangelical or Protestant establishment of the kind that has ever existed in this kingdom. It handles all the Evangelical publications that appear in the French language. There have

issued from its storerooms, since its foundation, 150,000 copies of different works in various languages.

CHURCHES, STATIONS, AND SCHOOLS.

The society has at present twenty Churches and stations, at the head of which there are eighteen pastors and evangelists. Three of these Churches are composed partly of Protestants by birth, and partly of Roman Catholics converted to the Gospel; but the latter are the majority. The remaining seventeen are composed entirely of converted Roman Catholics. There are many of them in which you will find only one single member of Protestant origin, and whose pastors were themselves formerly Roman Catholics. In two of them there is not to be found a single individual who ever belonged to Protestantism. They are spread over the great towns and principal centres of the industrial population. Six to seven thousand souls reclaimed from Popery are joined to these twenty Churches or stations. These twenty Churches are in the principal towns and chief centres of population, having branch congregations and Sunday-schools, and twelve day-schools regularly attended by 675 children.

The number of attendants at these various chapels amounts to more than four thousand. Besides these, thousands occasionally hear the tidings of salvation by the preaching which takes place in the cemeteries and elsewhere. We may safely estimate at several hundreds of thousands the people to whom the message of mercy has been proclaimed within the last twenty-five years.

AGENCY.

The labourers of the society are forty-six in number, consisting of twenty-three pastors and evangelists, including the evangelist of the deaf and dumb, fourteen schoolmasters and mistresses, eight colporteurs and Scripture-readers, and an agent for the book-shop and dépôt for publications.

Of these twenty-three pastors and evangelists, ten have come out from the Church of Rome; three belonged to the clergy. With the exception of two colporteurs and Bible-readers, all the teachers but one belonged themselves or their parents to the Romish Church. Ten ministers of the Gospel have sprung from these Churches, and six young men are at present pursuing theological studies.

RESULTS.

Prejudices of old standing, which raised a formidable barrier between the Gospel and the Belgian people, have been overthrown, or rudely shaken. Numerous conversions, bearing the seal of the Holy Spirit's operation, have made the title of Evangelical Christian honoured far and wide by the happy moral transformation they have wrought.

For eight years past, the society has founded every year a new Church; and at this moment, if it had the needful resources of men and money, it could set to the work three new preachers of the Gospel, and some colporteurs acting as Bible-readers.

It appears to us, then, that the Belgian Evangelical Society is clearly entitled to ask more effectual aid from the friends of the Gospel than it has hitherto received. Its existing resources are insufficient to meet the pressing wants of the populations it is now evangelising. It cannot

even support the labourers whom it now employs, if more efficient help be not afforded to it.

The present deficit is 21,000*fr.*, or 840*l.* sterling. This is a burden beyond the strength of the ad-

ministrative committee to bear. Let those who can stretch out a helping hand not hold back; once more be it remembered, it is a work of God that is in urgent need of help.

SWITZERLAND.

THE CANTON DE VAUD, AS VIEWED AFTER THIRTY YEARS' ABSENCE

Lausanne, February 8, 1864.

Allow me to give you some account of the religious condition of the country where, in the good providence of our God and Father, I now am, after an absence, in France and Belgium, of thirty years. In the interval, much harm has been done. The old and excellent habits of former days have disappeared, to make way for what now meets us everywhere—*French civilization*, with its train of infidelity, religious indifference, and worldliness. But the religious revival which took place from 1820 to 1830 was not arrested, in spite of the persecution, of every kind, to which not only the Dissenters, but even pious members of the National Church, were exposed. It must be acknowledged that if it has lost in intensity, it has gained greatly in extent. The Free Church, in which Evangelical doctrines are carefully maintained, has formed forty-two parishes, included in which are several out-stations (*annexes*). It has also some ten missionary stations in connexion with efforts for evangelization. It has established a Theological Seminary, which reckons, at the present time, forty students; a preparatory theological seminary; and different classes of schools for both sexes. A goodly number of chapels have been built. All this has been done in the space of fifteen years, in spite of the opposition of the Government and the ill-will of the people. There are, in this city, two chapels, each containing from 800 to 1,000 people, and which are well filled every Sunday morning, though there are four National churches, one German congregation, and one English; with others, composed respectively of Wesleyans, Congregationalists, and Plymouth Brethren—not to mention a spacious Roman Catholic church—and all for a population of 20,000 souls. That which must nevertheless grieve the observant Christian is the absence, for the most part, from public worship of the stronger sex. Neither in the Established nor the Free Church do they constitute more than a fifth part of the congregations. Then there is a general desecration of the Lord's-day, rendered the more obvious and even painful to pious persons by intemperance. In all directions, in an evening, you hear the noise of bacchanalian songs, people promenading, or drunkards carousing

at the public-houses. The evil has made so great progress, that philanthropic persons have endeavoured to interest the employers of the working people in efforts to check the drunkenness which now prevails, and proves so fatal to the public prosperity and the well-being of the individual. Reading-rooms are about to be opened, in which opportunity will be afforded for recreation and amusing games without the temptation to drink intoxicating liquors. This movement has obtained the cordial support of a rich Russian lady. Public lectures, for men only, free of charge, have been established in the south part of the city; they embrace all sorts of topics calculated to interest the working class, and are delivered thrice a-week. Other lectures, on subjects of a higher class, are given by professors, at the Industrial Museum, with which the Russian lady mentioned above has presented our town, admission to which are obtained by the payment of a very small sum. At the present time, M. Vuillet is delivering a course upon the principal personages who figured in the English Reformation. M. Guinand is about to commence a series upon the Prophet Isaiah. M. L. Burnier gave us, last year, a very interesting and instructive one upon the writers who have treated upon the religious education of women.

But the most striking indication of the revival among our population is the extreme interest which has been taken in our town in the course of lectures delivered by Professor Ernest Naville, of Geneva (the brother of the President of the great Conference), on the "Heavenly Father." This course was commenced in the Casino, but continued in one of the National churches, which will seat 1,200, but, on this occasion, was occupied by at least 1,400 persons. Men only were admitted. The enthusiasm of our people for this professor, and his able and pious lectures is indescribable. Three-quarters of an hour before the lecturer commenced, not a seat could be had. Two hundred persons, at least, had to remain standing for more than two hours. Oh, how much I then regretted that we had not, at Lausanne, your magnificent Exeter Hall, for many persons were unable to obtain admission. But the elevated and becoming tone of the professor's address

his accents, which one felt must go to the depths of the Christian heart; his constant appeals to the reason, fairly enlightened, and to the conscience, otherwise than as blinded by passion and prejudice; his similes and comparisons, always both rich and fresh, and remarkably apposite; and, lastly, his quotations, borrowed now from the Book of books, and anon from the writings of the philosophers and poets of the present day, not excluding even those of a Proudhon—the whole at once so harmonious, so ingenious, and so persuasive—made a powerful impression upon the hearts of my fellow-countrymen, and led them, not indeed at once to Christ, but to the Father of our Lord Jesus Christ, and ruined the cause of atheism, pantheism, deism, and every belief but that which acknowledges "our Father which art in heaven." It is, no doubt, sad that there should be any necessity to give such instruction to a people who call themselves, and who once were, Christians. But the evil which was done to us by the philosophy of the eighteenth century, the French Revolution, and the wars of the Empire, was very great, and we feel the results of it still. During the ten concluding years of the last century and the first twenty of the present, no one had an ear for the Lord's voice; it was sophists, muskets, and cannon, which alone had the privilege of making themselves heard. The consequence was that throughout Europe (my own country not excepted) it was necessary again to commence enlightening the masses upon the most elementary points of the Christian faith.

You will doubtless learn with pleasure that at the close of M. Naville's course of lectures, the Syndic (or Mayor) of Lausanne took occasion to pay homage to the talents and noble and pious convictions of the professor, remarking that it was from these convictions that he had derived the fire to which the people of Lausanne had hastened with such extraordinary eagerness, for their own warmth and enlightenment. He added, that having eloquently established the claims of the truth, especially with respect to our Heavenly Father, it was for him to proceed with the work thus commenced, and to set forth *Him who is the Truth*, because He is the Son of the Father. He believed himself able to speak on behalf of his fellow-citizens, by requesting M. Naville to grant them this favor. In bidding him *Adieu*, therefore, he added *Au revoir*.

The ladies thought that they might, in turn, enjoy the teaching of the professor; but his health has not allowed him to comply

with an invitation, for that purpose. It must be added that M. Naville has also given public lectures to his fellow-citizens at Geneva, and that there, also, a highly-respectable audience thronged around him. His exertions have brought on an affection of the throat.

Returning to my canton and my native city, you may form an idea of the emotion which I experienced to hear the voice of our chief magistrate making so decided and open a confession of the truth as it is in Jesus Christ; and when that Christian voice ceased to be heard, my emotion became still greater, and tears filled my eyes as I listened to the applause which the public gave, not to the eloquent professor, but to the pious magistrate. I confess that at that moment my conscience strongly condemned me for my unbelief; I was compelled to own that my God and Father had done more during the preceding fifteen years than I had ever dared to hope or to pray for. The same sentiment was expressed, a few days afterwards, by Pastor E——, at a love-feast held in a hotel where, some time previously, a party of demagogues concerted their attacks upon religious liberty and upon every form of serious religion. This pastor, who, in 1848, was compelled by persecution to leave the country, told us that he could scarcely believe his eyes or his ears as to what he had seen and heard during the week which had elapsed since his return. So this brother thought it his duty to put us on our guard against what he deemed the danger of religious liberty, which, said he, is a traitress like Delilah, causing to slumber upon her knees the most valiant and vigorous of the Lord's army. May we be delivered from any such fatal slumber!

A word respecting the Evangelical Alliance. The meetings of the Alliance are confined, among us, to public assemblies, composed of different denominations, at which addresses are delivered on Christian union, and at which sometimes the Lord's Supper is celebrated. There is no restriction as to the persons admitted—no distinction between members and non-members. We have, consequently, less order and much more of vagueness than in your organization. I also regret to have to tell you that there is scarcely any intercourse between the various denominations. They know and tolerate each other, and that is all; the love of Christ does not constrain them to demolish the wall which ecclesiastically separates them, or even to stretch out their hands over it. We see, at Lausanne, none of the pastors, and, I fear, very few of the members of the National Church attending the monthly

meeting in connexion with the Evangelical Alliance. The Wesleyan minister and some members of his congregation are the only persons, apart from the Free Church, who exhibit any wish to perform an act of brotherhood. Nevertheless, I have the pleasure of

informing you that, at Moudon and at Cossonay it is otherwise. In this last town the meeting of the Alliance was held in the National Church, and in both towns the movement for promoting the union of God's people was headed by the national pastors. E. P.

ITALY.

Florence, February 16, 1864.

INTERESTING STATISTICS: BIBLE AND TRACT CIRCULATION.

Here are two statistics which will rejoice the friends of truth in Italy: During the year 1863 there have passed through the depôts in Italy of the British and Foreign Bible Society, for sale, 28,000 copies of the Word of God. Of these, 19,000 have been vended by the colporteurs of that society, 5,000 by the colporteurs of the Scottish Bible Society, and the remaining 4,000 by the various religious book depôts and through the efforts of other parties. This is a considerable increase on the sales of the previous year, though falling short of the circulation in 1861. The principal sale has this last year, as during 1862, been effected in the North, where I am sorry to hear that the military have been less accessible than formerly, owing to the opposition of the officers. The colporteur is always more successful when freely admitted to the barracks than when he accosts the soldier on the street, so that the very various sales among different regiments depends on the attitude of the officers and chaplain. Here the colporteur has been of late unhindered in his movements, although several officers, seeing the quantity of Testaments and tracts which were being greedily read by the troops, made inquiries of Miss Burton and others as to the character of the literature, and expressed themselves satisfied. The clerical papers have spoken bitterly of this, and have so industriously spread the calumny that all these books were offensive to mother Church, and destructive of the holy faith, that one bigoted sergeant burned a few Testaments, and had one poor soldier placed under arrest for nine days, under the charge of disobedience, because he refused to give up his copy of the Scriptures to be consigned to the flames. The persecution was foolish, for the man has been doubly assiduous, since regaining his liberty, in searching the Book of God; and other sergeants and corporals have come forward more boldly in sympathy with Evangelical truth.

The other interesting statistic is that 4,000 francs worth (160*l.* sterling) of religious publications, belonging to the Evangelical Italian Publication Society, has been sold during 1863 at the tract depôts and by the colporteurs of the Scotch Bible Society. This only for books printed since the Claudian Printing-press was established here, early in 1861. In addition to these, there have been sold all over the country a great quantity of the books printed by the same press in Turin, previous to 1861; also the books of the Geneva Society, which have had a large circulation, as almost all the popular works of Dr. De Sanctis are in their list; and also the books of various other friends of Italy. This fact speaks volumes for the energy displayed in seizing the present great opportunity for disseminating, in works of all sorts and sizes, the truth of the Gospel throughout Italy. From the rapid increase of such books, and of the facilities for their sale, we have no doubt that this youthful Italian sister of the Religious Tract Society will be able to note still greater progress next year.

INCIDENTS IN THE WORK OF A COLPORTEUR.

The diffusion of the truth calls forth the greatest opposition of error and superstition. Here is a quotation from the journal of a colporteur, who averages about 4*l.* a-month in his sales. It is a quotation similar to hundreds which might be submitted, and shows how little romance there is in the work of God in Italy: "From Loretto I went to Recanati, a village of 5,000 inhabitants, and set up my stall, as usual, in the public square. Half an hour afterwards, six gentlemen and a canon came and asked me if I had Renan's book on the 'Life of Jesus.' I replied that I had not, but added that I had the 'Life of Christ,' written by more trustworthy persons than Renan—namely, the Apostles, who had lived many years with Christ, and were in His company for forty days after His glorious resurrection. The canon paid me great attention. One of these gentlemen bought a Bible, but the others wished Renan's book, and so went away. The priest, however, remained, examined all my books, and said that they were

no injury from the inclemency of the weather. 'Look here,' said one of those miraculously preserved from cough or cold to a member of our Church; 'look here, you Protestants, who don't believe in the Madonna, and say if I am unwell, who have waded barefoot and uncovered in the procession? Ah, the Madonna, the Madonna; what miracles she performs!' The statue of the Immaculate remained eight days at the cathedral before returning to her fixed abode; and during this time all Palermo pays its respects to the holy image, and all the other Madonnas of the town are taken to visit the leading Madonna. Every evening processions parade the towns, loudly chaunting Ave Marias and Paternosters. Every family, with the father at its head, wends its way to the cathedral, one member carrying a crucifix, another a candle to present to the priests, and all reciting Latin prayers. The strangest part of the business is, that the Senate of Palermo, led on by the Prefect, goes through the same ceremony, dressed out in their robes of office. Not only are masses continually celebrated in honour of the Queen

of Heaven, but during the week of festivity all the statues and images of the Madonna in private houses and in the public streets are splendidly illuminated day and night, and the glories of the Blessed Virgin are celebrated with the pleasing harmonies of Calabrian and Sicilian airs. I should not forget to mention that every day closes amid scenes of drunkenness, ribaldry, and strife, in which blood is frequently shed. Such is the people to whom I am sent to preach the Gospel. Do not wonder, then, if I have no great progress to note, for Satan and his satellites reign with undisputed sway. The educated classes believe in nothing. They are rabid disciples of Renan, and one of their organs, the *Hammer of the Priests*, propounds the blasphemies with all its force. The people are in the deepest ignorance. I have asked many tradespeople and sailors, and find that hardly one can read or write; so that they are easily hoodwinked by the priests, who domineer over women, and, through them, over the men, by means of the confessional."

GERMANY.

Frankfort, February 16, 1864.

THE WAR IN SCHLESWIG.

So then, since my last letter, the German conflict has ended in war! In war, contrary to the expectation and desire of Germany itself as well as of Europe; in war, because it has pleased the Governments of Prussia and of Austria to invade Schleswig after the troops of the Confederation had already occupied Holstein. What do the Cabinets of Berlin and of Vienna mean? What are their secret designs? Such is the question which public opinion in Germany is asking. This question has hitherto found no reply; but as this invasion of Schleswig has taken place contrary to the advice of the Federal Diet, and even in opposition to the sentiments of the Prussian and Austrian Chambers of Deputies, which have refused to vote the expenses of the war, this question, it must be said, inspires everywhere nothing but mistrust and fear. Every one seeks and dreads in this extreme measure some scheme of personal policy, without which nobody can explain why these two Governments should stand in open opposition to the Federal authority of which they form a part. No one expects from a man like Herr von Bismark generous and national inspirations; but what excites astonishment, and what is an enigma more insoluble than

all others, is that a minister of such worth as von Schmerling, who has transformed Austria by new institutions—above all, that the Emperor of Austria, who was, a few months ago, on the point of creating a new era for Germany, in spite of Prussia—that these two men, we say, come all at once to form a league with the Cabinet of Berlin for an anti-national enterprise. We must wait till the time comes to resolve all these obscure questions, and to confirm or dissipate these fears. God only grant that time may not be fated to bring a European war, of which some inconsiderate men shall have assumed upon their own heads the terrible responsibility!

THE PASTORS OF HOLSTEIN AND THEIR BRETHREN OF GERMANY.

Amid these great events, there is an episode of an altogether moral nature, which continues to preoccupy the minds of religious men in all Germany. I told you in my last letter that the Holstein pastors and professors of theology had not at first felt bound by their consciences to refuse the oath to the new King of Denmark. Why had this not been demanded of them in all haste before any one of the political questions was settled? Because, in the deplorable system of State Churches, governments always succumb to the temptation to make of religion an instrument

must not be lost sight of, because they exactly characterise the tendencies of a certain party.

THE CONCORDAT IN AUSTRIA.

If such is the state of religious liberty in a Protestant country, how can we wonder that its progress is still so slow in the Catholic empire of Austria, which has been so long under the absolute domination of the Jesuits? It is known that the Austrian Government, since it entered on the track of liberal institutions, has been applying to the Court of Rome to obtain certain modifications of the Concordat. The most profound mystery has hitherto reigned over these transactions. An Ultramontane pamphlet, which has just appeared at Mentz, has all at once thrown some light upon the darkness. Observe, if we must believe this publication, what the *concessions* sought by Austria are reduced to, and which it is not yet altogether sure of obtaining: 1. Transition from one confession to the other [from Romanism to Protestantism] shall be free in future. 2. As it regards mixed marriages, the Catholic priest shall be allowed to hallow them by a passive attendance, as it has been practised in Hungary since 1841, with the consent of the Holy See. Moreover, these marriages shall be recognised as lawful, even when they have only been performed by the pastor of the non-Catholic party. 3. Those who contract a mixed marriage may give a written promise to bring up their children as Catholics, but this promise must remain simply a moral act, and never become the ground of judicial proceedings. 4. In cases where there is no promise made, or if one of the parties afterwards refuses to fulfil it, the sons will follow the religion of the father, and the daughters that of the mother. We see from the very nature of the concessions sought for, what a tyranny the arrangements of the Concordat exercise over the religious education of children in the bosom of families. We see again that this tyranny is not only ecclesiastical, but is sanctioned by the civil law, and may give occasion to legal prosecutions and penalties. There is a power which is great in a very different way from the obscure dealings of the Austrian Government with the Court of Rome. It is the power of opinion, enlightened with the light of liberty, before which this darkness of the middle ages will be soon dispersed.

THE BAPTIST CHURCHES IN GERMANY.

A few words more, before I close, on the actual state of the Baptist communion in Ger-

many and in the North of Europe. The Churches of this denomination form together an Alliance (*Bund*), which sits every three years at Hamburg. There they discuss together the interests of the Kingdom of God and the particular labours which have been entrusted to them for the advancement of that kingdom. The ninth assembly of the Alliance was held last year, on July 8—11 at Hamburg. We borrow from the printed report of the session the following facts:—Almost a hundred delegates of Churches were present, among whom was the Secretary of the Baptist Missionary Society of London. During the three preceding years these Churches have increased 4,658 members received baptism, which brings to 11,275 the total number of members of Churches belonging to the Alliance. In the same space of time 327 new stations were founded, at which the Gospel is preached by the ministers of this communion. The Swedish delegate showed that eighteen years ago he was the only Baptist Christian in his country, and that now that small kingdom counts 176 congregations, representing almost 6,000 members. Among the religious questions which were discussed during the sittings, we first notice the following: "To what kind of conversions ought the preference to be given: to those which are prompted by revivals, or others?" The assembly, while it inclined rather towards a gradual development of the work of conversion, yet recognising the undeniable fruits of great spiritual movements, thought that the wisest course was to leave the question undecided, and was agreed only on this point—that they ought to abstain from provoking those religious movements by artificial means. One fact, cited by the Secretary of the Baptist Missionary Society of London, produced a decided impression upon the assembly. It was that, during the great revival in Jamaica, where almost 5,000 converts were added to the Churches, most of those who had experienced physical agitations afterwards fell away. The assembly was also occupied with Sunday-schools, Christian liberality for the advancement of God's kingdom, and persecutions suffered by Baptists in Poland, Russia, and Saxony. On this last subject we observe with joy that the conference expressed with energy its disapprobation of those Baptist ministers who allow themselves to make violent attacks upon National Churches. This spirit of intolerance is the more honourable to it that those attacks for which some of its members are often justly

its northern border, and by treaty with the Transvaal Boer Republic, he bound himself and the colony to drop all existing treaties with native tribes, and in compliance with the demands of the Republic, to cast off native friends as well as foes from supplies of ammunition, even for hunting their game or defending themselves against the lions and noxious animals of their countries. But though thus badly treated by the colony, or at least its Government, our chief, N. Waterboer, has shown no disposition to revenge himself on them. On the contrary, he has ever befriended the colony, when he could be of any service to it. So I must also say he conducts himself to all his white neighbours—those of the colony on his south, those of the Orange Free State on his east, and those of the Transvaal Republic on his north-east. Of late—say three years ago—the Governor of the colony, Sir G. Grey, showed Chief Waterboer friendship, by renewing to him the annual sum of 150*l*. Of this, it was suggested that 50*l*.

should go towards the school, or schools, of his district.

Other societies have joined us of the London Missionary Society, years ago, such as the French Society, who labour mostly among the Bassutos, and the Wesleyan Society, who labour among the Barolong. God has also blessed their labours.

I might, in conclusion, mention, as showing the progress that the Gospel has made, that our people endeavour to contribute of their substance to support the work of God among them. Six years ago I received contributions to the amount of 98*l*.; but that was the highest I ever got from the people in one year—I mean our district of Griqua Town. But of late years the drought has been so distressing, that our people could not contribute more than 80*l*., then 74*l*.; last year it equalled only 50*l*. We hope, however, with the return of fruitful seasons, that their contributions will also rise in amount.

GREENLAND.

PROGRESS OF THE MORAVIAN MISSION.

The severe weather which, in our February number (p. 85), we described as having prevailed, last year, in Labrador, was equally felt on the opposite coast of Greenland. One of the missionaries states that a winter so long and cold, and marked by such scarcity, had not been experienced in that country for a century. At *Lichtenfels*, at the evening meetings, the oil in the church lamps could not be kept burning, as even when it had been warmed just before, the lamps went out almost as soon as the people assembled. Hunger for bodily food prevailed, but of desire for spiritual sustenance there was little indication. "At the beginning of the winter," writes one of the brethren at this station, "we looked over our stock of provisions, particularly fish, and felt the cheerful conviction that it was quite sufficient to enable us to assist our Greenlanders. However, it turned out otherwise, for not only was this supply entirely consumed, but a great part of our own store of European provisions had to be expended, and we were even obliged to borrow some from the factory. Besides this, we distributed all the warm clothing which we had received from friends in Europe, and had to purchase additional materials from the factor. I am sorry to add, that, very often, little or no gratitude was shown for these efforts to relieve the prevalent distress." The same writer complains that the thoughtlessness of many of the people has never manifested itself in so distressing a manner as last year: "They live carelessly; and when we seek to arouse them, they put an end to our efforts by not coming to church or to us any more, in order to hear a word of exhortation.

If only a person dies peacefully at last—and this is the usual result of the diseases common among the Greenlanders—they think nothing else than that he has had a happy end, and has gone to heaven, whether he has fallen asleep in Jesus or not."

A more cheering account is presented of *New Herrnhut* (the oldest of the stations: established 1732). Mr. Herbrich expresses himself as being filled with joy and thanksgiving by what he saw and heard on visiting the out-stations. At one of these, all who had been excluded from Church-fellowship, having expressed deep sorrow for their sin, and having shown for some months that they had experienced a real change of heart, the missionary was truly glad to re-admit them. With regard to things temporal, also, the same people have taken warning from their recent troubles, and have begun to be more active in the seal-hunt and fishing, in order to lay in a stock of provisions for the winter; on this point, they had previously persisted in disregarding the earnest exhortations of the missionaries.

From *Lichtenau* comes the mournful tidings of the death of the gifted and experienced missionary, Mr. Caspar Kügel. He was about setting out to visit a portion of the members of the congregation living at a distance, a fellow-labourer at the same time going on a similar errand in another direction, when he was seized with inflammation which in a few days ended fatally. He was of course, unable to proceed on his journey but he expressed his resignation to the Lord will, and insisted upon his colleague setting out at once. "Whilst the brethren and sisters were singing verses at his bedside, he

Home Intelligence.

FINAL JUDGMENT ON "ESSAYS AND REVIEWS."

The long-pending litigation against Dr. Williams and Mr. Wilson, for alleged heresy in their articles in the now well-known "Essays and Reviews," was brought to a conclusion by the judgment of the Judicial Committee of Privy Council, on the 8th ult. The lords of the Council by whom the appeal was heard, some months since, were the Lord Chancellor; Lords Cranworth, Chelmsford, and Kingsdown; the Archbishops of Canterbury and York; and the Bishop of London. These were now present, as concurring in the judgment, except the two archbishops. The judgment, we regret to say, was in favour of the appellants, and the decision is thus authoritatively pronounced that the teaching contained in the "Essays and Reviews," though condemned by nearly all the bishops, is yet not contrary to the doctrines of the Church of England. It is true, the Lord Chancellor, who delivered the judgment, reminds us that their lordships deal only with the extracts laid before them, and give no opinion as to the character, scope, and tendency of the whole work; but the fact still remains that the passages which the accusers deliberately selected as being the very worst in their two essays are now authoritatively pronounced to be not contrary to the Articles of the Church. It must be remembered that of the many charges originally brought against the rev. gentlemen, some were negatived in the Court below, and others were abandoned on the appeal, so that the Court had only two charges to deal with in each case. Both of them were accused of denying the Divine inspiration of the Scriptures; and, in addition, Dr. Williams was accused of denying the efficacious merit of the atonement, and Mr. Wilson of denying a final judgment and the eternity of future punishments. The following are the more salient points of the judgment delivered by the Lord Chancellor:—

These appeals do not give to this tribunal the power, and therefore it is no part of its duty, to pronounce any opinion on the character, effect, or tendency of the publications known by the name of "Essays and Reviews;" nor are we at liberty to take into consideration, for the purposes of the prosecution, the whole of the essay of Dr. Williams or of the essay of Mr. Wilson. A few short extracts only are before us, and our judgment must by law be confined to the matter which is therein contained. If, therefore, the book, or these two essays, or either of them as a whole, be of a mischievous and baneful tendency, as weaken-

ing the foundations of Christian belief, and likely to cause many to offend, they will retain the character, and be liable to that condemnation notwithstanding this our judgment. With respect to the legal tests of doctrine in the Church of England, by the application of which we are to try the soundness or unsoundness of the passages libelled, we agree with the learned judge in the Court below, that the judgment in the Gorham case is conclusive: "This Court has no jurisdiction or authority to settle matters of faith, or determine what ought in any particular to be the doctrine of the Church of England. Its duty extends only to the consideration of that which by law established to be the doctrine of the Church of England, upon the true and legal construction of her Articles and Formularies." By the rule thus enunciated it is our duty to abide. Our province is, on the one hand, to ascertain the true construction of those Articles of Religion and Formularies referred to in each charge, according to the legal rules for the interpretation of statutes and written instruments; and, on the other hand, to ascertain the plain grammatical meaning of the passages which are charged as being contrary to or inconsistent with the doctrine of the Church, ascertained in the manner we have described. That only is matter of accusation which is advisedly taught or maintained by a clergyman in opposition to the doctrine of the Church. The writer cannot in a proceeding such as the present be held responsible for more than the conclusions which are directly involved in the assertion he has made.

With these general remarks we proceed to consider, in the first place, the charges against Dr. Williams. All the charges against Dr. Williams were rejected by the learned judge in the Court below, or given up at the hearing before us, except the charges contained in the 7th and 15th articles. The 7th article, as reformed, sets forth certain passages extracted from pages 60 and 61, and from pages 77 and 78, of the volume containing Dr. Williams's essay, and charges that in the passages so extracted Dr. Williams has advisedly maintained and affirmed that the Bible or Holy Scripture is an expression of devout reason and the written voice of the congregation—not the Word of God, nor containing any special revelation of His truth or of His dealings with mankind, nor the rule of our faith. Dr. Williams has nowhere in terms asserted that Holy Scripture is not the Word of God; and the accusation, therefore, must mean that by calling the Bible "an expression of devout reason," and therefore to be read with reason in freedom," and stating that it is "the written voice of the congregation," Dr. Williams must be taken to affirm that it is not the Word of God. We are satisfied that, whatever may be the meaning of the passages included in this article, they do not, taken collectively, warrant the charge which has been made, that Dr. Williams has maintained the Bible not to be the Word of God nor the rule of faith.

We pass on to the remaining charge against Dr. Williams, which is contained in the 15th article of charge. The words of Dr. Williams which are included in this charge are part of a supposed defence of Baron Bunsen against the accusation of

sinnes a certain time appointed by God's justice." This Article was omitted from the Thirty-nine Articles of Religion of the year 1562, and it might be said that the effect of sustaining the judgment of the Court below on this charge would be to restore the Article so withdrawn. We are not required, or at liberty, to express any opinion upon the mysterious question of the eternity of final punishment, further than to say that we do not find in the Formularies to which this article refers any such distinct declaration of our Church upon the subject as to require us to condemn as penal the expression of hope by a clergyman that even the ultimate pardon of the wicked who are condemned in the day of judgment may be consistent with the will of Almighty God. We desire to repeat that the meagre and disjointed extracts which have been allowed to remain in the reformed articles are alone the subject of our judgment. On the design and general tendency of the book called "Essays and Reviews," and on the effect or aim of the whole essay of Dr. Williams, or the whole essay of Mr. Wilson, we neither can nor do pronounce any opinion. On the short extracts before us, our judgment is that the charges are not proved. Their lordships, therefore, will humbly recommend to Her Majesty that the sentences be reversed, and the reformed articles rejected in like manner as the rest of the original articles were rejected in the Court below—namely, without costs; but inasmuch as the appellants have been obliged to come to this Court, their lordships think it right that they should have the costs of this appeal.

At the conclusion of the judgment the Lord Chancellor said:—

I am desired by the Archbishop of Canterbury and the Archbishop of York to state that they do not concur in those parts of this judgment which relate to the 7th article of charge against Dr. Williams, and to the 8th article of charge against Mr. Wilson.

REPRESENTATIVE OPINIONS ON THE JUDGMENT OF THE PRIVY COUNCIL.

The opinions of the various religious organs as to the real import of the recent judgment, and its bearing upon the future of the Church of England, differ not a little. The *High Church Guardian*—whose veering, for some time past, towards the *Broad* school may be viewed as one evidence among many of the growing influence of that party—takes the matter with great equanimity. It is unmannerly to cry out, when things have gone wrong, "We always told you so!" but thus it does address the prosecutors in this suit and those who urged them on. The risk was far too great, and the gains, in the event of success, could be but small. The gravity of the result is not denied; but—marvellous conclusion—the Bishop of Salisbury and Mr. Fendall have established by law that which the Essayists only published as their individual sentiments. These are the words of the *Guardian*:—

Had the Bishop of Salisbury and Mr. Fendall

established their case, they would have made it clear that the opinions incriminated are unlawful and they might even have silenced two unsound teachers; now that their case has broken down, they have secured for those opinions a recognised place within the limits of the Church of England as by law established.

Yet the real dimensions of this result—the theological value and importance of the decision—are not so great as at first sight they appear to be. Upon the only question vital concern to the Church the two archbishops parted company with their colleagues. For the rest, the judgment "may be unfactory to many;" but yet—

A reflecting person will readily perceive that the Established Church must always find difficulty in suppressing novel and strange doctrines. The State cannot establish the Church without the Church having a fixed body of statutes and written instruments wherein the privileged faith and practice are set forth. These once adopted by the State, become thenceforward legal documents, subject to legal and technical modes of interpretation. The Judicial Committee, having expounded the Church's code in this way, has exonerated Dr. Williams and Mr. Wilson from legal culpability. Be it observed, however, that the obligations of a clergyman of the Church remain just as they did before this unhappy trial. He will still be bound in honour and conscience, as witnessed by his promises and subscriptions, to believe heartily as the Church has received, and to minister honestly as the Church prescribes. The doubtful point is and always has been how far obligations of this sort can be enforced on the unwilling by law. There always have been, and there always will be those who will avail themselves of the imperfections attending on the administration of human justice to do and say things from which a finer conscientiousness would have made them abstain. There will, however, we may hope, never be many clergymen who will be content to hold office in the Church whilst contravening in their public teaching the manifest spirit of her whole doctrine, and the clear significance of all her institutions. But if such there are, they must, as it seems, except in some few very extreme cases, account to their Maker only for their sin.

The *English Churchman*, on the other hand, thinks that there is real ground for apprehension. "That anomalous and incompetent Court of Final Appeal," in which the Ecclesiastical is overborne by the Lay element, is the source of the mischief, and "the whole theology of the Church will unless the Christian public reclaim, and demand a restoration of a legitimate Ecclesiastical Constitution, pass into the hands of secular lawyers." But the *Churchman* evidently believes that the Christian public will not reclaim, and that so the faith will suffer.

The *Record* (Evangelical), while regarding the judgment as decidedly adverse to the

"these comprehensive judgments, just as they are legally, may do in some degree the work of the Liberation Society"—that is to say, tend to the abolition of National Churches.

The *Inquirer* (Unitarian) glories in the decision :—

Thus ends this famous trial. No longer can our bibliolaters endeavour to establish their dogma in our courts of law. The idea of "criminal proceedings" or "penal consequences" hanging like a Damocles sword over the heads of those who bring scholarship and piety to the intelligent interpretation of the Bible as of all other books will no longer be a hindrance to a free scientific theology. . . . An impossible uniformity will cease to be desired ; and the benefits of an inevitable variety, springing out of the natural development of our various characters, will be thankfully recognised. For these blessings to the Gospel of our country [!] let us avow our obligations to the brave but much-defamed Essayists and Reviewers.

We shall not attempt to compendiate the opinions of public men upon this subject, but it is obvious that as they closely scrutinise the judgment, it grows rather than diminishes in importance. The Rev. F. D. Maurice thinks it "lucid and beautiful," hails the "vigorous and courageous application of the legal intellect" to ecclesiastical controversies, and predicts that theologians will be able henceforth to use plainer language. Dr. Pusey, addressing the *Record*, deems the time come when "the pressure of the common enemy of unbelief" must draw closer into one band all who love our Lord as their Redeemer and their God, and the Bible as being indeed the very Word of God. The decision, he says, "judicially sanctions an unprincipled use of words which would be accounted flagrantly dishonest in any ordinary transactions between man and man. The recent miserable, soul-destroying judgment requires the united action of the clergy and laity to repudiate it." Mr. Robert Baxter suggests the adoption by the great body of the clergy and laity of a petition to the Queen.

CLERICAL SUBSCRIPTION.

The progress of dissatisfaction with the existing state of things in the Church of England in the matter of subscription to her Articles when entering the priesthood, and strict obedience to her Formularies when fulfilling its offices, has at last attracted the attention of both Church and State. The Government have appointed a mixed commission of clergy and laity, "to consider and revise the various forms of subscription and declaration required to be made by the clergy of the United Church of England and Ireland on ordination, or on appointment, admission, or induction to any ecclesiastical dignity,

benefice, curacy, lectureship, or office, and to report their opinion how far they may be altered or simplified consistently with due security for the declared agreement of the clergy with the doctrines of the Church and their conformity to its ritual."

The very appointment of such a commission may, no doubt, disturb some minds, as implying a doubt of the absolute perfection of the existing order of things ; but a glance at the names of the commissioners will satisfy them that the measure is dictated in no unfriendly spirit to the Church. The two English and the two Irish Archbishops stand at its head ; the clerical element largely preponderates among the laymen are such men as Mr. W. pole, Mr. Napier, late Lord Chancellor of Ireland ; and the most revolutionary names that appear on the list are Lord Ebury and Mr. Bouverie. The report of this commission will be looked for with supreme interest.

The Church has, however, been beforehand with the State in considering this matter. In the last session of the Convocation, a committee was appointed to draw up a report on the subject of subscription ; and at an otherwise *pro forma* meeting of the Convocation, at the beginning of the month, the report was presented. The committee pointed out that, by two sections in the Act of Uniformity, the clergyman, on ordination, was only required to give his assent and consent to "the use of" all things contained in the Prayer-book ; while, by another section, he is required to assent "to all and everything contained in the book." The remedy suggested by the committee is to render these sections consistent, and to require from the clergyman his assent to "the use of" all things in the Prayer-book. The report was not discussed ; but Archdeacon Denison, standing as usual on the old ways, gave notice that when the discussion did come on he would oppose the change.

With regard to the burial service, the burden of which has of late pressed with more than usual weight on tender consciences and for which the bishops themselves undertook to find a remedy, the Convocation has also taken action. A committee was appointed last session, and their report was now brought up. It discouraged any alteration in the burial service for the dead, but recommended the exercise of discipline for the living. The law does not require the burial service to be read over persons dying excommunicate. Let excommunication, then, divested of all the temporal penalties with which in olden times it was associated, be applied to all notorious evi

keedars were sentenced to two years' imprisonment, for not making known to the authorities intention of the woman to commit the crime.

We again hear of the rumours afloat in Southern India of the predicted advent of a king, who is to rule the whole country, and drive out the English. The Rev. E. Sargent of the Palamcotta Church Mission, says :—

With reference to this personage—Vasanta Rayer—some say he is only a *spiritual* person; we who move about and get the people to speak with us freely, know that this is a misrepresentation of the case. Our catechists and Christians have it constantly thrown in their teeth by the heathens that their day is coming, that the English Government will run away, &c. . . . You must suppose from my taking up such a subject that the whole country is ripe for a revolt. No such thing. But ignorant people do not know what to think or do, except as they are moved by other influences such as their oracles."

Mr. Sargent says he considers these oracles to hold the same position now that Chuppaties did in the late revolt. He adds : "Every conceivable blessing is promised to those who read these oracles, copy them, and forward them to places beyond. Monday is apart as a day of worship to these oracles. In short, the popular mind is engrossed with the subject."

Amid other evidences of the decay of Hindooism, is the fact that its adherents are pressing for a modification of the law by which, about twelve months since, the Government relinquished all connexion with endowments for idol worship, and handed them over to native management. At a meeting of the Hindoo inhabitants of Madras, the maladministration of these funds by the trustees was the subject of loud complaint. The correspondent of a daily journal writes :—

The confessions of the speakers were frequent and pathetic ; that the temples are falling in ruin, that the holy idol services are neglected or badly attended, that the priests are immoral in their lives and peculate the funds. In fact, some spoke as an orthodox Pagan might be supposed to do before Constantine's time, when he saw Christianity everywhere beginning to overturn the idols, even use as churches the idol temples. One speaker said : "The present decayed state of our temple is manifest to every one. The causes which have brought about this deterioration it is unnecessary here to specify." Government having, after a century's unhallowed support, left Hindooism alone, we see its own votaries sadly confessing that it is dying, proving, by their appeal to Government to surrender its support, that it has no inherent vitality, and must yield in time to the effect of Christian missionaries, schools, and Government.

CHINA.

We mentioned, last month, the visit of the Rev. W. S. Swanson, of the Amoy Presbyterian Mission, to Khi-boey. On his return thence he went to Bay-pay. He had been informed that four persons, who had become interested in the Gospel, had so impressed the fellow-villagers in this neighbourhood with what they had heard, that the four had increased to twenty-nine (all males), and that the whole village, with the exception of one or two persons, had renounced idolatry, and were keeping the Sabbath ; that many had broken or buried their idols, and that some had destroyed their ancestral tablets. The reception he experienced at this village—Liong-Bun-Soo—Mr. Swanson says that he is unable to describe ; his words will give a better idea of it than ours :—

Poor people, they rushed about me, and with the most lively demonstrations of joy welcomed me. I was so struck and overcome with such a sight, that my feelings I cannot express. We met in the open air, and I preached to them from the first part of John iii. It was with the utmost reluctance they would allow me to leave them. Young and old planted themselves in the village gate and opposed my going ; and it was only when I told them that there were others of their country who had claims upon us that they were willing to let me go.

MADAGASCAR.

It appears that the spirit and tendency of the present Government of Madagascar well as the personal views of the Queen, are not in favour of Christianity. She is described as a firm believer in the religion of her ancestors. "The diviners are always at hand, nothing of importance is ever transacted without their being previously consulted. Her favourite idol is kept in the palace, whilst she is there herself, and accompanies her when she goes out." The missionaries and the native Christians, however, remain unmolested, the policy of the Government appears to be one of religious freedom for all classes. The Prime Minister is now all-powerful ; he has married the Queen ; but the alliance is unpopular.

In view of the course which may be adopted by the French, in consequence of refusal to carry out the provisions of the Lambert treaty, there appears to be some hesitation about immediately proceeding with the erection of the memorial churches. The London

Berea, Makuatling; also the Wesleyan Mission at Thet' Unchu. We were very kindly and heartily received by the missionaries, and there was not the slightest sign of dislike to our proposed Church Mission in this populous and important country. On the contrary, all expressed a pleasure that the English Church intended to enter upon the work. One of them said he only wished I would send two missionaries at once, instead of one. I heartily wish I had the men, and the means, to enable me to do so. Some of the French missionaries have been at work thirty years, and have large congregations at their station. But they say the country is so extensive, and the population so great (near 200,000 they told me), that after all they have only been able to touch the work. They appear to be men of simple and devoted lives, and are all thoroughly acquainted with the language (Sesuto).

We mentioned, last month, the bishop's interview with the Chief Moshesh. He described the old chief as a very remarkable man, and goes on to say:—

He wished to know whether I had come in consequence of the representations he had made to Bishop of Capetown and to the Queen of England, and whether the Queen had sent me. He said, "I have had relations with the British Government for thirty years, but have never seen an English clergyman before." His son George, who was educated in Capetown, acted in part as interpreter. The chief said, "Go through my country, and fix upon a spot for a station. I will agree to anything you like. You are at liberty to make your choice." The following day (Sunday) the old chief came down from his mountain, and I preached to him, the French missionary kindly interpreting sentence by sentence. Several hundred of Basutos were present. It was a remarkable scene. I talked with Moshesh about his son Jeremiah, at St. Augustine's [College, Canterbury], little thinking that the day was so near his end. I hear that the news of his death was a great grief to Moshesh.

From the Wesleyan missionaries, who are labouring with their accustomed zeal in different districts, amid a widely-scattered population, we hear again of the distress which has been occasioned by the heavy drought, which had lasted three years. One of them writes from Orange River:—

The widespread insolvency among merchants and others, and the great scarceness of money, has placed our people, financially, in a most unfortunate position. The cattle-murain, and the death of tens of thousands of sheep, have increased this. The money difficulties have been almost overwhelming. Families in good circumstances have been brought to ruin and poverty. This has seriously affected our subscriptions, and money returns generally; but it is something over which we have no control. The high prices of provisions throughout the district has been unprecedented, rendering it next to impossible for the missionaries to live at all.

A minister at King William's Town speaks of having, within about eight months, ridden between four and five thousand miles, in order to fulfil his duties, and adds: "The expenses incurred are very great, and but inadequately met by a preacher's allowance here." A third, at Natal, refers to places which can be visited only twice in three months. He mentions having been, several months before, at Fort Buckingham, where he found seventy soldiers stationed, and goes on to say:—

No minister had visited the place before, nor had the glad tidings of great joy ever been published there till that day. The eager attention of all, and the tears I saw standing in some eyes indicated the fulfilment of the Master's promise, "Lo, I am with you always." In the evening we held another service, when it seemed as if a blessed influence was shed on each worshipper. When I left the evening service, a young man was waiting for me, anxious to know whether he could not attend our nearest place of worship on the Sabbath. Alas! that was thirty miles away, and there we have service only once in six weeks.

WEST AFRICA.

The war in the Yoruba Country, notwithstanding its adverse influence upon missionary operations generally, has yet brought the Church of England Society's agents into contact with people inaccessible before to Gospel light. One of their number at Abbeokuta writes:—

I suppose more people of Ijaye have joined the Christian Church in Abbeokuta in one year than there did all the years Ijaye was occupied. I am also told that perhaps ten persons of the Ijebu town called Makun, destroyed in the war, have joined the Church in Abbeokuta.

The sufferings to which missionaries are sometimes exposed are seen in the case of the Rev. Mr. Reed, of the American Baptist Board, who is stationed in Oyo, one of the places in the Yoruba Country, the communication between which and the coast has been cut off by the war. Messrs. Wood and Ashcroft, of the Church Mission, however, by special permission of the chiefs, succeeded, after some difficulty, in reaching it. Mr. Reed was overjoyed to see them:—

He has been sorely tried for the last three years. The only white faces he has seen during that period were Messrs. Bühler and Lamb, for about two hours last Christmas. In order to get food, he has been obliged to sell everything he had that would bring money. He has parted with his knives, forks, spoons, crockery, &c., and even the sheets off his bed. Many days he has not had more than a halfpenny per day to live upon, and has frequently been so reduced, that he could not see where his next food would come from.

At Lagos, the increase of the congregation at the Bread Fruit station has been so large

multiplication of blazing lights, are all features eminently characteristic of what is peculiar in the worship of that Church [of Rome]; and they were all as necessary conditions of the awful calamity which ensued as the timber roofs, the inflammable oils, and the closed door-ways." But notwithstanding the rampant superstition of Santiago, and although a clause in the Constitution of Chili prohibits the exercise of any but the Romish religion there exists in that city a little flock of Protestants. An agent of the "American and Foreign Christian Union"—of which the late well-known Dr. Baird was one of the secretaries—has been labouring there between two and three years. His congregation numbers about forty persons, and these, at the date of the last accounts, had commenced contributing to the expenses connected with the services. A Sabbath-school is in active operation, and arrangements were about being made for the circulation of Bibles and other religious books in Santiago. The agents of the American and Foreign Christian Union in Chili are afraid of controversy with the priests, notwithstanding its personal risks; one of them, Valparaiso, had a pamphlet in the press, a few weeks before the catastrophe already referred to, against the worship of the saints, and his colleague at Santiago had undertaken to circulate one thousand copies in that city.

POLYNESIA.

The death of the King of the Sandwich Islands, Kamehameha IV., took place on the 30th of November. He is succeeded by his brother. What the effect of the change will be upon the moral and religious interests of the people is not yet known. Bishop Stead describes the new King as a man of education and capacity, and friendly to the Anglican mission. He has appointed the bishop to be his chaplain and a member of his Privy Council.

Letters from M. Arbousset, of the French Protestant Missionary Society, give some particulars of the commencement of his work at Tahiti. As we mentioned some months since Queen Pomaré was absent when he arrived. They afterwards met, when the Queen gave him a cordial welcome. "I began to think," said she to him, "that you would never come. Now I see you, I am happy and thankful. The Lord be with you!" Service is celebrated every Sunday, both in French and in the native language. The Queen attends without any display, taking notes, and placing herself on a level with the humblest Christian. "The congregation, on the 7th of August," writes M. Arbousset, "was numerous. According to the usual custom, we proceeded, before dispersing, to call over the names of those present. When I called 'Pomaré'—without adding any title, without pronouncing that name with more emphasis than any other—a gentle voice replied, 'Present.'" At a conference, held on the 18th of the same month, it was resolved to send a letter of thanks to the Christians who have facilitated the sending of the French pastors now at Tahiti. The letter was drawn up on the spot, and is signed by twenty-two Tahitian pastors.

Systematic beneficence, to which, of late, attention has been turned at home, is presented to the native mind, by the missionaries of the London Society in the South Seas, as among the primary duties of the Christian calling. We read in the journal of the John Williams, on her last visit to the Islands of Western Polynesia, that the Church at Fata after being only *one year* in existence, and just emerging from heathenism of the grossest type, commenced at once to send a contribution to the Missionary Society. The amount was, of course, small—5s. 6d. in cash, and 280 pounds of arrowroot—but its value lay in the early adoption of a sound principle. The contribution was handed over to the Presbyterian brethren of the New Hebrides, as they have undertaken the evangelization of Fata.

The missionaries give a lively and amusing picture of the scene presented at Ambrym upon the John Williams touching there, in order to land two youths—probably the first who had ever left the island, who were returning home after having received twelve months' instruction. There was reason to believe that the islanders were under the impression that the white man on the floating islands (ships) had cooked and eaten the boys! Now, dressed in complete suits of English clothing, accompanied by the missionaries, they neared their home in a boat. The journal thus describes what followed:—

We found the natives swimming off without arms, showing that they had confidence in the white man. However, they kept a short distance away, indicating a little mistrust. Mr. Jones now advised one of the youths to stand up in the boat, and speak to the men swimming about. He spoke in his native tongue, and the surprise indicated on their countenances, at being addressed in their own language by strangers, was very great; they all appeared paralysed with wonder. "Tell them who you are," we suggested; which being done, such a scene followed as our tongue would fail to tell, pen describe; it must be seen to be realised. The people appeared mad with joy; they shouted to those on shore, splashed and dashed about in the water in all sorts of ways; now a desperate rush was made

wandering and unsettled life they lead. The men are coopers and the women basketmakers, and they find all the materials required for their craft in the woods, where, in view of some village, or beside some settlement, they rear for a short season their moveable habitations. A few poles, meeting crossways at the top, and covered with the tough limber bark of the birch-tree, constitute the wigwags. They are evidently a feeble race, and large numbers, I believe, die of consumption. It is contrary to the law of the province for any one to furnish these poor creatures with intoxicating drinks; but this does not prevent them all, men and women, from obtaining as much rum, or other adulterated toxicants, as they can pay for. The Mik-Maks are generally Roman Catholics, but, with habits of theirs, religion could only be a gross form of superstition. They are smooth and gentle in their manners, but with their hands and their tongues very deceitful. The Rev. Mr. Rand, a Baptist minister here, having acquired their language, offered his services as a missionary among these people. Several denominations contribute towards his support, and he has been labouring for years to impart to them a knowledge of the Gospel. He has translated the New Testament into the native tongue. A young man of the tribe, of good talents, appeared to be profoundly impressed with the truths of the Gospel. He soon manifested an ardent desire to become a vessel of light to his benighted brethren, was educated, supplied with money, and went on his mission. The prosperity of Christmas, as he was named, turned his head. He became a fine gentleman instead of a good Christian, ran into dissipation, incurred debt, and all his goods being sold under a legal warrant, Christmas disappeared from the stage.

LABRADOR AND GREENLAND.

The Moravian mission-ship *Harmony* has accomplished her ninety-third voyage. On her outward passage across the Atlantic she was retarded by foggy weather and almost continual contrary winds. It was amid fog that the first drift-ice was encountered, and the danger was thus materially increased. When the fog dispersed, and the land was first sighted, at about ten miles' distance, there appeared to be between it and the vessel an impassable barrier of ice. Still a passage was found to a narrow belt of open water between the ice and the land, and the ship neared the coast of Sandwich Bay. Happily the wind blew off the shore, and thus enabled the captain to keep a course very near the land, in this manner avoiding the ice, which in some places was not above five miles from the coast. Altogether, about ninety miles of drift-ice had been sailed through. The return voyage was a remarkably fine one. Her cargo was less than the average, as has been the case for several years, in consequence of a succession of unfavourable seasons. Detailed information from the mission-stations appear in our last and present numbers (pp. 84 and 136).

DEPOSITION OF THE BISHOP OF NATAL.

We briefly mentioned, in our last number, the issue of the proceedings at Capetown, in the case of Bishop Colenso. The judgment of the Bishop of Capetown, as Metropolitan of the Anglican Bishops of Africa, is now before us, and fills upwards of seventeen closely-printed columns, the entire proceedings occupying four hundred octavo pages. The following are the nine counts on which the presenting clergy (the Dean of Capetown and two archdeacons) charged Dr. Colenso with heresy:—

1. His disbelief in the Atonement. 2. His belief in Justification without any knowledge of Christ. 3. His belief in natal regeneration. 4. His disbelief in the endlessness of future punishments. 5. His denial that the Holy Scriptures are the Word of God. 6. His denial of the inspiration of the Holy Scriptures. 7. His denial that the Bible is a true history of the facts which it professes to describe. 8. His denial of the divinity of our Blessed Lord. 9. His depraving, puffing, and bringing into disrepute the Book of Common Prayer.

Bishop Gray's assessors first delivered their opinions:—

The Bishop (Cotterill) of Grahamstown said he considered all those charges proved; and, as it was to him to arrive at such a conclusion, he considered that, by the false teaching against him, the Bishop of Natal had wholly disqualified himself for bearing rule in the Church of God, and for the cure of souls therein.

The Bishop (Twells) of the Free State announced that he had come to a similar conclusion.

The Bishop of Capetown, in pronouncing judgment, went elaborately into the charges against Dr. Colenso. We quote a few of his remarks on one only. The charge was, Bishop Gray remarked, if possible, graver than any of the preceding. It was the Bishop of Natal of imputing to our Lord ignorance and error, and thereby withstanding that He is God and Man in one Person. Having gone into details with regard to the Nestorian heresy, and the declarations of ancient councils, he quoted Beveridge and Hooker on the two natures:—

The bishop's language [he continued] implies of necessity the existence of two persons. He admits Him to be God; but he says: "At what period of His life upon earth is it to be that He had granted to Him, as the Son of Man, supernaturally, full and accurate information on these points, so that He should be expected to speak about the Pentateuch in other terms than a devout Jew of that day would have employed? Why should it be thought that

exhibit himself in all the glory of His person, but at the same time His manner showed that there was room for the accomplishment of a more modest wish—the meeting the immediate need of their host. Thus, the very miracle that first showed forth the Lord's glory was, in His eyes, but the hiding of His essential royalty.

Lost, but not for Ever. My Personal Narrative of Starvation and Providence in the Australian Mountain Regions. By the Rev. R. W. VANDERKISTE. Nisbet and Co.

MR. VANDERKISTE laboured for some years in the metropolis as a City missionary, and the record of his experience in that capacity given in his "Dens of London," will not be easily forgotten by those who have perused it. The little work before us bears the impress of the same mind as his earlier production. In both, we recognise the earnestness of purpose and devotion to the spiritual welfare of others, the power of observation and the happy style of telling a story which are characteristic of the man. Mr. Vanderkiste informs us that from one Thursday night to the following Wednesday night, a space of six days and six nights, the only food of which he partook was one slight meal ere leaving home. During four days and four nights he was exposed to heavy rains; he was, moreover, unprovided with any proper shelter, or any fire. The narrative of his sufferings, under these privations, wandering alone amid the trackless mountains of New South Wales, derives its chief value from the evidence which it affords of the power of personal religion to sustain the mind, even when nature has been strained to its utmost capacity of endurance, and death is in immediate prospect in one of its most agonizing forms. Though it imparts to the narrative a somewhat discursive air, there is much general information on Australian subjects.

Scripture Facts, and Scientific Doubts. By GEORGE PALMER, Commander, Royal Navy. Edinburgh: J. MacLaren.

THE author of this small volume has brought together a considerable number of facts and opinions in defence of a few of the points now so much debated. He starts with a chapter on the fallibility of human reason, in which his intention appears to be to teach us humility as it regards our own judgment, and a certain measure of mistrust as it regards others:—the Bible only delivers utterances which are infallibly correct. The Divine Authority of the Pentateuch is the title of the second chapter; but the chapter itself seems chiefly to aim at establishing the genuineness and authenticity of the Pentateuch. Among some very appropriate illustrations introduced into this chapter, we are sorry to see some which will not bear criticism. Such are the supposed Hindoo legend of Adima and Iva (p. 27) and the account

of the Egyptian Bacchus (p. 40). Again, the fact that an apocryphal book is not of Divine origin is not sufficient to prove its statements historically untrue (p. 31). The third chapter contains a number of interesting extracts from geological and other authors, and is designed to prove the truth of the Scripture account of creation. The fourth chapter, on the deluge, is meant to show that the Noachian flood could have been, and was really universal. Captain Palmer speaks of it as "the destruction of the entire habitable globe by water," but it is manifest that he does not mean that that what he means is, "that the whole world was submerged." Here again, we find him relying sometimes to unstable authority, as at p. 103, where he quotes, as a Hindoo legend, a fact perpetrated by a modern Hindoo, and afterwards confessed to be such. The unity of the human race is the subject of the fifth chapter. This is followed by some concluding observations. We admire the spirit and intention of this small work, and we heartily approve of some of its reasonings; but we are not sure that it meets the requirements of the day.

Christ our Life; or, Scenes in our Lord's Passion and Ministry. By the Rev. JOHN BAILLIE. John F. Shaw and Co.

THIS book deserves a much longer notice than we can give it. Its title reminds us of the delightful volume of Beaser on "Christ the Life of the World;" but it is more thoroughly English in its cast and character, and we may say more popular in its form. It abounds in illustrations from a multitude of sources, comprising remarkable facts and the sayings of many wise and good men. It is neither sermons nor essays, but rather a series of contemplations—to adopt the word which Mr. Baillie has prefixed to the first piece in the volume. The matter is distributed under five general heads, with sub-divisions: 1. Christ's Passion; 2. Christ Risen and Glorified; 3. Christ and Sinners; 4. Christ and His Saints; 5. Parting Glimpses. From first to last everything is serious and scriptural and practical; there is an utter absence of all that we may call critical, controversial, and learned. It is a plain and simple utterance; but the utterance of a true and devout mind, of one who has many appropriate and valuable thoughts, and of one who is singularly skilful in expressing them in a popular and attractive manner. The artless and untutored style of the volume reminds us of some of the more guileless and unsophisticated Christians of other days—such, for example, as Alexander Rutherford, and men of that stamp. Mr. Baillie has been very successful in some of his other works, and we look upon this as equally fitted to win for him a large circle of sympathising and we may say, of admiring readers.

the doctrines of the Reformation first gathered head in Europe, the Belgian provinces were among the foremost to give them a welcome reception, and Brussels promised to become another Geneva. But the bloody massacres of Alva and the Regent Archduchess did their work, and completely exterminated Protestantism in that unfortunate country—a fact that should never be forgotten when we are tempted to believe in the once fashionable doctrine that persecution never injured the cause of truth. Since that event, Belgium has been the most Catholic country in Europe, next to Ireland, and so it remains to this day. But again we observe the leaven is fermenting, and the old stock of the Reformation to put forth new buds and leaves. A report of the Belgian Evangelization Society, of which we give an abstract in our other columns, shows the progress that has been made in that country within the last quarter of a century, and proves that, however slowly, yet surely, Protestantism makes its way in that country. It is remarkable, too, that in Belgium Popery is divided against itself. There is no strong secular power to crush her development and no rival sect to interfere with her operations; and yet, having no external enemies, the state of the Romish Church in Belgium has for years been one of civil war. In general the Liberal Catholics, as they are called, have the advantage, and govern the State; but from time to time the priest-party make a fierce rally, and temporarily recover their lost ground. Some such exertion was made the other day at the elections for Bruges, when the success of the priests so disturbed the Liberals, that the Ministry thought it necessary to resign, but as the friends of the priests were not prepared to take their places, the old members of the Government were, after a short interregnum, called upon to resume their places.

We have already adverted to the ominously quiet attitude of France. That same remark cannot be made of her next neighbour, the kingdom of Italy. There all is life, animation, and stir, coupled with an impression, vague indeed, but nearly universal, that great events are in preparation, and that important changes will be made in the boundaries of nations before the end of the year. Cannon are cast, and sent to the arsenals; the army is organised, and put on a war footing. The partisans of Italy do not deny that all these preparations are made in the prospect of an early war, but they say that the menaces come from the side of Austria, impatient to recover her old footing in the Peninsula. More impartial observers believe that the menaces are all on the other side, and that it is much more likely Italy will take advantage of Austrian entanglements in Denmark to seize Venetia. But, from whatever side the first provocation may come, it is agreed that the present relations between the two countries cannot be much longer retained, both parties finding that the state of armed peace which subsists between them is scarcely less expensive, and much more irritating, than actual war. This state of things, we need not say is not favourable to the progress of the Gospel. If evidence were wanted of this fact, it would be found in the deeply-interesting letter of our Italian correspondent. It is true indeed, that in his letter there is much to cheer the friends of Evangelical truth. The sale of Bibles and religious books is considerably greater than last year, though it does not reach the amount of those sold in 1861, when the nation was in its first enthusiasm on account of its recovered liberty. It is impossible to calculate the amount of good accomplished through the diffusion of so large an amount of Evangelical truth throughout the country. But still the evil influences greatly predominate. The truth is, there are but two classes in Italy—the educated, who are liberals, the uneducated, who are devoted to the priests. Differing in almost everything else, they unhappily agree in this—the Popery and Christianity are identical. The result of these convictions are much the same for while the liberals refuse to listen to Evangelical agents, and reject Christianity altogether, the lower classes, who cling to their priests, not only reject, but, if they durst, would persecute the colporteurs and preachers. The scenes described by our correspondent as taking place at Palermo, in Sicily, differ little, if at all, in detail from the old heathen ceremonies used in classical times. Oh for another Paul to visit those beautiful but benighted regions!

The Roman Catholic party are extremely annoyed, as they may well be, at the awful calamity at Santiago. Father Oakeley writes to the London newspapers, and several priests have written to the provincial journals, denying, on the authority of letters received from the town, the heartless conduct at first ascribed to the priests when the church was burning and the hapless victims perishing by the thousand. These contradictions, we observe, appear only in England. The Continental journals which record the conflagration, so far as we can learn, publish the versions of the story as they were originally given in the country. We may, therefore, accept the nervous anxiety displayed in this country to vindicate

cate the fair fame of the Chilian ecclesiastics as an unconscious tribute to the power of public opinion in England. But we cannot admit that these defences are worth much. They all, so far as we have seen them, profess to be based on letters received from persons on the spot; but these letters themselves, it is to be observed, are carefully suppressed. And on the other hand, the accounts which impugned the conduct of the priests were from no heretic sources; they were the narratives of the Roman Catholic newspapers published in that town. And, last of all, by accounts since come to hand, it appears the populace are so indignant with the priests whose mummeries led to the mischief, that the Legislature has been compelled to decree the utter razing of the church, and to prohibit its ever being built up again. Had the priests shown ordinary humanity, surely this severe condemnation could never have taken place.

The latest news from America brings only the clang of arms and preparations for a fiercer struggle than all that has gone before. The winter appears to have been as severe all over the American continent as in this country; but before the frosts had passed away, the armies on both sides were in motion. The advantages, such as they were, have hitherto rested with the Confederates, who appear resolved to recover some portions of the ground they lost last year. But as yet the season is too early, and their plans too undeveloped, to admit of a speculation being hazarded on that point. In the Federal States, the public attention has been comparatively called off from the progress of the war to watch the agitation set on foot for the election of the new President, which takes place next year. President Lincoln is the only Republican and Abolitionist candidate in the field; his opponents are numerous, but they appear to be undecided whether they shall start in opposition to him General McClellan, or General Grant, or some civilian member of the Senate. The President himself either entertains no doubt of his election, or at all events he is not afraid to hazard his popularity; for he has just issued a proclamation calling for a new draft throughout the Union of half a million men. In this number, however, he includes those that have enlisted under the call for 300,000 last October; but it is said these are comparatively few. The enforcement of this draft may produce important consequences, as it is well known that the original enthusiasm for the war died out some time since, as is evident by the high bounties that are now offered to induce men to enlist. Of the Southern preparations we hear less. As to the negroes, for whom the war is now avowedly fought, the most conflicting accounts are abroad. Some say they are penned up by the thousand in the Federal lines, unemployed, unfed, uncared for, and dying off by the score daily; in other quarters their intelligence, activity, and courage are highly extolled. They work hard, they rise to be overseers, they form steady and disciplined regiments. Probably both stories may be true, and the difference between them will be caused by the difference of their superintendence.

HOME.

The Parliament met on the 4th of last month. This was an event which had been looked forward to with much anxiety for some time previous, as affording an opportunity for terminating the suspense in which the nation was left respecting the nature of our engagements with Denmark, and the probability of our going to war on behalf of that country; for though there was much sympathy with the Danish cause, though there was hardly an Englishman to be found who maintained that the German invaders had right on their side, still there was no desire expressed in any quarter that we should go to war on the question. The great body of the people appeared to be in a state of indecision, and to be willing to leave the question of peace or war with the Ministers of the Crown. Never, probably, was there a body of men who had more momentous issues placed in their hands. When it was known that the Ministers had decided that, for the present at least, they would not interfere, there was, for the moment, a feeling of disappointment, which was, however, quickly dispelled when it was made clear that we had come under no engagement, direct or indirect, to guarantee the independence of the Danish territories; that our treaty obligations were precisely identical—whether more or less—with Russia and France, and even with Austria and Prussia themselves; and as the two latter Powers maintained that their position was not incompatible with their observance of the treaty, and the other Powers, but absolutely, declined to interfere in the matter, there was nothing for us to do but to cast ourselves in favour of peace, and to show our sense of its blessings by remaining at home ourselves. So manifest was it made that this was the only course compatible with the safety and the honour of England, that all parties have acquiesced in it, and the Opposition,

though numerically so strong as to be able to overturn the present Government on question such as Denmark, where popularity would be on their side, patriotically forebear press their advantage. The present attitude of England is, therefore, one that may be to have received the consent of the whole nation; and our unanimity at home may console us for the taunts and jeers that are thrown out against us abroad by parties whose sarcasms are, there is too much reason to believe, only thin covers for the rage they feel that England did not, by involving herself single-handed in war, leave them free to pursue their own policy unchecked in Europe.

The non-established Churches in the country are at the present time in the enjoyment of rest. There is nothing occurring among them that either from without or within appears to trouble their repose, or to disturb them from those plans of Christian usefulness in which they are engaged. But that can hardly be said to be the case with the Established Church. The daring though shallow speculations of Colenso, for which no legal restraint appears to have been provided, are not more vexatious than the half-forgotten heresies of the "Essays and Reviews," for which it has just been discovered that the legal restraints which were provided have been found totally insufficient. We have given in another column the salient points of the Lord Chancellor's judgment. We need only here remark on the singular anomaly—unique, we believe, in ecclesiastical history—that opinions which have been solemnly condemned by the all but unanimous voice of the episcopal bench, and by the judgment of the Convocation, are yet declared by the legal courts of the Church to contain nothing that is contrary to her Articles. We cannot doubt, with all our respect for the eminent lay members of the Court who framed the judgment, that they strained a point too far in favour of the appellants, in their anxiety to render the boundaries of the Church as broad as possible. Indeed, that is apparent on the face of the judgment, for while at the beginning, and as long as the argument will tell in favour of the appellants, they insist on words being interpreted according to their ordinary and common sense meaning, towards the close they are found arguing, in favour of Mr. Wilson, that the word "everlasting" is to be taken in some sense which no plain man ever thought of attaching to it. Whether biassed or not, it is not the less certain that the judgment remains without further appeal. It is now settled law that the Church of England includes men who deny and contempt on her doctrines.

We are glad to observe that the subject of a union among the different classes of non-established Presbyterian bodies continues to make progress in Scotland. The committee which the Free Church and the United Presbyterian appointed at last meeting, for conference on the subject, are bearing fruit. Whether they have so far advanced in the task of smoothing difficulties as to be able to present a scheme of union at the next meeting of their respective constituents, we do not know. Probably not. In such cases over-haste is likely to defeat its own ends. The more deliberately the union is gone about, the more cautious it is examined on all sides, the more lasting is it likely to prove when it is at last effected.

The great problem, how to deal with our criminal classes, has engaged the attention of Christian philosophers for generations, yet we cannot say it is much nearer a solution now than it was when it first attracted notice. One gratifying fact is worth notice, that the increase of crime does not by any means keep pace with the increase of population; that in some parts of the country there is a positive decrease. But in spite of this, the criminal classes are far too numerous to allow us to give up further concern respecting them. We have undergone many changes of feeling towards these outcast members of society. The nation may now be described as in its cold fit. Because a considerable proportion of ticket-of-leave prisoners have lapsed into crime, the sweeping conclusion was adopted that reformation was altogether hopeless, and that nothing but severe punishment would do. There was reason to fear that these opinions would have their influence on the Government and Legislature. It is, therefore, all the more satisfactory to observe, by the new measures the Government have introduced on criminal punishments, that they have not abandoned all faith in reformation, nor shut out from the criminal all hope of earning his way back to the respect of society, if he chooses to win it by a long course of honest industry, and it is to be a severe and searching discipline. The licenses to shorten the duration of punishment are still to be continued; but they are to be made to work more systematically, and under more stringent regulations. The plan, as put forth by the Home Secretary, had the good fortune to satisfy the views of most of our criminal reformers; and there is reason to believe, therefore, that the new measure will have a fair trial.

Evangelical Christendom.

THE PRAYER OF CHRISTENDOM.

THE letters which pass through the post are sacred, and so are fireside communings. No one is entitled to stand behind the door and listen to the forthpourings of filial grief or affection: no one except the receiver is entitled to read the letter from the absent brother. And so a great deal of prayer is confidential. This morning the door of the quiet chamber has been closed, and into the ear of God have been confided sins and sorrows, fears, errors, weaknesses, aspirations which the suppliant hopes that the world shall never know. And they are safe. He who seeth in secret alone was present, and no one shares the confidence. No more than you can divine the messages which are passing along these electric wires—no more than the passenger adown the streets can overhear the converse in the upper chamber, can the stranger intermeddle with the worshipper in communion with his Saviour and his God.

But if every individual is thus privileged—if the heart of our hearts is a holy of holies into which no one is able to intrude—there are also surrounding courts more or less sacred into which our friends and neighbours are admitted; and, recognising the social element in our nature, the Most High has provided that a portion of our worship shall be public, or that if we cannot come all together in one place, that we shall possess some mutual knowledge of the topics on which we are agreed in our several intercessions and supplications.

There is one prayer, for instance, which is no secret, and in which millions have joined this Sabbath morning. It was the prayer of the Queen as well as of the soldier who stood sentinel at the palace gate. It was the prayer of the wan, thought-wasted scholar in academic robe as well as of the bluff, unlettered ploughboy. It ascended from the deck of the little ship far out in the lonely sea, and from the bowels of the earth—from subterraneous worshippers in the sparkling depths of the Silesian mine. From under the snowy dome of the Lapland hut God heard it, and He heard it from the spicy groves of Ceylon; and, as whispered by the invalid inside his curtains, and as re-echoed by a thousand voices along the aisles of the mighty minster—after this manner consenting Christendom commenced the week by praying, "Our Father who art in Heaven, hallowed be thy Name."

In various points of view this fact is interesting. It is delightful to know that the name of Jesus has so far prevailed, and that a prayer first taught by Him has been taken up and adopted by three hundred millions of the human family. And the value of the fact is increased when we advert to certain considerations.

For instance: Some would like to see adopted all throughout the world one creed or confession, and many who do not go so far as this, still long for more unity of faith and opinion. But is not a belief implied in every prayer? and in this prayer more particularly is there not a creed latent in every line? "He that cometh unto God must believe that he is," and whatsoever he addresses to the Most High he must surely believe no less than what he speaks to his fellow-men. And although it would be a dry process to precipitate and crystallise into theological propositions all the truths or doctrines which a devotional exercise carries in solution, it is nevertheless true that every prayer is pervaded by a certain belief; and not only do its several petitions indicate the worshipper's faith in God's perfections and promises, but its spirit and tone betoken his impressions as to the Divine dispositions.

Thus, every time that with realising intelligence the Lord's-prayer is uttered, a worshipper feels that with Christ's own sanction he says, "Our Father." God is

neither remote nor reluctant; neither an impersonal Fate, such as awed the spirit and froze the lips of Grecian worshippers; nor a God far off and indifferent to mortal affairs, as philosophies old and new have surmised; nor a Foe, estranged and hard to appease, as the guilty conscience finds too much cause to fear; but a Father—the very God and Father of our Lord Jesus Christ, and in Him our Father all, with His throne high in the heavens, yet coming into this closet to hear and hear His feeblest child, and as a Father pitieth His children, pitying them that fear Him. And he who prays “after this manner” believes in the coming of God’s kingdom. He believes that there is to be a reign of God on earth, when man’s will shall be the will of his kind Creator—for earth and Heaven one way, even as for each there now exists one law. And in this devotional creed is recognised the doctrine of particular providence—“Give us this day our daily bread;” and man’s dependence for all good on an influence higher and Divine—“Lead us not into temptation, but deliver us from evil.” And in it is the Gospel; he who says it believes in the remission of sins, and has so far drunk the spirit of the Gospel as to be himself forgiving—“Forgive us our trespasses, as we forgive them who trespass against us.” And what is more, the suppliant believes the efficacy of prayer. Worship is not merely a tribute due by a subject to his sovereign—“For thine is the kingdom”—but it is the presentation of desires, with assurance of being heard by One who, in the answer, honours His own omnipotence and faithfulness—“For thine is the power and the glory.”

God’s omnipresence and omnipotence, His particular providence, His fatherliness, His readiness to pardon, His readiness to provide the daily bread, His readiness to answer prayer, His approaching universal reign, His holiness, are all assumed or expressed in this comprehensive prayer, and form the doctrinal channel which its devotional current flows along; as well as the correlate truths of man’s sinfulness, weakness, dependence.

Is it not pleasant to know so much consent? Amongst all the ignorance and superstition—all the controversy and contradiction—is it not pleasant to know that Christ’s authority has prevailed to obtain for these great truths a response in 200 languages—the amen of one-fourth of the human family? Within the pale of this little liturgy there is one faith, one hope, one God and Father. As long as we keep within its precincts, there is neither Greek nor Roman Catholic, neither Mary nor St. Michael—there is none but that same Lord who taught it to His disciples, and who has so connected it with Himself, as in using it to make impossible the thought of any other intercessor—“Christ all and in all.”

From its theology we may pass for an instant to its style or spirit. The Lord Jesus did not say, “Let the following be your formula—pray in such words and phrases;” but “after this manner;” without vain repetitions—without prolixity; in petitions precise and definite, and for such objects as are herein indicated. And precious as are its very words, it will do us more service if we can catch the “manner” or spirit of the prayer, than if we were merely repeating the prayer itself a million times over, and so converting into the vainest of all repetitions the unmeaning paternoster.

Some one has remarked that this form of petition breathes “A filial spirit ‘Father’—a catholic spirit, ‘Our Father’—a reverential spirit, ‘Hallowed be thy name’—a missionary spirit, ‘Thy kingdom come’—an obedient spirit, ‘Thy will be done’—a dependent spirit, ‘Give us this day our daily bread’—a forgiving spirit ‘and forgive us our trespasses, as we forgive them that trespass against us’—a cautious spirit, ‘Lead us not into temptation’—a confident and adoring spirit, ‘For thine is the kingdom, the power and the glory, for ever and ever. Amen.’”

So filial is its spirit, that in order to say the first word heartily a man had need to be a Christian. In order to say "Abba, Father," it needs that God should send into our hearts the spirit of His Son. (Gal. iv. 6.) Or, putting it more graciously, if one is welcome to use this prayer; but in order to use it truly, he must use it Christ's Name: he must merge his own name in the Name of that interceding Elder brother who, to as many as receive Him, gives power to become sons of God. And though it seems a bold thing to do, it is just the thing which the Lord Jesus commands and desires us to do. Without any question as to our antecedent worthiness or present fitness, the kind Saviour bids us now begin. He puts His Name at our command; He introduces us to the Father; and with that Name of His as our introduction, and with a God of Grace to go to, he says, "Ask, and ye shall receive."

Then again, "our Father," which means, my own Father and the Father of us all also. So that our blessed Lord binds up benevolence with religion, a forthright feeling towards our fellowmen with each approach to our Father in Heaven. We are rich, but the poor Christian who sweeps the crossing is your brother, the old woman in yonder garret is your sister. Your complexion is fair, but your Father in Heaven has other children here on earth who, although black, are in His sight comely. You say in the old Anglo-Saxon of Wicliff and Latimer, "Our Father;" but the words are not more welcome in the ear of God than "Padre nostro" from Waldensian valleys—than "Vater unser" from fellow-worshippers in the land of Luther. And so, unconscious of any caste, comprehensive of every colour, Christianity itself, that plural makes no distinction in discipleship, but pledges worshipper to all of every class and kindred whom the Divine Father owns as children.

"Hallowed be thy name;" which, reduced to the soft, lowly accents of human supplication, is just the song of the seraphim, "Holy, holy, holy Lord of hosts; let the whole earth be filled with thy glory."

Or, as the second petition continues and expands it, "Thy kingdom come;" that the whole earth be filled with thy glory." God's kingdom replacing the empire of brute force and violence, of cunning and chicane; overturning the devil's empire of fraud, and deceit, and falsehood. God's own kingdom of righteousness, and peace, and joy; that empire where, through the help of God's own Spirit, each man shall be made master of himself, and through the might of love and goodness shall win the hearts around him—the empire of virtue, beneficence, and piety.

"Thy will be done in earth as it is in Heaven." Help me to do it. Let that be done in the little world of my own heart and conduct; and so let it be done in all hearts, all homes, by every race, in every region. Let it be done by men as it is done by angels. Let it be done by many as it is done by Him who showed to earth that it is done in Heaven.

"Give us this day our daily bread"—that food which may sustain our frame, strengthen for Thy service; the daily bread, and whatsoever that legitimately lies—for the discharge of daily duty, health, skill, energy; for the bearing of our trial, meekness, fortitude, patience in its perfect work.

"Forgive us as we forgive." Melted by God's mercies, make us forgiving, and let the love of God be shed abroad in our hearts so abundantly as to make us long-suffering, and so better able to understand how the God of all grace multiplies pardons.

"And lead us not into temptation, but deliver us from evil." Through the bad example all around conduct us, keeping us loyal to Thyself in the midst of a sinful world, pure amidst pollution, and so passing through the things seen as not to be the things eternal.

On the wonderful brevity of this prayer we have said nothing. In the prison at Ava, Dr. Judson rendered it into rhyme, and his version, like that of Francis Quarles, is as short as the original Greek :—

Our Father God, who art in heaven,
All hallowed be Thy name ;
Thy kingdom come ; Thy will be done
In earth and heaven the same.
Give us this day our daily bread ;
And, as we those forgive

Who sin against us, so may we
Forgiving grace receive.
Into temptation lead us not ;
From evil set us free ;
The kingdom, power, and glory, Lord,
Ever belong to Thee.

But more wonderful than its brevity or compactness is its density—the force and fulness of its several petitions. Any one of them is inexhaustible. “Thy kingdom come” is the essence of every missionary prayer which has been offered since the day of Pentecost down to this morning. It is the lesson of a lifetime, and is seldom perfectly learned in this world, to say, “Thy will be done.” We had never more need than this morning to pray, “Forgive us our trespasses ;” but if we live till to-morrow, we shall to-morrow have as much need as to-day. And the last petition will only obtain a conclusive answer when we find ourselves “delivered from evil” by being absent from the body, and received into the safe protection of the Lord’s own presence.

J. H.

CALVIN'S RUPTURE WITH ROME.

THE details of Calvin’s early history cannot be ascertained with unerring accuracy and precision. The main facts are known, but it is impossible to attain absolute confidence in fitting these with their accompanying circumstances of place and date. That there was a crisis in Calvin’s spiritual development as well as in Luther’s ; that the truth did not arise on his mind by the slow process, clear and cold, of a merely intellectual dawn ; that his soul was racked with agitation and distress ; and that he welcomed the change, when it came, not with the temperate satisfaction of one who reaches a new state of enlightenment, but with the enraptured joy of one who has passed from death to life, from perdition to salvation : all this we know from Calvin’s own lips. But we cannot fix the day, the month, or even the year, when these things took place, nor can we positively determine whether their scene was Paris, Orleans, Bourges, or whether they were spread over the periods spent by Calvin in all three. Principal Tulloch unquestionably errs in declaring that we can trace in the case of Calvin “no struggling steps of dogmatic conviction—no profound spiritual agitations—no crisis, as in the case of the German Reformer.” The words which we have quoted from Calvin, descriptive of the travail-throes by which his soul was rent in the agony of new birth, afford demonstrative truth that these statements are incorrect. Dr. Merle D’Aubigné speaks with decision in placing the conversion of Calvin so early as his nineteenth year. “It was in Paris,” says the historian of the Reformation, “as we have seen, that Calvin received a new birth ; it cannot be placed later, as some have wished to do, without contradicting the most positive testimony. Calvin, according to Theodore Beza, was instructed in the true religion by Olivetan, *before* he went to Orleans. We know, moreover, that Calvin either at Bourges or at Orleans, ‘wonderfully advanced the kingdom of God.’ How could he have done so if he had not known that kingdom ? Calvin at the age of nineteen, gifted with a deep and conscientious soul, surrounded by relations and friends zealous for the Gospel, living at Paris in the midst of a religious movement of great power, was himself touched by the Spirit of God. Most certainly everything was not done then ; some of the traits, which we have indicated after the Reformer himself, may belong to his residence at Orleans or at Bourges ; but the essential work was done in 1527. Such is the conclusion at which we have arrived after careful

An opinion respecting Calvin's spiritual history, thus deliberately stated by D'Aubigné, may justly be considered to possess authority, and we have no idea naturally opposing to it any conclusion of our own. There is, however, a reason why the meaning of the term "essentials," as applied by D'Aubigné to the conversion of Calvin, should be rigorously defined. We refer to the fact that, for some considerable time after his nineteenth year, he drew the first, of the livings of St. Martin de Motteville, and subsequently of Pontivy, in the Popish Church. We are not satisfied with Principal Tulloch's statement that Calvin's youth justified his conduct in this instance. There was no Calvin's youth at which, to the best of our knowledge, his moral perceptions were keen, and it is difficult to imagine him, either before or after his conversion, enjoying of pecuniary benefits derived from a Church which had entirely lost tenderness and affection. The truth seems to be that, if we confine the application of D'Aubigné's "essentials" to the strictly personal element in Calvin's conversion—the faithful appropriation by his own soul of the righteousness of Christ for salvation—we may with some confidence place the change as early as it is placed by D'Aubigné; but that, if we embrace within the essentials of that change a apprehension that the doctrine of justification by faith in Christ alone is reconcilable with Romanism—a clear consciousness that he could not be at the same time a dutiful subject of the Pope and a loyal servant of Christ—we need not hesitate to admit that several years elapsed before the change was complete. In thus stating the case, we do not contradict D'Aubigné; we only attempt merely to lend an additional precision to his conclusions. By making a plain line of demarcation between Calvin's personal and what we may call his official conversion, we obtain a full explanation of his continuing, after he became reconciled to God by Christ, in receipt of emoluments as a Popish priest. And how natural, how self-consistent, how satisfactory in every point of view, is the theory at which we thus arrive of Calvin's transition from a student to a Reformer! The question with him, first of all, was the salvation of his soul. No modest and healthful nature begins with the amendment of institutions—it looks first within, and considers the defects and the requirements discovered. How could John Calvin escape from the wrath to come? How could John Calvin enjoy fruition of the promises of the Gospel? How could John Calvin order the anarchy in his own soul, and wrap its moral chaos in a garment of light and composing light? These were the points on which, to begin with, he must be had. Not until they were settled could Calvin look abroad, and how his activity was to operate on the generation in which he lived, the generation into which he was born. Not until he had experience of Divine pardon in his soul could he proclaim a Redeemer to the world; still less could he appreciate the terrible duties which might be laid upon him, when he definitely ascertained that the Church of Rome obscured and perverted instead of teaching the pure Gospel of Christ. He hoped that, though peace had not reached his soul through the observance of Church ordinances, he might continue in the Church. It did not at first occur to him that the truth which had been to him inexpressibly precious would be snatched and cast out as an unclean and poisonous thing by that spiritual mother whose breasts he had clung since infancy. He loved repose. He was passionately fond of study. He trusted that, though his sympathy with the new doctrines rendered it advisable for him to abstain from taking holy orders—he was never a priest of Rome—he could lead a quiet life as a layman, pursue a civil career in the fields of knowledge, and look forward joyfully to that rest which is the inheritance for the saints of God. He abandoned, therefore, for the time,

the formal study of theology, and, with the approbation of his father, proceeded to Orleans to study law under the eminent jurist, Pierre de l'Etoile.

Calvin enters, then, upon the second stage of preparation for the work appointed him. He has received an education in the Latin classics and in logic as good as the age can afford; he has personally become acquainted with the truth as it is in Jesus; he is now led—surely there is no presumption in saying that he is providentially led—to the study of law. This man is to require the capacities of the legislator and statesman as well as of the scholar and theologian; he will be the counsellor and guide of all the Reformed Churches in Christendom; it is necessary, therefore, that he should master the science of jurisprudence, “a science,” says one of the greatest practical thinkers of modern times, “which does more to quicken and invigorate the understanding than all the other kinds of learning put together.” Calvin excelled in every study on which he ever entered, but for jurisprudence he seems to have had a special aptitude. The relation of the science to man's universal interests and characteristics as a social being; the breadth and solidity of the principles on which it is based; the amplitude of its classifications and the delicacy of its distinctions; the demand it makes upon the higher qualities of the mind,—judgment, abstraction, strength of intellectual vision: all these would endear it to Calvin. We learn, accordingly, without surprise, that he made rapid strides in the new field, and that, within a year, his superiority was so conspicuous, that, in the absence of the professors, he was called upon to take their place.

From Orleans Calvin proceeded to Bourges, his object still being the study of law. He was already an accomplished Latinist, but not until now did he become acquainted with Greek. He studied the language under Melchior Wolmar, a German, who is described by Beza as a man of piety and talent. Calvin had hitherto read the New Testament in the Vulgate. Even through that troubled medium the truth had reached his soul, but it must have constituted an important epoch in his history when he found access to the Gospels and Epistles in the language in which they were written. And it is scarcely necessary to add that, without a knowledge of Greek, Calvin could never have been a theologian or a Biblical critic of the first order.

But it was not designed that Calvin should be a lawyer, nor was his fair vision of a life devoted to intellectual luxury and the cultivation of his own spiritual vineyard to be realised. His father was now dead, and the views of material advancement which influenced Gerald Calvin in directing the studies of his son into a channel which might conduct him to the highest offices of the State were of too worldly a character to have any hold on the mind of Calvin. Cast by nature in the finest mould in which she ever shapes the human being, he appears, even before the time of his conversion, to have loved knowledge for its own sake, and to have been incapable of vulgar ambition. Though he had turned aside, moreover, from the ecclesiastical profession, he had not cast aside the thoughts which had filled his mind in Paris, and his intercourse with Olivetan and other friends holding the new opinions had not been suspended. That essential change in his personal state and character, which had taken place in Paris, began to reveal its inevitable tendency to draw on other changes. The ruling passion of his heart, the sacred passion for God's truth, could no longer be restrained from asserting its sway over the operations of his intellect. Calvin returned with new ardour to theology, the whole force of his mature and cultured intellect being devoted to the study of Scripture. Again his progress was wonderful, and as the pupil in law had soon risen into a master, so the student in theology became speedily a revered instructor. “I was naturally bashful,” he said afterwards, referring to the period, “and loved leisure

ry; hence I sought retirement; but even my solitary place became like a pool."

now the dread question must be faced—Shall I remain in communion with Rome, or shall I shake the dust from my feet, and arise and witness for Christ? Let us not wonder that months, or even years, elapsed before fully answered. Let us not judge him harshly because he found it hard to rend from his heart those tender and hallowed associations which had closely round it, that they seemed to have become part of his very being. Calvin would fain have remained within the Church and assisted in purifying her. These men were no hot revolutionists, animated with a fierce desire; they were temperate, thoughtful, sober-minded; lovers of order; anxious to tread the old paths. "One thing chiefly," said Calvin, "turned my mind away from the new doctrines, reverence for the Church." He would not sacrifice the majesty of the Church. He could not, he declared, separate from the Church. "I desire concord and unity, O Lord!" he exclaimed, "but the unity of the Church for is that which has its beginning and its ending in Thee." How striking is the contrast which this affectionate reluctance on the part of the men of 1520 to break with Rome presents to the heartless levity with which the men of the revolutionary period, the men of 1792, threw off all pretence of devotion to the altar! Sincere religious belief, even though unenlightened, has an ennobling effect on the mind, but infidelity and atheism destroy the very roots of moral and make their votaries utterly incapable of true, genial, home-bred affection. As well for us, apt as we are, in the blaze of our Protestant enlightenment, to look on with contempt, if not with anger and detestation, the love of Romanists for the Church, to recollect that all honest faith is not only respectable in itself, but the likeliest state of mind on which to admit further knowledge. It is a high which has presented insuperable difficulty even to such a mind as Lord Brougham, why Protestantism has almost ceased, since the close of the sixteenth century, make advances upon Romanism; but the chief cause assuredly is that, since the close of the sixteenth century, Protestants and Roman Catholics have occupied the same ground; that they have met, not for the comparison of ideas, but in the strife of party; that they have ceased to have a sympathetic apprehension of the motives by which they are respectively governed; and that thus the gates of understanding on either side have been closed. Are we not almost universally in the habit of regarding the refusal of so many Romanists to accept the teaching of Luther as an astounding, an all but inexplicable, instance of perversity and obstinacy? Yet, if we only consider it, do we not perceive that the doctrine of the Papacy, that the Papacy was not the Church of God, but Antichrist, must have been to the Romanists of that generation presented an inexpressibly melancholy, nay, a gloomy and appalling idea? "We had prayed with tears; we had loved with our hearts; here was no choice of way open to us. No guidance, from God or man, was given us, this, and behold it was a lie." Such are the words in which Mr. Ruskin endeavored to express the feelings of pious Romanists in those days, and they should be carefully pondered by all who would master the secret of the sixteenth century. His Papacy was no Jonah's gourd, that had come up in a night and seemed to wither in an hour; it was what forty generations had believed to be the vine planted on earth by the hand of Christ, and watered by the Spirit of God. If the Church had been false to her Lord, if the Christian vine had been changed into a Upas tree, if the temple of God had become the temple of Baal, could the human soul dare to accept so terrible a revelation? It is to be regretted that Luther and Calvin should have abandoned the Church of Rome in a moment of passion and feelings of sorrow and amazement.

Calvin, however, is unable to stop. From point to point he has been on until the grasp of his colossal intellect has been fairly laid upon this truth, that the Church, having apostatised from the faith, must be re-constituted on the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone. Once he has made this truth his own, his heart becomes calm and resolute, his life work opens before him. From that time it may be said of him, more deliberately and emphatically than of any man since Paul and John, that he offered up himself living sacrifice unto God. As we follow him from those youthful days, we see him literally burning himself away in labours of devotion to God and good to man. Such a life was sublime. Faithless and frivolous, we blame him for lack of the more winning and attractive graces; we turn from him with antipathy because he did not loiter by the flowery paths of life, and smile, as we sing, and gambol like the rest of us; but might we not pardon one man in the last ages for towering above the throng in prophet-like devotion to his God, asking no recognition from his fellows, seeking no reward in time, content if only the light of eternity, the light of God's approving countenance, fell upon his brow? I had his faults? Yes. If men like him had not their faults, we should worship them; and it is a merciful dispensation of Providence that the faults and defects of men so great as Calvin and Luther are so conspicuous, that we never can have a difficulty in distinguishing the image of perfect humanity, the Man Christ Jesus standing aloft and alone, transfigured in the ineffable light of Godhead.

The reputation of Calvin was meanwhile extending. We doubt whether there is on record an instance of such a reputation being attained by so young a man without some brilliant achievement of a literary character. Calvin had published a treatise of importance; but so high a conception of his parts and attainments had already been formed throughout the intellectual class in Europe, that, before entering on his twenty-fourth year, he was included in the number of eminent divines consulted by Henry VIII. on the subject of his divorce. It was becoming evident, all that this was one of those transcendent men who appear only at intervals in many centuries.

It was in 1533 that Calvin's final breach with Rome occurred. He was in Paris. His friend, Nicolas Cop, a physician of the town, and at the same time rector of the Sorbonne, had to deliver an address on the festival of All Saints. He consulted with Calvin on the subject, and it is believed that Calvin furnished him with the discourse which he delivered. Instead of being a panegyric on all the saints, it was an exaltation of the one Saviour. The Popish authorities of the University took offence. Cop was charged with heresy, and summoned to answer; an attempt was made to arrest Calvin; but both escaped.

Calvin now wandered from place to place in France; but the keenness of persecution increased, and he felt his life to be in danger. He employed himself during these years in preparing the first edition of his "Institutes of the Christian Religion." In 1536 he had become an exile from France, and in August of that year (according to Tholuck) he wrote the far-famed preface to that work, addressed to the King of France.

It is a magnificent spectacle, as the mind's eye can realise it, this of Calvin, yet twenty-eight years of age, standing up and proclaiming to Francis the message of the Lord; telling him what he ought to do, and calling upon him, in God's name, to do it. Calvin addresses his prince with reverential courtesy, but without a trace of adulation, and there is a tone of authority in his statement of the truth of God which irresistibly conveys the impression that the speaker and the monarch face each other on equal terms. We now learn on what grounds Calvin has dared to separate from the Church of Rome, and to pronounce her no true Church of Christ.]

Jews "have no dealings with the Samaritans." The Greek despises the barbarian. Peter will not "eat with the Gentiles." The freeman despises the conquered slave. The slave in turn abhors his conqueror. Norman and Saxon fight out long years of feudal hostility. The name of the stranger is the symbol of national degradation. The very mention of the foreigner stirs the blood of France to the present day. The Welsh peasant will in the nineteenth century sometimes give the "Saxon" traveller a wrong direction in his journey. In the far East the passion burns with barbarous fierceness. The Chinese rabble pursues the English party through the streets of their city with the cry of "Foreign devils!" believing really that the souls of the strangers are incarnate fiends. The policy of Japan excludes the whole of Europe from its ports and harbours. Something of the same animosity still exists even in European nations where foreigners are rarely seen. Thus the more childish is any nation, the more it resembles the baby, in hiding its eyes from the stranger, or screaming at his approach.

This strong dislike for aliens in blood, in language, in ideas, in outward appearance, lies at the basis of the history of war more than real injuries inflicted or endured; and even when there have been real injuries to avenge, these causes have added double force to the hostility. Of the conflicts at present raging on the earth the majority spring from mere detestation of foreigners, quite as much as from tangible causes of quarrel. The antipathies that are summed up in the one word RACE constitute the chief part of the history of mankind. Venice, Poland, Hungary, Denmark, can each furnish a commentary on the natural unwillingness of men to "entertain strangers." The more barbarous the nation, the more powerful is its dread and hatred of foreigners. It is the long and difficult work of civilization to break down the barriers, political, commercial, and social, which, like a Chinese wall, each tribe erects around its own borders, and to bring the various peoples of the globe into a comity of tolerant and benignant intercourse.

The secret dislike of strangers, however, clings to humanity even after civilization has conquered its grosser antipathies. It appears even under its religious transformations. Positively none but those who have received a certain discipline are tolerant of men who belong to other parties or other tribes. A disposition heartily to "entertain strangers" is one of the rarest qualities in society. In England there are, indeed, causes in operation which would, one might think, put an end for ever to the old barbarous clannishness, and open men's hearts to the free interchange of reciprocal sympathies on all sides. There are associative forces at work which might, one would imagine, be potent enough to bring men of all types into close contact, and put an end to the proverb, that "one half of the world does not know how the other half lives." All the grand inventions of physical science are leagued on the side of unity, and tend to bring mankind into alliance with each other, through a common interest in the unity of nature. All the chief social improvements, all the principal literary inventions, are of the party not only of order, but of catholic communion. Railways, telegraphs, post-offices, newspapers, books, commercial enterprises, are distinctly favourable to the object of bringing immense numbers of mankind into close and friendly intercourse. The common persuasion on some of the chief doctrines of Protestant Christianity, and the common pursuit of benevolent undertakings, are far more powerful causes of unification. And, thank God, all these influences operating together have brought into social good-fellowship, and even into "tender love," a larger number of Englishmen than in any previous century of our history have stood in genial relations towards each other. The great cities furnish the amplest opportunities for such associations of men of different views and connexions; and it is pleasant to think of the large measure of mutual acquaintance and of brotherly regard that has grown out of the facilities thus afforded.

But none who have closely observed English society will deny that there is still much room for improvement in the virtue of entertaining strangers. The national characteristic reserve and insularity, formed on the geographical model of Great Britain itself, the slightly saturnine disposition of our race, strengthened, perhaps, by the excess of gloom in the atmosphere during a large portion of the year; the pride of race which is said to distinguish a nation so devoted to aristocratic institutions; the differences of rank and status springing out of the most complex civilization that the world has ever seen—all these causes operate in antagonism to the external and physical forces tending to assimilate and unite us. And when you add to these considerations the fact that our ecclesiastical history has handed down to the present generation a thousand traditions of rivalry and reciprocal animosity, through the bad management or the misfortune of our predecessors, you cease to wonder that Englishmen are still not always disposed to split up their solitary coteries and to make acquaintance with strangers. Spleen and contempt are, as has been well said, the evil genius of these solitudes and coteries: and it requires no inconsiderable determination in any man to break loose from the influence of contracted societies which exhibit but a moderate opinion of each other's excellencies, and a very feeble desire for closer association.

Thus it has come to pass that even in England the habitual society of the generality of religious persons is limited by their own spiritual connexion, and that those who have intimate acquaintances with persons of many different parties form an inconsiderable minority. The private characteristics of Englishmen, no less than their public controversies and their social customs and prejudices, strongly tend to build up the old Chinese walls again as soon as they are thrown down. There is something, no doubt, to be said in excuse for this state of things, and even perhaps something to be said in its defence. The extraordinary force of the national character seems to depend in some measure upon its reticence and close family attachments. A nation which would talk and open its heart more freely, and profess more garrulously an attachment and sympathy for every living thing, would not, in all probability, contain more individuals capable of solid friendship, and more truly disposed to "do a good turn" to a neighbour when trouble arrives. Under all this solemn isolation prevails, we well know, a heart that only requires kindling to "burn within" like the best coal in the creation, and to give out a flame of genuine compassion and sincere fraternity. These isolated "Churches," whose members do not seem to wish to know one another, are all doing nearly the same sort of works in the shades of their own privacy. They are seeking to know God's will, they are worshipping Him "in spirit and in truth," they are visiting the fatherless and widow in their affliction, and they are trying to keep themselves unspotted from the world. This archipelago of spiritual islands, between which there is so little intercourse, is inhabited by people who are much alike within, if they did but know it; and their differences are in reality far stronger reasons for mutual acquaintance than for isolation, if they would but believe it.

Let us set down a few of the arguments which might impel Christians of differing name to cultivate and earnestly seek for the company of "strangers." Communion with devout minds of ideas and habits foreign to our own is favourable to the vigorous development of all alike. The human race thrives on intermixture and intermarriage. When nations, or even provinces, avoid contact with other tribes, or shut themselves up in seclusion, or are destitute of the roads which would bring them into relation with the world, it is ever found that the type deteriorates, that the energy of the race decays, that the native stimulus is insufficient to prevent the stereotyping of thought, and the congelation of feeling. Something of the same

sort happens to Churches and Church-parties. Isolation, a want of intercourse with other men, stiffens and narrows the intellect, and paralyses the will. "We are members one of another." It is not given to one part of Christ's body to be sufficient to itself either for wisdom or for power. Thought requires contradiction, question, opposition, in order to its advancement. Religious bodies which act steadily on the non-intercourse principle soon lose their vigour, and sink from arrogant dogmatism into indifference. Persons who make a conscience of their thoughts, and who pray to be directed aright in their beliefs, are sometimes apt to set the stamp of Divine authority too soon upon all their opinions, and to treat those who differ from them as rebels against the dictates of the Supreme Understanding. They ought, before they do this, to make sure that their prayers have been answered. And one method in which God answers a good man's prayer for wisdom is by disposing him to listen to the contradiction of his notions in a free discussion, since no man's opinions are worth much until they have stood the test of a sustained and vigorous questioning by his spiritual superiors or coequals. Now, in order to the enjoyment of this well-grounded belief in the truth, it is usually necessary to associate a little with general society, and to look beyond the threshold of our own community. Even if we fail to learn in so doing, we shall at least teach; and if we, being fortunately wise, gain little by the process, there are misbelievers (formerly called *miscreants*!) who may learn from us. And no man should wish to bury his talent in a napkin, or burn his lamp in a sepulchre, like the old Rosicrucians. Publicity is the very genius of true Christianity. The original "thing" was "not done in a corner;" nor can the wisdom that proceeds from it be developed in one.

Again, every Christian is a member of Christ, to whom all good men are equally dear; and we should strive to bring our sympathies into accord with those which burn in the bosom of the Good Shepherd. To Him *unity*—a real social unity of heart and life—is the grand object of aspiration and prayer. He desires that all good men may be "one," as the Persons of the Godhead are "one." "As thou Father art in me, and I in thee, that they also may be one in us, and may be made perfect in one." How can we conform to this desire of Christ, how can we realise this idea of eternal love, except by "entertaining strangers," by sitting at our tent-door in the heat of the day, and welcoming those who approach us in the garb of pilgrims to a better land? All who have taken the true pilgrim's staff are united by the mysterious bond of a common destination in that region of which we know only that "the Lord is there." Every Christian has the prospect of being introduced sooner or later to every other Christian in existence, on the ground of the most intimate and eternal friendship—a friendship based on a common relation to Redeeming Love. How vain, then, the shyness which shrinks in this world from intercourse with those who must be our companions for ever. Half-an-hour after death not only will the external occupations of mankind be of no account to any of those who are so much absorbed by them here, but all the differences of opinion and Church constitution which here divide real Christians will be forgotten in the blaze of the heavenly glory. Let us then, not lay up shame for ourselves hereafter, by refusing to associate on earth with those who will gaze along with us upon the Uncreated Light. Truth and wisdom have been divided among many parties, partly by the powers of darkness, but partly also by the good providence of God, distributing to one man a dream, to another an interpretation. Nearly all have something to teach as well as to learn. The humble Christian is intrusted with his modicum of the heavenly treasure. The eloquent Apollos may learn the way of God more perfectly from the artizan Aquila; Paul, who had been "caught up into Paradise," expected nevertheless to be greeted by the faith of the newly-converted Romans.

Let us end by a practical annotation. It is the work of the Holy Spirit not only to reveal Christ to each of His members, but all the members of His body to each other. The Holy Ghost is given to overcome the natural antipathies of the flesh, and to bring the chosen congregation into the peace of God. A Christian who "separates himself" shows thereby a disposition to a wisdom which is "sensual." The end of new-born life is union with God and all His saints in eternity, and therefore it must exhibit its flesh-conquering power in the earliest stages of its existence in time. But the power which triumphs over human sectarianism and the dislike of strangers must be Divine. It is only as the Spirit rests upon us that we shall desire the "communion of saints," mourn over the divisions of Christendom, or attempt to remedy them in our own life by cultivating the friendship of the just. We must pray for a Divine Providence to superintend our acquaintanceships, and to favour us with the growing knowledge of those excellent persons who are dwelling around us like "angels unawares." The society which a believer keeps is not an accident. It is determined by spiritual laws and holy providences. He only who "asks" for the company of the wise, and of men who can reveal to him the "visions of God," will obtain it. The best society is not thrown away upon those who are unable to appreciate it. He who controls the sparrow's flight and fall controls the spiritual relations of His people; and to those alone who are "given to hospitality" does He appear with His angels on the threshold of their homes. The growth of our wisdom and piety is usually measured by the growth of our sacred relations with the wise and good; and they are determined by the pleasure of the Holy Spirit of power and grace. The best work usually brings us into the society of the best workmen.

E. W.

Foreign Intelligence.

FRANCE.

—, France, March, 1864.

DECREASE IN THE NUMBER OF FRENCH PRIESTS.

Some time since the Bishop of London expressed his keen regret, if I recollect aright, that the number of those who presented themselves for ordination in the Anglican Church was so small. The same state of things exists in the Romish communion in France, and it has assumed still larger proportions. I have before me an extract from an article in which Bishop *de Ségur*, founder of the *Society of St. Francis de Sales*, indicates, in a mournful tone, this dearth of young priests. M. de Ségur is a very ardent Ultramontane, and the most determined opponent of Protestantism: certainly he has not exaggerated the evil which he indicates as affecting Romanism. Here are some statistical details, borrowed from his article.

Before the Revolution of 1789, Paris reckoned 10,000 priests and monks for 500,000 inhabitants. Now, the capital has a population of 1,900,000, and does not possess 900 priests. Some parishes, with

from 30,000 to 40,000 inhabitants, have but a single church, with four or five priests to minister in connexion with it.

In the provinces, the *same alarming symptoms* (these are the prelate's words) are noticeable. Last year, in one diocese, twenty-five priests died, and only five young men received ordination: here, then, was a decrease of four-fifths. In another diocese, instead of 150 students being admitted, as was constantly the case, there are now but thirty-five. In a third diocese, holy orders have been conferred on *one* solitary student, and the Bishop admits, with grief, before the assembled clergy, that he knows not what to do, and that he can no longer provide for the most necessary wants of the parishes, &c.

It would be an interesting study to examine why the number of candidates for the holy ministry is decreasing in the various Christian communions. The principal causes of this fact would be found in the tendencies of the age. Industry, commerce, banking, scientific pursuits, the civil and other services, are more sought after by young men and their friends than the clerical

vocation, because they are more lucrative. But this is not the moment to fathom such a subject.

We may just add, that, as far as the Romish clergy in France are concerned, the numerical decline in ordinations has another very simple and justifiable cause. The *inferior clergy*, as they are called, are in some sort slaves, entirely at the mercy of their arbitrary spiritual superiors. A poor country priest, unless supported by the majority of his colleagues, has no legal guarantee, no canonical means of resistance to the tyranny of the bishop. He may be displaced, suspended, interdicted, ejected, without even being able to exercise the right of defending himself. And, on the other hand, if he voluntarily renounce his ministry, he becomes branded, as it were, in the eye of public opinion. Moreover, he is still regarded as a priest by the law, though he may not exercise any clerical function; and if, for example, he should wish to marry, he would be prevented by the courts, upon the pretext that the sacerdotal character is *indelible*! All this is not very encouraging; and one of two things must happen: either Rome must give to the priests a better position, or they will cease to be priests. This alternative is disagreeable, but it is inevitable.

For the rest, the Romish See has cares and troubles of more than one kind. The occupation of the French army produces all sorts of conflicts, and places the Papacy in a state of subordination which must be felt to be very oppressive to it.

INCREASING DIFFICULTIES OF THE FRENCH GOVERNMENT.

I spoke in my last letter (p. 121) of the sanguinary struggle which had taken place between our soldiers and the Pontifical dragoons. This affair has been the signal for incessant quarrels, so that Count *de Montebello*, Commander-in-Chief, and M. *de Mérode*, the War Minister of Pius IX., have been obliged to resort to harsh measures in order to prevent any encounter, even in the public streets, between the two bodies of troops. There are places, officially determined, where the French soldiers have no longer permission to walk, and the Papal dragoons are subjected to a regulation of the same kind. The question has even arisen as to whether they should not be entirely removed from Rome.

These acts of mutual hostility are not to be wondered at. The French think, nor can it be denied, that it is their presence alone that enables the Pope to retain the crown

upon his head, and they consequently claim an authority corresponding to their responsibility and their good offices. But the Papal dragoons, being chosen and paid by the Court of Rome, persuade themselves that they ought to be the masters, and that they may treat the French as *simple auxiliaries*. They affect, therefore, an irritating air of superiority, which is the more insufferable as they are very bad soldiers, without morality, bravery, or discipline. How are these opposing pretensions to be reconciled? Diplomacy laboriously seeks to discover some middle path; but every one feels that this state of things cannot last; and that if Pius IX., whose health is failing, were removed from this world, Napoleon III. would perhaps seize the opportunity to free himself from a state of things which is the source of constant embarrassment.

Difficulties of a different kind have also produced much agitation at Rome. I have given an account (page 122-3) of the allocution addressed by Pius IX. to the clergy of Lyons on the affair of the liturgy. Your readers will doubtless recollect that the Pope bitterly reproached these priests with having had recourse to the *civil authority*, and said that that authority had nothing to do with such questions. This is all very well. But Napoleon III. and his Ministers do not admit to any extent, the incompetency of the civil power, even in liturgical affairs. They think that the old liberties of the Gallican Church give them the right, or rather impose upon them the duty, of protecting the French clergy against the encroachments of the Roman See. So the *Moniteur Officiel* published a note, in which, among other things, it said: "The language attributed to the Sovereign Pontiff, and the terms in which his Holiness is alleged to have complained of the intervention of the Government of the Emperor, appear very extraordinary." These were hard words for Pius IX.

But this is not all. M. *de Sartiges*, Ambassador of France, was charged to transmit to Cardinal Antonelli a note, in which the French Government expressed its *painful astonishment* at the Pope's speech. Poor Pius IX. was placed in a most painful position. On the one hand, he dared not express his disapproval of the remonstrances of the Emperor, who protects him with his sword; and on the other, he could not, without disgrace, disavow his own words. He therefore made his censure fall upon Cardinal *de Bonald*, by whom his speech had been published. Observe, that he accuses him not of

falsifying what he said, but of indiscretion. The unfortunate cardinal, who is seventy-eight years of age, and who erred from excess of zeal, has been so moved by the reproaches of Pius IX., that he has fallen sick, and has even offered to give in his resignation.

This is a severe lesson for the high dignitaries of the Romish Church and for the Pope himself. They will learn that the Gallican liberties have firm supporters in the civil power, and that the episcopal body, which has such need of the protection of our soldiers at Rome, must not indulge in so haughty a tone.

THE PEOPLE'S EDITION OF M. RENAN'S "LIFE OF JESUS."

It would be superfluous and wearisome to return to the book of M. Renan, about which much more noise has been made than it deserves, if the author, in concert with his bookseller, had not thought of a new means of causing scandal. The "Life of Jesus," printed in a large octavo volume, upon fine paper, cost 71 50c. It was intended for the opulent classes. Besides, M. Renan is essentially elegant and aristocratic in the language he uses; he is, as he has been called by a witty fellow, a *Voltaire in white gloves*. He is made up with artistic skill, and well perfumed; his deportment is unquestionably fashionable.

But after having exhausted the curiosity of the elevated and polite world, M. Renan has thought that he could obtain a fresh success by addressing himself to the working class and the poor. He has therefore issued a people's edition of the "Life of Jesus," which costs only one franc—less than an English shilling. You see the volume has become accessible to persons of the most slender resources.

Two very curious things characterise this edition. First, the flattery which M. Renan showers upon the humbler classes. "The people are *religious in their way*," he says in the new preface. And what is this way of being religious? "The people," says M. Renan, "have respect for death. Their courage, their serenity, their desire for instruction, their indifference to ridicule, their great instincts of heroism, their taste for works of art and poetry, that perpetual youth which glows in them, when glory or their native land is at stake, *all this is religion, and better still . . . it is idealism.*" In short, the religion of the author is a vague ideal, without any positive doctrine or any defined duties. M. Renan may thus pompously give to the most decided infidels the

name of the *humble servants of God*. Never was contempt for common sense carried further.

The second point to be noticed in this people's edition relates to the numerous places in which the work has been abridged. M. Renan has not only omitted the introduction, and the scientific and critical notes; he has also sacrificed his singular explanation of the resurrection of Lazarus, thinking very justly that the people themselves would laugh at so ridiculous a hypothesis; he has eliminated his apology for *Oriental falsehood*, his theory upon the charlatanism of an impostor, combined with the most profound admiration for the model of humanity; and so forth. "It is a Christ in *white marble* that I present to the public," he says—"a Christ sculptured in spotless stone, a Christ simple and pure," &c. It appears that M. Renan has several Christs at his disposal, and that he can furnish them to suit every taste, like a dealer in images! This piece of absurdity is not merely laughable: it is odious. The author ends to his own discredit.

But let us put aside these matters, at once shocking and ludicrous. I must now bring under the notice of your readers, with more detail than usual, the serious events which have lately occurred within the pale of French Protestantism, and in doing so I shall have occasion to point out the internal state of our Churches.

M. COQUEREL, JUN., AND THE REFORMED CHURCH OF PARIS.

The political journals of France and England will have already informed your readers that a minister of the Gospel, M. *Athanasie Coquerel, jun.*, who occupied the post of assistant (*suffragant*) to an aged pastor in the Reformed Church of Paris, has not been retained in his ministerial functions by the Presbyterian Council. This fact, in itself considered, was not very important. The Protestant assistant-pastors in Paris, save in such special cases as result from sentiments being entertained of thorough personal confidence, only obtain a provisional title to their office: they are accepted for a period of two or three years, and their nomination is periodically renewed, if they continue to merit the approval of the ecclesiastical body.

M. Coquerel, jun., was in this position, and as his doctrines, his writings, his proceedings in the control of religious matters, were regarded as dangerous to the welfare of the faithful, and contrary to good order in the flock, the majority, or to speak more

exactly, the almost entire body of the Presbyterian Council, decided that this pastor should not be retained in his office. That is the whole matter. This legal resolution, adopted after long delays, and with the most polite forms, has furnished a theme for violent declamation. It has been represented as an *ejection* (*destitution*), a *persecution*, and some not very clear-headed people have reminded us, in speaking of this subject, of the Spanish Inquisition, and the martyr-fires lighted by Torquemada! I respect the good sense of your readers too much to refute such utter nonsense. The question is a serious one, and deserves to be treated seriously.

M. Coquerel, jun., is the principal editor of a weekly journal, *Le Lien*, in which the historical faith of the French Reformed Church is continually attacked, while the adversaries, more or less declared, of the Christian revelation—MM. *Renan*, *Schérer*, *Réville*, *Pecaut*, and others—are encouraged, approved, and thanked for their works, some very vague reservations only being made, which seem to be dictated by a sense of propriety and of what is due to a certain position, rather than by a principle of personal conviction. What is to be inferred thence? Evidently that the writer agrees upon every essential point with men who deny the exercise of all supernatural power upon the part of God in the establishment of Christianity.

The same writer, having been interrogated on the fact of the supernatural birth of Christ, replied in his journal that it was with him an *unsettled question*, and that he probably should not decide it in a very orthodox sense. He also said, "It is not a *little otherwise*, but *quite otherwise*, than the orthodox, that we understand the questions of the Trinity, original sin, the atonement, inspiration, and other doctrines which are called fundamental." That is to say, M. Coquerel, jun., proclaims a religion *quite other* than that which has constituted the Reformed Churches of France! And then, being requested to express frankly his own belief, he refused to answer, alleging that he had nothing to retract or to explain! It is, therefore, impossible to say under what banner he should be placed. Is he a Socinian? Is he a Unitarian? Nobody knows. We can tell what he denies, but not what he affirms.

This is precisely the true state of the case. Now, I ask any intelligent man, even an honest infidel, if it was possible to maintain M. Coquerel, jun., in a pulpit in which the Apostles' Creed and liturgical prayers are

repeated as the expression of the common belief of the Church? That is the entire question.

The Presbyterian Council have exercised considerable patience, hoping, apparently, that M. Coquerel, jun., would at length embrace more positive convictions. But, their expectations having been deceived, would they not have been accomplices in this sort of religious fiction (I refrain from using stronger words, if they had re-elected M. Coquerel, jun., as an assistant-pastor? M. Coquerel, sen., (the father of the minister in question,) appears from his writings, to admit the authority of Scripture; and he boldly demanded, some years since, that a pastor who had denied from the pulpit the resurrection of Jesus Christ, should be ejected. As to M. Coquerel, jun., he belongs to the new liberal school, or the negative party, which accepts no other authority than the sovereignty of the individual intellect.

But how comes it that so simple and legitimate a proceeding as the refusal to continue this young minister in office has raised such a storm, even in several of the political journals of Paris? A complete reply would require me to enter considerably into detail: I shall briefly advert to what is most important.

1. The conduct of the Presbyterian Council is regarded by the Freethinkers and men of radical opinions as an attack upon freedom of conscience and religious liberty. These gentlemen have not reflected upon the conditions of existence necessary to a Church and to a religious society. They confound a Church with a school of philosophy, in which everybody is allowed to teach whatever he may think reasonable. Moreover, they forget that the assistant-pastor, whom the Presbyterian Council refuses to re-appoint, may gather an independent congregation, as has been done by many friends of the Gospel who did not agree with the consistories of the National Establishment. Religious liberty in general, therefore, is not at all involved in this affair.

2. Another cause of the agitation which have mentioned must be sought in the personal qualities of M. Coquerel, jun. Without being a thinker, a writer, or a preacher of the highest order, he is remarkably talented and active. As a preacher, he attracts large audiences, whose sensibilities are touched by his tone of serious reflection, and whose hearts are gratified by his easy and elegant style. He has therefore gained many friends during fifteen years of his assistant-pastorate.

3. The Coquerel family are connected with many political and literary men, who have

embraced the opportunity of giving him a proof of their friendship by the clamour they have raised against the orthodox party. Moreover, the members of the *Liberal Protestant Union*, several of whom are in high positions, and have large fortunes, have spared no pains to swell this small matter into an affair of considerable magnitude. This was the easier as, at the present moment, the Legislative Chamber is not in session, and foreign politics furnish but little news of interest to the daily press. But it is the mere blaze of a *straw fire*, as we proverbially say.

I shall not attempt to combat the assertions of the political journals. It is impossible to show greater levity and ignorance than they have done. Thus, to quote one specimen, the editor of the *Temps* says, in so many words: "Within the pale of Christianity there is not more than one living doctrinal authority; that authority is the Pope. . . . The reason for the existence of Protestantism is, that it makes the supreme and decisive authority reside in the conscience of the individual. . . . How could the idea of fixing upon any limit of *orthodoxy whatsoever*—that is to say, of becoming, in some sort, identified with Pius IX.—ever suggest itself to the Presbyterian Council?" Such is the blind and humiliating condition to which certain political writers in France have sunk. They know nothing of the most rudimentary facts in the history of the Reformation, of the principle of the supreme authority of the Scriptures, of confessions of faith, nor of the traditions or rules of discipline among the Protestants. In their eyes, Protestantism is a universal protest against all settled belief; our churches ought to be houses without doors, roofs, or windows, and open to all the winds of heaven; the conscience of every individual who wears the pastor's gown or the layman's coat should enjoy the most

absolute independence, and be free to teach Panteism, as well as the precepts of Jesus Christ. But I am ashamed to detain your attention by these comments upon opinions which will not bear the least examination; and assuredly the editor of the *Temps* would refuse to apply to his own journal the unrestricted liberty for the advocacy of doctrines and principles which he seeks to introduce into the Church!

THE PRESENT MOST EMBARRASSING STATE OF THE NATIONAL PROTESTANT CHURCH.

In conclusion, I would say a few words on the difficulties of our position at the present moment. We cannot shut our eyes to this deplorable fact—that a somewhat numerous party among our pastors have yielded themselves to the blighting influence of the negative school. After they have been appointed by a consistory, and the appointment has been confirmed by Government, they claim absolute independence, and imagine that no one has a right to call them to account for their teaching, so that the congregations are the slaves or the victims of their varying moods of belief and sentiment. The State, which pays the pastor from the national exchequer, is well aware of its inability to decide in doctrinal matters, and does not interfere, except in the last extremity, and in case of a public scandal.

If we had our ancient synodal organization, such great irregularities would not be possible. There would be at least some regulations with reference to teaching and discipline. But the Liberal pastors, as they are called, oppose the re-establishment of General Synods, alleging as a reason the rights of the consistories; then, if the consistories perform any authoritative act, they accuse them of usurpation! This is intolerable, and must come to an end in some way or other. I shall have to return to this painful subject.

X. X. X.

EVANGELICAL EFFORT IN THE FRENCH ARMY.

Paris, February, 1864.

The French army represents the nation. The soldier is the child of the soil, the child of France; he serves his seven years, and then falls back into his native place, and finds his rank in the general population. He loses his bright, impulsive nature; drill and discipline only turn it to account—it is never deaden it. On an emergency, every soldier might be an officer, as indeed we hope to be. Full of physical

courage, bold and daring to a degree, quick, intelligent, sharp in wit, sceptical of defeat, dreaming only of victory; but weak in moral strength, led captive by spiritual foes, pride, vain-glory, passion, sensuality, godlessness, and often reckless depravity, dispute possession of the man. Indifferentism and scepticism run through the army as through the general population. The rarely persisting form of any kind of devotion is rapidly effaced by the sneer of a comrade; so much

so, that, despairing of anything better, the priests of Rome, in word and print, advise "prayer under the coverlet," to avoid raillery and to prevent blasphemy. Yet when a soldier sees moral courage, none can appreciate it better; and if approached with frank bearing, open heart, depth of sympathy, and bright love—without which a man is no true missionary—he gives himself up with characteristic impulse.

The army is a noble mission field, both to the men themselves, and through them to their homes: for each year the thousands discharged carry far and wide the impress of their service. Thus it has always been a point with our leading societies to employ their most approved agents in going in and out among the military, and circulating tracts and Testaments in camps and barracks. The largest issues and grants of the Paris Tract Society, of late years, have been to soldiers, and a few of its best tracts are the simple statements of conversions which the Lord has effected through these agencies.

All your readers are acquainted with the touching narrative translated from one of these, called "Dying in Jesus before Sebastopol," by Adolphe Monod, in which a few words and the gift of some tracts to two soldiers by a pious woman, who was gathering mulberry leaves, as they passed through her village, were the means of several conversions. The influence of virtuous and pious women has been immense over these men. We know of an army laundress in a garrison town, herself converted from Catholicism, who for years has been bringing men and officers, not to Protestantism merely, but to Jesus. She is an eccentric character, in her peculiar costume, and half military, half civilian dialect, and free-and-easy, motherly carriage. She would never dream of going to a religious meeting without taking with her as many soldiers as her persuasive and original eloquence can induce to accompany her. She has circulated innumerable tracts and Testaments. It would be difficult to say which of the two characters, this humble Christian, or a general's wife, animated with a kindred spirit, has effected the most good. Some time ago, the latter had distributed above 70,000 tracts, and the feelings of a Romish chaplain may be better understood than expressed, who, when complaining to the general of the unheard-of distribution of "heretical" books, was referred to "my wife!"

Last year a soldier wandered into the Pro-

testant church of a provincial town, and a kneeling and saying his Catholic prayer, vacantly gazing around, when a lady invited him to join a small circle of Christians who were engaging in reading the Bible, conversation and prayer, between the public vices. From that day forward he regularly attended the Protestant worship, searched Scriptures, induced three comrades to accompany him, and showed signs of conversion. On leaving the place, he took with him a quantity of tracts to distribute among fellow-soldiers in the camp at Chalons. He would be going over old ground to speak of the appointment of Protestant chaplains for troops in active service, the erection and constant use of the Protestant church at Chalons camp, or to allude to the successful efforts made by Christian men during Crimean and Italian campaigns. One of our voluntary missionaries to the wounded, dying soldiers in Italy produced a small volume,* which has gone the round of Europe and America, and has been the occasion of forming philanthropic bands of men, who during the peace, have been preparing to tend on the victims of war. Their devotion appears likely soon to be put to the test in Europe, as it has already been in America. This, again, has brought forth an appeal in one of our Protestant periodicals for Christian men to be ready for the work, says the writer (an evangelist), "how often Italy did I see the sick men's beds loaded with oranges, cigars, and other refreshments, placed there by the most amiable of women, while many of the patients looked on with indifference, or turned away with the inability of men whose deep need had not been reached or guessed at. Whereas when words of Christian truth were whispered their blessing was felt, and even restored life to men apparently dying."

In France, as elsewhere, it is no easy thing to be a Christian in the army; but when a man has been converted, the very opposites of derision, and persecution he has to face out-face, give him amazing strength and perception of his Master's presence. The Lord gives the faculty of rejoicing in the midst of persecution, at once as the reward of obedience, and the incentive to future obedience. And though there may be ridicule, there must be respect. I know a young man who, day after day, in Paris, goes through the ordeal of a close musketry of taunts and laughter as he attends his beloved church

* "Souvenirs de Solferino." The author, H. Dunant, is a member of one of our Young Men's Christian Associations.

who, when he returns to the barracks, finds not only his mess saved, but warmed up for him by his comrades. A soldier cannot be a consistent Christian without being a missionary. There was one brought to Christ a few years ago by the words of a pious civilian; he confessed his Lord by kneeling down in that prayer day after day; insults wereaped upon him, but, after a while, a comrade joined him and found Christ. They two had courage to speak, and in time five more were saved, and formed a praying band of seven Christians in that regiment. At present we know a trumpeter in another regiment, who, though always a Protestant, only came to the knowledge of salvation about two years ago. Stirred up by sisters in Christ, he became an indefatigable missionary among officers, who at first nicknamed him the *missionary*, and now call him so with respect. Last year he commenced a prayer-meeting in a village where all was dead; curiosity brought many to listen to the soldier's words about his Heavenly Captain; the authorities had a room, people from two neighbouring villages came, and now there is a settled work of grace going on there under the fostering care of a congenial pastor, a late army chaplain; and money is being collected to build a place of worship. In another spot, a late soldier died lately in peace, or, to use the words of the Catholic attendant, "like an angel." At his Protestant funeral, the ministers of the town seized the opportunity to preach the Gospel fully, both in the hospital courtyard and on the grave, while tracts were freely given. Two lancers were touched at that occasion, and now glorify Christ before their comrades; one has been for a time laid up by an accident, and his couch is daily frequented by officers and men, to whom he tenderly speaks of Jesus.

There are prayer-meetings in the capital and elsewhere, in which soldiers delight to pray; and open conversation-meetings, where they speak; and Sunday-schools, where they teach. I believe that Christ has disciples in all our regiments, from the *Zouave*, who, though visiting the sick, lending books, and seeking for Jesus, has not yet summoned up courage enough in the barracks to pray otherwise than when bending low to unfasten the *row* of buttons on his gaiters—to the *drummer*, who knelt upon his bed with the *old words*, "Comrades, I am going to pray!" and who had the room full of sighs and sobs before he had done, and by that act commenced a daily prayer and reading-meeting with twenty men.

What I want is by these lines to stir up Christians, in England and elsewhere, by a knowledge of facts, to praise God for His goodness to our soldiers, and to pray for an increasing blessing on the French army. Let me conclude by allowing the soldiers themselves to speak to you. We have all seen, in "Grasping the Promises" and other English books, the way in which the Lord honours simple faith and weak instruments. Here, too, Christian sisters "out of weakness have been made strong," in the blessed influence they are exercising over our soldiers. I have now before me a pile of soldiers' letters addressed to one of these. All would be worth quoting, but I restrict myself to the following extracts. The first is the grateful outpouring of the heart of a corporal, converted about four years ago, and who has lately renewed a seven years' service in order to be a missionary among his comrades. It was written when on guard on the last night of 1863:—

... Blessed be our Saviour-King, who does all for the best! Let us serve Him more than ever, with much faithfulness, love, zeal, and faith, that nothing can stop, no, not even prison bolts! Beloved sister, does not the last night of the year lead the Christian heart to reflect? Just as soldiers pass an annual review called the general inspection, even so I think we, children of God, redeemed by the alone merits of Jesus, should review the year just passed, by enumerating all the benefits of the Lord. *All* His benefits, did I say? But that would be impossible; there are thousands upon thousands, and we have not deserved one of them; God has given, even when we would not receive. Oh! the depth of the love of God! ... And now, before the mystery of the coming year, who knows whether your soul may not go to join the redeemed. You knock at the gate of the heavenly Jerusalem, your name is found on the roll, converted to Jesus, the Saviour of sinners, with the addition, "She has had trials in weeping over rebellious ones, especially the soldiers whom she tried to lead to Him; she was in continual prayer for them, and encouraged them by the words of God; she had faith, and was nothing daunted, but believed in the power of God for the salvation of souls. She comforted many Christian soldiers by helping them to bear their burdens, and facilitating their work of evangelization. Her sins are forgotten, for they are washed in the blood of the Saviour, and she has on the freely-given wedding garment." I fancy I see you looking around, as it were, doubtfully, and then saying: "Oh, yonder is a soul which I have known, and which cost me many cares; it is saved! And there is another and another! Oh, what joy! what joy!" But every moment your surprise increases; you are recognised on all sides by souls lost sight of, and which a tract, a Gospel, a word had saved; and memory will be there reminding you of one to whom you spoke under the Triumphant Arch in Paris, and of another whom you stopped elsewhere, and others again whom God has saved! ... God alone knows the results of

the actions of those who walk now by faith ; their work shall be great and prosperous.

Here is an extract from a letter addressed to a meeting :—

Let us be wise at the commencement of this year, not forming plans beyond our strength, for such are often vain. We are like beings suspended in the air by a thread, which a very child may snap at any moment, and then we fall into oblivion as to this world. Happy, then, is he who in his fall is caught by the arms of Jesus ! Christians, brethren and sisters, let us watch, expecting daily to be called home to Heaven, prepared by Jesus, lighted by the glory of God. You think I often speak to you of Heaven, but how can I help it ? I am like a soldier whom I was leading to guard the other day. I asked him on the way what he was thinking of ? "Of home," said he. "Is that all ?" "Yes, there is nothing like home !" Let us, then, accustom ourselves to speak often of Heaven ; we shall be happier and less earthly. We have a fortune, a palace, a crown, and we take possession only when the thread of our earthly existence snaps. Surely with such a hope we may bear great disappointments and trials, being strangers ! But let us draw near to each other to travel safer, loving one another with sincerity, and praying with increased might to be armed and equipped for the fresh fight that is opening upon us. Let us take all the armour of God, &c. (Eph. vi.) . . .

The following is from one who for a time had lost his vivid perception of peace and joy :—

At last I am again happy ! Yes, your prayers, and those of other brethren and sisters, have done me good ; and now I can again say, Praise, praise Jesus with me ; glory be to His holy name for His faithful love ! Not only has He done me good, but He has refreshed me with news from a sergeant at —, once a Romanist, but now converted to the Saviour. He tells me of the conversion of a corporal, and that of a soldier who had

studied for the priest's office. I have had a lightful letter from a corporal of the 54th, who tells me that seven New Testaments have been distributed and received with great pleasure ; and from the dear — [a soldier], who writes to encourage me, although he is himself in affliction for they have torn out forty pages from his beloved Bible. God has enabled me to find an open empty room in the barracks, where I can, during the daytime, be alone with Jesus. As I am going to accustom myself to rise at 3 A.M., for the tailor of the battalion will let me his work-room, where I can go, and if too cold I may even light the stove. See what blessing . . . You know how I love children ; I have been acquainted with the Protestant schoolmaster at this place, who with Christian love asked me to see his little school, and I spoke to the children and examined their writing and promised them the little tracts if they were good.

These tracts were given, and subsequently a parcel was sent to him from Paris. He says in another letter :—

The soldiers received the Gospels with pleasure. I even gave to those who had forbidden me to do so. My sergeant-major, when I gave him one, said, "What if I were to send you to prison ?" But instead of punishing me, he invited me to take coffee with him and other subalterns. Oh ! may God bless the dear English for having sent me beautiful little volumes ; for what an amount of good is done in our beloved France by these means !

Again :—

There is a man who is always getting interested, but he seems anxious, and he said a word that struck me—it was, "If you prayed for me you might change me !"

This man was prayed for, and when next tempted, he took up the attractive cup, dashed it down to the ground, and rushed from the place, to the utter amazement of his comrades.

S. P. B.

SWITZERLAND.

RELIGION IN THE CANTON OF ZURICH.

The report of the last session of the Synod of the canton of Zurich testifies to the spirit of Christian toleration which animates the National Church of Zurich in its relations to the Dissenting bodies. In his opening address, the President, M. Brunner, after mentioning the numerous places of worship belonging to different denominations, asked what would be the result if those who differed on some points treated each other with coldness. He observed that we should not judge those who we think do not possess the whole truth ; that we should bear with them, and endeavour to draw them to ourselves by love ; that those who demand liberty for themselves must accord it to others, if they would be consistent. "Let us not forget," said he, "that where the Spirit of the Lord is, there is liberty. The abuse of this great saying is,

after all, less fatal than deadness of spirit and slavery of thought." From the same report we gather that, during last year, the Ecclesiastical Council of Zurich has asked the directors of the Postal Department, of railways and of steamboats, to consider the religious requirements of their servants, and to allow them, in the course of the year, at least a few Sundays to attend upon public worship. The request has been favourably received by the Postal Department and the North-East Railway. Only the Steamboat Company has refused to assent to it.

The *Semaine Religieuse*, from which we borrow the preceding details, observes that the Protestant Church of the canton of Zurich supplies other and different matter for reflection :—

No Church in Switzerland, perhaps, is so completely promised by the success of the new theolog-

cast the name which it gives itself, for a name which it has set up in the chair can lay claim to very old names, alive or less forgotten. The Theological no longer reckons among its ordinary single decided representative of Evangelism. To teach these to the students by one private tutor (*privat-docent*) is this post by a certain society. They refer to appoint pastors whom they are liberal, and whose liberality consists about Christianity.

of this, the following circumstance is two or three months ago the small town had to choose a pastor. The candidate professed himself to be the friend of light. Some heads of families to show their fellow-citizens in what consisted. They circulated a notice of avowed opinions of the candidate as the Bible is from beginning to end full of fables; Jesus is a man and a sinner; He is not risen, and does not live of the Father; nor, indeed, can any there is an existence after death; our aim, in reconciliation with God, is only in, a reverie," &c. The courageous circular besought the Ecclesiastical power and their children the teaching doctrines, and called attention to at every incoming pastor must swear faithfully the Word of God, the law of God, according to the fundamental of the Evangelical Reformed Church. The candidate either could not or did not know how to make this request. The candidate did not know the errors ascribed to him. He was elected by 865 votes against 145, and the very result of the voting was proclaimed with loud hurrahs, "which made the like," as witnesses of the scene affirm. There was serenade, with firework, to compliment the newly-elected pastor.

his humiliating recital our contemporaries:—

and for some time before presenting to this mournful story. We have now heard of confirmation; details abound. It is seen that times have greatly altered since when the people of Zurich demanded, and the expulsion of Strauss. Let the Zurich take care; it prepares its ruin in its hands. Those Dissenting communities M. Brunner spoke in his report have never their reasons for existing. There are souls which hunger and thirst, and a frigid Rationalism which is preached to the sickly mixture of pantheistic and humanitarian doctrines, which are their aspirations. If the Church closes the way to the true Christ, who saves us, let us go to seek Him in the upper room.

THE COMMEMORATION AT GENEVA.

celebrations for the tercentenary of the birth of Calvin are becoming more active as the year approaches. On the 29th of May

there will be special sermons by MM. Coulin, Munier, Oltramare, and Tournier. Five manuscripts have been sent in for the prize offered by the Evangelical Alliance for a life of Calvin fitted for the young. The adjudicators are to be MM. Ch. Le Fort, Merle d'Aubigné, Rilliet, W. Turretini, and C. Viguet. Besides this, MM. Viguet and Tissot have undertaken to publish a volume of extracts from Calvin's works, under the auspices of the Evangelical Alliance. This is to appear early in May, and is intended to give a complete idea of Calvin. Some of the pieces have never been published. On Friday, May 27, there will be a conference or public meeting, also promoted by the Evangelical Alliance. During the same week several societies will hold their annual meetings.

PUBLIC LECTURES AT GENEVA.

The Pastors Bouvier and A. Bost have been lecturing at Geneva upon Renan's "Life of Jesus," which there, as elsewhere, has attracted much attention.

M. Ferrier has presided at a meeting held at Eaux Vives, near Geneva, on the subject of the proper observance of the Lord's-day. The speakers were M. Ferrier, Dr. Lombard, M. Barde, M. Röhrich, and M. Duby.

CANTON DE VAUD: SCRIPTURES FOR THE BLIND.

A society has been formed at Lausanne for enabling the blind to supply themselves with copies of the Scriptures, by subscribing one *sou* per week. From month to month the money collected is expended upon such portions of the Bible as have been printed for the blind. The system adopted is that of Braille.

FELIX NEFF'S SCHOOLS.

We have received from Geneva an appeal on behalf of the schools founded by Felix Neff among the poor Protestants scattered over the high valleys and the barren mountains of the French Alps. The other claims upon our space will not admit of its insertion, but this is the less necessary as the character of the schools must be familiar to our readers from previous statements. It may here, therefore, suffice to say that they urgently require assistance, and that should any sums reach us on their behalf, we shall gladly forward them to the proper parties.

ITALY.

Florence, March 16, 1864.

EXCITING CONTROVERSY AMONG THE PROTESTANTS—THE PLYMOUTH BRETHREN SOWING DISCORD—NOBLE STAND OF DR. DE SANCTIS.

The Churches of Christ in Italy are now being shaken to their very foundations on the subject of Plymouthism. We are now in the very thick of a great controversy which I hope will terminate in the complete isolation of a small and intolerant knot of persons, whose influence has hitherto been most hurtful in the field of Italian evangelization. It is a great scandal, and I have avoided all reference to the growing evil until it has reached such a height that longer silence would be pusillanimous. The present crisis has been foreseen by many, and oftentimes have I been urged as a matter of duty to lay details before your readers, but the personal and local nature of many of the circumstances caused me to shrink from the very appearance of partizanship. The question is now beyond the limits of individual or provincial jealousy, being wide as Italy itself. The Plymouthism imported into Italy from England some years ago, and which has found only too ready an adherence in the infant state of the Church in Italy, among men rushing from the Church of Rome with an exceeding hate of priesthood and churchism, was unfortunately that of the strictest sect of the Plymouthists. It found great strength in the names of De Sanctis and Mazzarella, who, leaving the Waldensian Church to found a Free Italian Church, became unconsciously more or less united for a time with the enemies of every form and order as well as of sound doctrine. It has also obtained no small share of sympathy and support from committees and private Christians, who, though in no wise desiring the spread of Plymouthist tenets, have differed with the Waldensian Church, and in so doing have aided exclusively the agents who did not belong to that ancient Evangelical Church. This state of matters is in a fair way of being set right, so that before 1864 is run we may hope to see native and foreign Christians sympathising with and supporting the Waldensian and Free Italian Churches, leaving the Plymouthist sectarians to be aided alone by their co-religionists in England.

That healthier opinions have been steadily gaining ground of late, was evidenced by the retirement of Count Guicciardini last year as a collector in England of funds—which each annual report showed to be rapidly decreasing—for evangelization in Italy. The formal

cause of the present conflict was the printing of a bitter attack last autumn by Mr. Bossetti, the evangelist of Count Guicciardini in Turin, against all the Churches of Christ, and the Waldensian Church in particular, in reply to which Dr. De Sanctis wrote such a manly and spirited protest.

Reference to these documents was made in your December and February numbers. The real reason of this systematic and virulent attack, which has been but the *mot d'ordre* of an engagement along the whole line, has not yet appeared. My own conviction is that God's work was progressing so fast all over the country, by the preaching and circulation of the Scriptures, through godly evangelists and colporteurs belonging to all the Churches, and that happily such an amount of fraternal affection and co-operation was developing itself among the many true labourers in the one great work of saving souls in this land, that chagrin was felt at the waning influence of Plymouthism, and an effort premeditated to rouse the prejudices of nationality and ignorance, in order to regain the former sway of lordly anathema on the part of a system which professes so loudly to care for the liberties of every believer in Christ. I earnestly trust I may be found mistaken as to the motive, though there is no doubt of the cheering fact that the evangelization of Italy has burst the bands of all narrow sectarianism, and that the Spirit of the Lord has been and is still working mightily through the Gospel in a hundred parts of the country, and under every possible form and circumstance of prayerful Christian effort.

No better proof in confirmation of the statement could be afforded than that the united prayer-meetings during the first week of January—and for the suggestion of which we are indebted to the Evangelical Alliance—were seasons of precious blessing in all the large towns of Italy. The reports that have reached us on this head are so unlike the past, that we had almost thought the news too good to be true. All classes of Christian men joined in the exercises, the Plymouthists alone excepted. These *réunions* were so highly relished, that in Naples, Florence, Genoa, and other towns it was unanimously agreed to have a similar monthly meeting, and to join in the celebration together of the Lord's Supper. For three months this most brotherly harmony has been kept up, and latest accounts assure us of the probability of their continuance.

unless Plymouthism should again gain the upper hand, and blight the whole work with its own sectarian and divisive spirit. The only exception is in the case of Genoa, where presently the battle rages most hotly, and where the united monthly meetings will remain more a name than a reality until the controversy closes. There has even been a feeling growing in the minds of men in favour of a further step in advance—namely, on the one hand, the formation of an Evangelical Alliance; and, on the other, the assembling periodically of the brethren engaged in all the departments of the work to consult as to the best plans to pursue, and for mutual counsel and encouragement. On the former topic Professor Geymonat has already printed a pamphlet, full of Christian affection, and Dr. De Sanctis, who enters cordially into the project, is shortly to publish his thoughts on the same subject, and thus bring it fully before Italian Christians. To all this, unfortunately, Plymouthism is most averse, at least as represented by its Italian exponents. Not content with differing in opinion, and standing apart from such laudable enterprises, it enters the field as a vituperating antagonist. The Evangelical Alliance pamphlet of Geymonat has been, night after night, subjected to a public criticism of a most defamatory character by Mr. Magrini, who, as the evangelist of Count Guicciardini, presides over one of the congregations in Florence. Mr. Geymonat's candid reply to Rossetti's calumnious attack has been replied to in an ignorant but malicious way by Mr. De Michelis, evangelist at Pisa, at the charges of Count Guicciardini, since the Nice committee withdrew from him their support. It scarcely needed the vigorous pen of Mr. Ribet, of Leghorn, to repel the assertions of Mr. De Michelis, that the Waldenses are and have been such a race of persecutors. The noble protest of Dr. De Sanctis, however, to the assertions of Rossetti, that the Waldenses buy their converts with gold; that they had a monkish origin, and are no better than Papists; that all Churches have erred fundamentally; and that the true Church is alone to be found in his own little sect—has turned the Plymouthist world upside down, as they expected to carry him along with them. Already has Mr. Magrini and his Florence Church condemned the protest of Dr. De Sanctis, and approved of Rossetti's book—a book which, by the way, presumptuously spoke for all the so-Waldensian Churches. So great a stir, too, has been created in the Genoa congregation, that Dr. De Sanctis has this week printed

a very clear and convincing declaration in favour of the truth and condemnation of Plymouthism, and demanded from the various Churches immediate replies either for or against him, in uniting in prayer with the Waldenses and other Christians, and in protesting against the unchristian tone and notable falsehoods of Mr. Rossetti's book. Dr. De Sanctis even goes out of his way to defend the Waldenses, in the name of all that is honest and honourable, from the defamations of Mr. Rossetti. What the issue may be, we cannot tell; but, meanwhile, the prayers of all God's people should be offered on behalf of Dr. De Sanctis, who is meeting with a treatment I dare not characterize, because he has dared to stand up for truth and righteousness. His hands are greatly strengthened by a most valuable circular, issued last week, by the Nice committee, which hitherto has confined itself to aiding evangelists, without interfering with their private views, but now finds itself constrained to urge upon all its *employés*, and all who are within the reach of its influence, an open and faithful condemnation of the doctrinal errors, reckless assertions, and unchristian spirit of Mr. Rossetti's book. Meanwhile the "Declaration" of Dr. De Sanctis is circulating over the country. It is written in a bold, uncompromising style, and will, we trust, with God's blessing, overthrow the plots of Plymouthism and greatly promote the good work of God in Italy.

NEW WORKS ON THE ROMISH CONTROVERSY—
SIGNOR MORETTI ON THE "MODERN PHARISEES."

The free press of Italy is supplying the reading public with many volumes exposing the falsehood and wickedness of the Church of Rome. It would be tedious to notice in detail the various examinations from different points of view—all adverse to the Papacy—of a wide range of authorship on the temporal and spiritual power, the lives of the popes, the doings of the priests, &c. Suffice it to say, that the appearance of such a literature, and in such quantity, is a sign of the times, and betokens the great falling away from bigoted Catholicism which is taking place before our eyes among intelligent men of liberal sentiments. The sole fear is that infidelity, or, at least, practical ungodliness, may take the place of the former show of respect for religion, so badly represented by the Papal Church. Our only hope is in the counteracting and restoring influences of the Word of God, which never was circulated in

the history of any country at a more critical and favourable moment. We have been surprised and delighted to find so many localities possessing a weekly "Family Reading" magazine, with a more or less moral tone, whose readers seem largely on the increase, owing to the establishment everywhere of so many day and night schools, and the spread of a good education. Among the many books lately issued, there are two which deserve more than a passing notice, owing to authorship, style, and the wide-spread influence they are exerting. The first is written by a native of Bergamo and a deputy of the Italian Parliament, Signor Andrea Moretti. In a truly Christian spirit, he deplores the false and crooked policy which the ministers of the Catholic religion are following, and with the Bible in his hand, quotes one after another, through 130 pages, a host of passages of God's Word, which condemn the present action of the priests, and prove them to be Pharisees. The title of the book, "The Word of God and the Modern Pharisees," gives a fair notion of its contents. After having exposed their ungodly ways in the light of Scripture truth, the author, with tears in his eyes, begs these priests to repent of their sins, and return with contrite and earnest hearts to the simplicity of the Gospel. Should they prove deaf to his appeal, he declares, for himself and others who think with him, his trust in Christ alone as his Saviour, and that he will obey God rather than man. Amid his earnest pleading, there breathes out the lurking fear that the priests will not abandon their past opposition to the Gospel, in which case he remarks, that the Bible is sufficient for Italy, and that, with God's Word in their possession, the people will grow in enlightenment and Christian feeling, and neither need nor fear the priest, the confessional, or the Church. I translate his opening words, as a good specimen of the tone of the whole work: "A Christian Catholic by birth, and from deep conviction, I am unable any longer to refuse to listen to the voice of my conscience, which calls me to employ the sword of the Spirit, which is the Word of God, against that modern Phariseism which lords it over the Church of Christ, and which is so much worse than the ancient Phariseism, according as the Christian religion, which for worldly ends is being so awfully abused, is more noble, more holy, and more perfect than the Mosaic law. . . . Nothing, by God's grace, can separate me from Jesus Christ or from His mystical body, which is the Church of God, the society of Christian brethren, having the

same faith, the same love, the same hope, and I am ready to give my life rather than in any way undervalue this faith, this love, this one and only hope. But I dare not, on the other hand, make myself a party to acts and misdeeds of blind pastors, either deceived or deceivers, which contradict the first elements of that Christian doctrine which they themselves teach, and practising which, I should be in their sense a Catholic, but should thereby cease to be a Christian. . . . I know that it ill becomes me, a sinner, and the least of the faithful, to admonish those who have been constituted masters in Israel. But is not I, a poor weak man, who shall be their judge, but the revealed Word of God which I shall quote from the inspired Scriptures. Neither I nor any one ought to condemn others, but those truths which God's ministers are habitually preaching will bring home the charge and sin and condemnation." Then follows the Scripture texts under various headings, and so part of the system of Rome escapes withering exposure. It looks more like one of our home manuals of Romish controversy than anything else; but the knowledge of the Scriptures possessed by its author, the unfeigned Christian love which has inspired the volume, and the fact that he has nothing to do with any Protestant propaganda or Evangelical Church, have given it a circulation and significance in Italy which few other works possess.

DE BONI'S DENUNCIATIONS OF THE ROMISH CHURCH.

The other notable production is entitled, "The Romish Church and Italy," from the pen of De Boni, at one time an Ultramontane Catholic, but latterly an unbeliever, and well known as an able writer and the translator of Renan's "Life of Jesus" into Italian. The high standing and literary power of the author have ensured for it a reading among all the educated men of Italy. While we regret the absence of positive religious faith, which is the attraction of Moretti's *exposé* of Romanism, there is no doubt that De Boni has seen clearly what far too many of the statesmen and noblemen of Italy are decrying but dimly, owing to the erroneous prepossessions of their youth and the prejudices of their riper years—namely, that Papal Rome is Italy's implacable foe, and that a protest against her temporal power is worse than vain, as long as her spiritual claims are recognised. With great eloquence, erudition, and popular illustration, he forces the conviction of this thought on the reader's mind. Here are two

which will show the nature of his
with those inconsistent patriots who,
fiercest zeal for freedom, deal with
a tenderness towards the spiritual
of the Papacy :—

It is a wise thing thus to limit your
to the temporal power of the Church,
mere accessory, a consequence of a con-
sustained by at least historical reasons
as valid, like all other sovereignties,
the same time, you do not open your
protest without bowing reverently and
heartily that you are good Catholics—
that you belong to that herd of human
profess not to think, not to wish aught
which the Church thinks and wishes—
singing reverently, I say, to that spiritual
which is the root of the evil, which is
or nothing, which is an armed resist-
ant the unanswerable arguments of
story, of nature herself ! This hostile
not alone in Rome, it is everywhere ;
an accident of our times ; it declares
al, beyond the reach of change. . . .
hands himself over to his enemy is
it, and the mind of Italy is still the
of the Vatican. . . . We must destroy
of Rome, or she will destroy us. . . .
ain :—

able line of conduct is embraced in a
apt, " Abandon at once and for ever the
our enemy." If, in order to abandon
ait for a miracle of ancient revelation,
na to descend from the skies, if you do
how to draw conclusions from your own
and the teachings of history, you
: abandon her. Not a day dawns in
h adds not a ray to her crown, and yet
discover the absolute Light, the torment-
of centuries. But from this you surely
sh to infer your duty to abide for ever
k. If the way is long, set your feet
you will be already a shorter distance
alf-way standpoint. You can worship
your personal mission among men, in-
store of blessing, and diminish the
ls in the world. If God is a Being all
as in His nature, your greatest offence
as must be the living contradiction in
st. Cease, then, your inconsistency ;
he old Church ; leave behind you the
the dead. If you do not in your con-
fessive in praying by your good works, if
liberty and of justice do not suffice you,
with the Waldenses, worship with the
als, pray with the Unitarians, whose
was founded by Italians, but at least
he sepulchre, step forth into the light.
singly never met with anything more
a touching than the passage in which

De Boni admits the infidelity of Italy, and
lays the whole blame of this sad state of
things at the door of the Church.

A NEW JOURNAL—GAVAZZI'S LAST WORK.

In striking contrast to the decisive action
recommended so earnestly by De Boni is the
writing of a new monthly journal, the *Exami-
ner*, " established to promote concord between
religion and the State," which I notice simply
because it is, I believe, the organ of the
efforts of the High Church party in England,
although entirely managed by Italian writers.
It is very like the *Mediators* of Passaglia,
except that while Passaglia will allow no
word of protest or fault-finding to pass
beyond the limits of the temporal power, the
Examiner is set upon a reform of abuses, and
a return to the primitive state of the Church.
While we have little faith in the purification
of the Church of Rome, we hail this journal
as a means of diffusing information on many
points which would not otherwise be discussed.
Both in England and Italy there is in certain
quarters a thorough belief in this purging
out the leaven of Romanism as the only
means of benefiting Italy, and it is well that
that party should have made its experiences,
and that Italy should know how far England
may be her guide. The journal is well-con-
ducted, and contains articles from able writers,
such as Perfetti, Count Tasca, and Bianciardi.
As the preaching of the Gospel, and not the
modeling of the Church, is our theme, I
need not trouble your readers with a further
reference to this line of argument.

Signor Gavazzi has lately published an
excellent treatise here on the subject of the
seizure and sale, by the Government, of
ecclesiastical property, which is being vigo-
rously proceeded with, to the great advantage
of the country, and the detriment of the
Church of Rome. The whole question,
together with a description of the different
kinds of priestly and monkish possessions,
and the manner in which they should be dis-
posed of, and how the money resulting should
be laid out, is explained very popularly
and interestingly to the Italian public by
Signor Gavazzi.

GERMANY.

Frankfort, March 15, 1864.

THE WAR.

As in my last letter, what could be
motives of Prussia and Austria for
aidable expedition against Denmark ?

I left that question without a reply, although
the opinion of far-seeing men was already
formed in regard to it. But since then the
march of events has no longer left any
doubt. The campaign undertaken by Herr
von Bismark has not for its principal object

to set free the Duchy of Schleswig-Holstein from Danish oppression, for which the presence of the Federal troops in Holstein would have been sufficient. What Herr von Bismark is going to fight against, even into Jutland, and perhaps as far as the very heart of the Danish monarchy, is liberty, the constitutional liberty of Prussia, and of all Germany, and, if possible, of Europe itself. In his blind arrogance, that man has fancied he has thereby found the true means of getting out of the perplexed position into which he had brought the Government of his country, and of breaking that power of liberty which he calls revolution. He has said to himself, "We are going, at one blow, to make an end of that vexatious Prussian Constitution." And in order to succeed in tearing it to pieces, he makes war with moneys which have not been voted, and which have even been positively refused by a Chamber which alone had the right to grant them. At the same stroke he breaks up the only legitimate authority which would still oppose his despotic views—I mean the Federal Diet—to which he now proposes that it should abdicate into his hands the power which it yet exercises over Holstein and over the rest of Germany. To be more certain of attaining this, he recalls the Prussian ambassador to this Diet—a man with a heart, honour, and piety, whom the fiery minister has found not sufficiently ardent to make his views triumphant; and who is, above all, indisposed to follow the diplomatic meanderings of his policy; and he substitutes for him a young diplomatist known for his zeal for the feudal party which is dominant at Berlin. This party alone can have sympathy for such enterprises, which wound at once all the feelings of liberal Germany and of the Duchies themselves, and doubtless will, ere long, wound those of all Europe.

DEATH OF THE KING OF BAVARIA—THE GERMANIC DIET—POLITICAL AND RELIGIOUS RANCOUR.

A grave and mournful event has come all at once to favour the audacious projects of Herr von Bismark, and to deprive the Germanic Diet of its true head. I allude to the unlooked-for death of the King of Bavaria. This sovereign of the largest of the states of the second order, who was very decided not to allow the rest of Germany to be nullified by the autocracy of Berlin and of Vienna, leaves upon his throne, by his death, a young man of eighteen years of age, from whom we cannot expect any energetic direction in the difficulties of the moment. His excellent

and pious mother has doubtless brought him up in the principles of Christian wisdom but as a Protestant in a Catholic court, and as a Prussian princess, it is not probable that she can exercise great influence in relation to the independence of Germany.

As the climax of misfortune in present circumstances, we expect from day to day the news of the death of the King of Wurtemberg, which will equally deprive the Diet of Germany of one of its strongest supports. Everything seems, then, to favour the immense reactionary undertaking attempted by the Prussian Cabinet, with which the Austrian Government is also unhappily associated. Any one who did not know the patience and endurance of the German people might fear that such a suppression of all its sentiments must end by the explosion of revolution. With such a character we may hope that this will not happen; but who can say what complications and what miseries this blind policy is preparing for the future of Germany and of Europe? One of the results already is the irritation and reciprocal violence of parties. And as the Prussian feudal party, which supports Herr von Bismark, has the presumption to invoke Christianity in favour of its policy, the irritation and the violence enter even into religious controversy. One of our most distinguished theologians, Dr. Ebrard, of Erlangen, has recently published a pamphlet full of talent and energy, against the *Kreuzzeitung*, the organ of the politico-religious despotism of Prussia, and, above all, against its dangerous pretensions to make religion the partizan of its deplorable policy. This writing, which has been warmly approved by enlightened public opinion, has not been long before it has been assailed by answers, the violence of which becomes positive frenzy. In the front rank of this phalanx of fanatics a theologian of Marburg is distinguished, Dr. Vilmar, who occupied an influential position in the Government of Electoral Hesse under a minister of melancholy reputation, von Hassenpflug. Literal quotations would be necessary in order to give your readers any idea of the hatred which can envenom a so-called controversy carried on upon the most rigorous principles of ecclesiastical orthodoxy. What a triumph for unbelief, and what an affliction for true Christian men!

HOSTILE PUBLICATIONS CONCERNING THE LIFE OF JESUS, AND DEFENDERS OF THE CHRISTIAN FAITH.

Conflict is no less prevalent in the the

logical world. Tendencies the most negative, negative even unto Pantheism, come out more and more into broad daylight. The famous Dr. Strauss has just re-appeared upon the scene with a new "Life of Jesus," disengaged from the scientific encumbrances which made his first book accessible to the learned alone, and intended this time for all the cultivated classes of the people. It is remarkable that this book should appear at the same time as the second "Life of Jesus" by Renan, equally intended for the people, and which is sold for one shilling. The book of Strauss is dangerous in a very different way from the frivolous romance of the French writer, because to its unbelief and its yet more decided enmity to Christianity it joins great and profound erudition. But that wherein these two writers are in accord is very certainly the desire to root out of the human conscience faith in the Crucified One of Calvary. Only this intention appeared plainly enough in the case of the German Pantheist, while it is hidden under a vain religious sentimentalism in the case of the French Pantheist. Each of them is, then, assuredly one of the signs of the times in which we live.

Another publication has lately come to afflict the friends of Christian truth. This is a book likewise upon the person of the Saviour, by a man whose previous works allowed us to expect better things—Dr. Schenkel, professor at the University of Heidelberg. As for him, it is not hatred, it is much rather a kind of adoration and love which he says he entertains for the Lord Jesus; he professes to remain attached to Him, and to preserve all the essence of His Gospel, while he calls in question the reality of the facts of His history, that he may retain the idea of it only. Vain attempt of an idealism which, while it sacrifices the fulness of Divine revelation to the exigencies of reason, imagines it can still cherish the religious sentiment, and save from the wreck that which is eternal in Christianity! Happily, the profound necessities of the human soul, suffering through its sin, and not finding peace and life save at the foot of that Jesus whom unbelief attacks—these necessities will ever be the most powerful plea for the Gospel. And for the rest, in a country like Germany, learned defenders never fail to reply to the suggestions of false systems. Strauss must have learned this after the appearance of his first book; and his second will not remain without solid refutations, so that whoever seeks the truth will have all the means of finding it. Our

theologians also give serious attention to publications of this nature coming from foreign countries. Nowhere has Renan been more roughly handled than in Germany, where the learned of all schools hardly speak save with contempt for his French frivolity. Your Colenso himself is beginning to find in Germany opponents whose science will reduce to their proper value all his arithmetical calculations. Dr. Hengstenberg, of Berlin, who already, at the beginning of this year, attacked him in terms of which I sometimes regret the rudeness and the irony, is now devoting to his work again a series of articles in the *Evangelische Kirchenzeitung*, which he publishes. Although the Berlin theologian is often deficient in Christian charity, and even in scientific impartiality towards his adversaries, I indicate with pleasure his work to those of your readers who would like to see how the Bishop of Natal is estimated by a German theologian.

The living Word is a means yet more powerful, although less universal than the press, for combating error and for propagating the truth. Of this we have been able to convince ourselves in the course of the winter at Frankfort. Our central committee for the operations of the Inner Mission had invited Dr. von Zetzschwitz, professor at the University of Leipsic, to come and deliver in our city a course of lectures on the evidences of religion. The eminent talent of this servant of God, his eloquence, his learning, and the penetrative warmth of his address, have certainly drawn and kept about him a numerous and attentive audience, who filled a spacious hall. Besides, the largest church in the city was opened for him on the Thursday evening for a consecutive exposition of a book of the New Testament. A constantly-increasing assembly, and one which eventually filled the four or five thousand sittings of that large church, has come every week to hear with attention this popular and spirited exposition. This success, which would not be very remarkable in an English city, is very much so in a city of Germany, and there is abundant room for the hope that, by the grace of God, deep and enduring impressions will abide in many souls.

THE POPE ON THE STUDY OF SCIENCE.

Since the receipt of our correspondent's letter, we observe that the daily journals publish the translation of a brief addressed by the Pope to the Archbishop of Munich on

the subject of the congress of the Roman Catholic *savans* of Germany, held towards the close of last year, in that city. In this document the Pontiff expresses his surprise at the meeting of this body, and also a variety of apprehensions which it has caused in his mind. On the Continent this is construed as a general censure of the opinions and proceedings of what are called Liberal Catholics; and many of the expressions are thought to refer as much to M. Montalembert and the Congress of Mechlin as to the scientific gentlemen who assembled at Munich. In the course of the letter the Pope says:—

We cannot conceal that we have suffered considerable uneasiness; for we fear lest the example of this congress, assembled without ecclesiastical authority, may serve by degrees to bring about an attack on the right of spiritual government and of legitimate teaching, which, in virtue of the divine institution, belongs of right to the Roman Pontiff and to the bishops who are in union and in accord with the successor of St. Peter; and that by reason of this trouble thus introduced into the government of the Church, the principle of unity and of obedience in matters of faith may one day be weakened among many. We feared also that in the

same congress there might come to be uttered an sustained opinions and systems which, especially by the publicity which would be given to them might place in peril the purity of Catholic doctrine and the duty of submission.

The "duty of submission" is evidently the great concern of Pius IX. Moreover, according to this latest Papal deliverance it is not sufficient to shun positive heresy. There are errors less grave than this of which he bids his followers beware:—

As the question is of the submission which is due in conscience from all those Catholics who give themselves to the study of the speculative sciences in order to procure to the Church new advantages by their writings, the members of the congress ought to recognise that it is not sufficient for Catholic *savans* to accept and respect the dogmas of the Church of which we speak, and that they ought also to submit themselves both to the doctrinal decisions which emanate from Pontifical congregations, and to the points of doctrine which by common and constant consent are held in the Church as truths, and as certain theological conclusions, and that the opposite opinions, although they cannot be qualified heretical, merit, nevertheless, some other than logical censure.

PALESTINE.

MISSIONARY VISIT TO WANDERING ARABS.

The Rev. John Zeller, son-in-law of Bishop Gobat, and agent of the Church Missionary Society at Nazareth, has succeeded in opening friendly communications with a tribe of Bedouin Arabs. A little north-west of Mount Tabor is Jebel el Sich, a hill with the finest air, the finest scenery, and the finest view in Galilee. It is a still greater attraction, however, to the Bedouin chief, Agyle Agah, that it produces, at a certain season, the most luxuriant pasturage, and for this reason he had there pitched his camp when he was visited by Mr. Zeller. We quote from that gentleman's narrative in the *Church Missionary Intelligencer*:—

We had scarcely seated ourselves and drank a cup of coffee, when suddenly an immensely tall negro appeared with the Agah's smallest son in his arms, endeavouring to grasp the feet of the chief, whilst Agyle struggled to push him away with kicks and blows, till the negro at last equally suddenly made his escape. All were surprised at this singular duel, and I soon learned that the negro, who had committed a crime, appeared as "dacheel" before Agyle, intreating his mercy and protection, which, according to Arabic custom, cannot be refused if the suppliant has succeeded to enter the room of the women of the man whose mercy he solicits. In this case, however, Agyle was inexorable, for he had sworn to inflict capital punishment on him, and therefore bade him to flee for his life. Not long afterwards Agyle disappeared, and as the Bedouins showed signs of great uneasiness, I went outside to see what he

was going to do. There I saw him already on fleetest mare, receiving a spear from the hands of his son. Evidently there was no joking: moments of the negro's life were counted. I therefore hastened to Agyle, and begged him to spare the negro; but he said, with the greatest composure and politeness, I should not discomfit myself, as he would be back in an instant. But now I took hold of the spear and said, "For my sake, alight and let him escape: you know you cannot refuse my request, as I am to-day your guest." This had the desired effect; and I am sure we both enjoyed our meal afterwards uncommonly well.

The hostilities between the Turkish Government and the Bedouins were just then beginning; and when I asked Agyle's opinion about these affairs, he answered laconically, "El Bedawi Iblis: ma tahoto fi Ris" (The Bedouin is a devil; you cannot put him into a sack); which shows that the Bedouins are fully conscious of their own no very gracious qualities.

Some short time after this visit, Mr. Zeller heard that Abdallah Ahmedy, the Sheikh of the Beni Sacher, had come with his tribe into the valley of the Jordan. He therefore proceeded to Beisan (Scythiopolis) to see him and was received by the Sheikh and his son Sultan, with their accustomed hospitality:—

After supper the Arabs gathered before the tent and we began to speak of Bedouin life and politics. The Sheikh had much to complain about the chicanery of the Turkish Government. They thought they had a right to claim a kind of feudal authority over the country east of the Jordan, and its villages round Irbid, from which place they

were accustomed to provide themselves with their stock of grain and oil for their winter quarters in the desert. Now they had been driven away from there by the Turkish soldiers; and lately, after they had crossed the Jordan, the Pasha of Acca had taken from them their flocks of sheep and goats. They professed to submit to any conditions the Government would impose upon them, and to guarantee perfect safety to the property of the peasants, if they would be allowed to feed their flocks during the summer on the uncultivated plains of Syria, and buy their provisions; for during the summer months it is impossible for them to remain in the Arabian desert, where there is neither a blade of grass nor a drop of water. They laughed at the idea of leading a peaceable life together with other Arab tribes. "How shall a Bedouin get his livelihood," they said, "without his spear and sword? We have old enemies among the other tribes: if they have taken away our camels, we must, somehow or other, regain them, or die from hunger." Their relation towards agriculturists and the word of Scripture, "His hand shall be against every one," they strikingly illustrated by the following story: "Our father, Adam," they said, "had three sons. One was a hunter, the other a farmer, and the third a Bedouin, who had received from Adam the camel, to live by it. However, the camel died, and the Bedouin came to father Adam, and said, 'My camel died; what shall I do now? on what shall I live?' 'Go,' answered father Adam, 'and live by what you can get from your brethren.'" Another characteristic story is affirmed to have lately really happened. A Christian farmer, in the plain of Jezreel, had engaged a Bedouin to guard his field of durra (Indian corn), and exhorted him to take care of the same, as he had sown it in the sweat of his brow. But when the corn was ripe, the Bedouin carried it all off, leaving nothing to the peasant. The latter remonstrated, but the Bedouin answered, "Is it not written in the book, 'In the sweat of thy face thou shalt eat thy bread?' See the perspiration upon me and my horse from endeavouring to gain a bit of bread." And when the peasant answered that God wants that we should eat our own bread in a rightful way, the other said, "This is an addition of your own, which is not contained in that passage of Scripture."

In October the Beni Sacher enter the desert south of the Belka, and travel southwards towards the Ghof and Hejat, where they provide themselves with dates, coffee, and butter from the flocks of goats which they possess there. The winter rains collected among the rocks, and in the cisterns of the desert, supply them during that time with water, and the shrubs of the desert are the food of their camels: the berries of these shrubs are cooked and eaten, and are, together with camels' milk, nearly their only food. A particular tribe of Bedouins, called Ferrad, eat locusts. Richer Bedouins carry a quantity of flour with them, as well as barley for their horses. The privations they have to undergo during their war expeditions in the desert are incredible; last year the son of the Sheikh had been on such an excursion, from which, after having spent their provisions, they had to make back their way for three days without any other food than the flesh of the dromedaries which they were obliged to kill.

Justice is administered among the Bedouins in a very simple way. Every larger tribe possesses

a family, celebrated from ancient times for its wisdom and equity, who decides disputes. The oath is kept sacred, and settles many doubtful questions. Once I witnessed such a case. A Bedouin was brought before Agyle Agah, being accused of having stolen an ox, but he flatly denied the theft, and there were no witnesses. Yet when Agyle said, "Swear by my life" (the life of Abn Moosa), the man said, "I have the ox," and restored it immediately.

About religious things they do not trouble themselves, and none of them is able to read, or possess a book. The Sheikh says his prayers for the whole of his tribe, and for the prescribed adulations they use the desert sand instead of water. I spoke to them of the Ten Commandments, and the wrath of God against those who sinned against Him, which would follow them even to another world, if they would not be reconciled to God.

Mr. Zeller, after his return home, received a visit from the sons of Abdallah Ahmedy. He goes on to say that the Turks have acted with treachery towards the Bedouins—falling upon them at night, firing into their tents, and taking away their flocks, while their chiefs were negotiating with them about the terms of peace. The Bedouins protested against this injustice, but did not retaliate, whereupon the Turks thought they might, in this way, be easily subjected:—

At the same time the Turks hoped to be able to seize the person of Agyle Agah, the above-mentioned Bedouin chief, who is, however, in the pay of the Government, and who, by his influence with the Bedouins, had hitherto faithfully done his duty in protecting the country. Agyle tendered his resignation as chief of the Pasha Bozuka, which was accepted, and then he quietly retired to the south of Palestine, near Gaza.

A few days before Agyle's departure, I visited him in his camp, where he was surrounded by deputies from all the Bedouins of the country. He reminded me, that in the year 1860 he had protected Galilee from the plundering hordes of Metawalis and Druses, and the ill-will of Mohammedans, so that no harm befell any of the Christians. Tears stood in his eyes when he spoke of the kindness shown to him last year by the Prince of Wales. He said he had tried, by his conduct, to gain the esteem of the Europeans, especially the English, but the consequence was that he had become an object of suspicion to the Turks, and these now kicked him out of the land like a dog. Nobody with a conscience and fear of God could serve this false and treacherous Government, and he preferred to retire into the desert, rather than to receive all possible honours in the service of the Turks.

Formerly it had been the policy of the Turks to weaken the Bedouins, by fostering their wars among themselves; for instance, between Sheikh Mohammed el Duchy Eben Smer and Sheikh Feisal, of the Ruwalla. Now the indiscriminate attacks of the Turks upon them had the effect, that they suspended their hostilities among themselves, and these large tribes of the Walad Ali and the Ruwalla entered into a league with one another and the Beni Sacher to defend themselves against the Turks. And the small Bedouin tribes on the

west of the Jordan, harassed by the Turkish soldiers, by nightly attacks and plunders, are fast following their example.

In the first week of August Agyle left the country : all the Arabs were roused :—

The safety of Galilee, and the responsibility for the same, rested with the Pasha ; for a successor to Agyle, as everybody knew, could not be found. Thus it came, that since then robberies and murders were of daily occurrence. One of the first of these crimes much concerned myself.

On Saturday, the 8th of August, I accompanied my brother-in-law, the Rev. S. B. Gobat, and Mrs. Gobat on their way from Khaiffa to Nazareth. The muleteer with our luggage, accompanied by a Franciscan monk, preceded us by about half an hour. It was already after sunset, and fast getting dark, when we passed up a deep valley enclosed by steep hills covered with brushwood, which leads from the western branch of the plain of Jezreel up to the hills of Nazareth. At the top of the valley, only a mile's distance from the town, is a fountain surrounded by fig-trees. To my astonishment, I recognised here the empty horses of the monk and the muleteer. Nobody answered to my calls, and, when I approached, I found the muleteer apparently dead in a pool of blood, and not far from him the monk, nearly without clothes, covered with blood, and with his hands tied together with a rope, who, with faint voice, called for help. The boxes, broken open and empty, lay on the ground, as well as some of the articles they contained. The robbers had evidently just finished their deed, and fled or hidden themselves at our approach. From the neighbouring vineyards I got immediate help for the wounded men, who, I am thankful to say, are now, by the mercy of God, recovering from the dangerous injuries they received, and thus narrowly escaped an untimely and cruel death. None of the robbers who committed the deed have been caught. The Pasha of Acca, the same who had made the false accusations against me, told, a few days afterwards, to Her Majesty's Vice-Consul in Khaiffa, that the representative of the Protestant congregation at Nazareth was implicated in this robbery, though this man had been with us on the road.

Many similar stories might I relate which occurred in our neighbourhood. Soon afterwards, the cattle belonging to the Latin convent were driven away close to Nazareth. When the Pasha was informed of it, he summoned the elders of the town, and threatened to punish them if they allowed (to spread) such false reports ; and in like manner he threatened others who complained to him about the loss of their property. He tried for some time to conciliate some of the nearest

Bedouin tribes, and gave their Sheikhs presents of mantles and swords ; but when his forces had been strengthened by another regiment of Turkish infantry sent from Beyrout, he changed his tactics, and marched against the Bedouins of the Sakker, near Ain Jelud. These, having but a few days previously received the presents of the Pasha, and his assurance of friendship, thought the Pasha was coming to pay them a friendly visit, and went to meet him in order to invite him to their tents, when the soldiers fired into the midst of them, and and took away 2,000 to 3,000 sheep and goats, and plundered their tents. This was certainly enough to rouse the most peaceful Bedouin. The Sakker despatched now three men on the fleetest dromedaries to Gaza, to Agyle Agah, who appeared before him with the rags from their torn tents round their necks, and summoned him to war ; and similar messengers hastened silently in all directions to the black tents.

On Tuesday, the 22nd of September, 600 Bedouins, gathered from different tribes, with Saleh Agah, the brother of Agyle Agah, at their head, appeared suddenly on the plateau north-east of Mount Tabor, and, after having put to flight and slain seventy horsemen of the Pasha's, mostly Algerians, they drove away the cattle of all the surrounding villages, Saroone, Haditi, Kefr Sabt, &c. The people of Olam defended themselves, but having only a few rifles and very little ammunition, their village was soon stormed. Four of the inhabitants were killed, many were wounded, and every article of moveable property was taken. The evening of the same day the Bedouins appeared before Daboorieh and Eksal, whose inhabitants defended themselves, and sent to Nazareth for succour. In the middle of the night the war-cry was consequently raised here, and a number of men, including several of the Protestant community, were despatched to assist these villages, but found that the Bedouins had disappeared. The day afterwards the villages Jebata and Zebdi, to the west of Nazareth, in the plain of Megiddo, were pillaged ; also several villages in the valley of the Jordan. The Fellahin brought their cattle and moveables to Nazareth : all roads were stopped, even the way to Khaiffa and Acca, and all traffic was suspended. In two days, more has been lost than years of prosperity can restore. . . .

Thus the efforts made by the Turks to strengthen or regain their authority in Syria have produced very disastrous results, and served only to show more clearly the great inherent weakness of their Government. All the refractory districts of Syria, as the Ledja, Jebel-el-Druzes, Hauran, Jebel Ajlun, and even some parts south of Jerusalem, are, at present, more than ever in a state of fermentation.

AMERICA.

New York, March 11, 1864.

INFLUENCE, PAST AND PRESENT, OF THE WAR. THE NEGRO AND SLAVERY.

Our great war is making great changes in our national character and forms of thought ; but it is wonderful that there is so little consciousness attending the transformation. In

social and mercantile life, if we except the gold and stock markets, affairs move on almost as quietly as in a time of profound peace. Religious feeling, also, seems to have returned to its ordinary channels. A stranger might attend church or prayer-meeting in New York, and never discover that there was civil war in the land, except by the occasional intro-

on the battle-field should regard the commission with favour.

The chamber of the House of Representatives was never put to a better use than it was on the occasion of the second anniversary of this society, February 2nd. The Vice-President of the United States was in the chair, the President sitting with the audience, which filled the large hall. The Speaker of the House, Hon. Schuyler Colfax, who is known as an exemplary Christian, followed the very touching statements made by delegates of the commission with a most hearty and eloquent endorsement of its work, and officers of the army bore impressive testimony to its practical success. The enthusiasm reached the highest pitch, the audience by turns weeping, and cheering, and solemnly responding. All this, of course, is valuable chiefly as the index and pledge of the interest of the Government and the nation in a great religious work. No good man can think of the tender sympathies, the Christian zeal and faith, the lofty and far-reaching patriotism which the commission develops and organises, without recognising in our present fearful history an element of religious training that is full of promise. That is not a spectacle of unmixed evil when a nation that is fighting at once for the supremacy of law and the diffusion of liberty estimates the multitude of its defenders, not by the mere show of numbers on the rolls or in the ranks, but by the Gospel estimate of their immortality, and meets their pressing needs with faith and prayer, and earnest Christian help. There are thousands of men in America whose views of Christian responsibility are tenfold larger and more vital to-day than they were before this war began.

The Christian Commission has employed in all a little more than twelve hundred delegates; and it estimates the last year's receipts in "money, stores, and facilities," at a little less than a million of dollars.

THE SANITARY COMMISSION—THE RAFFLE QUESTION RIGHTLY DECIDED.

But I must say a word about another commission which just now almost eclipses its more modest sister. This cares for those physical wants of sick and wounded soldiers which the Government cannot supply, and is called, accordingly, the Sanitary Commission.

Its receipts have always been very large, and it has done a great work. But of late its income has been vastly increased by a system of fairs which have been held all over the country. The proceeds of these in the large cities have, in several instances, amounted to three or four hundred thousand dollars. One closed in Brooklyn, last week, which will probably pay over to the commission half a million of dollars; and one is to open in New York within a fortnight, the proceeds of which are confidently expected to reach a million and a-half. Every merchant contributes something; every family makes something. Neighbouring villages and cities, and even States, will have their "departments." Individual subscriptions of five thousand dollars are not rare. One merchant headed the list with a subscription of ten thousand. The whole community is in a frenzy of patriotism, and philanthropy, and emulation. Where there is so much excitement, there will surely be some excesses, and many who love the end, dread the means. It will be well if our "Metropolitan Fund," with its host of questionable accessories, shall leave the reviving religious feeling of our churches as healthy as it finds it.

The cause of morals and religion, however, has already derived one incidental advantage from the proposed fair. In other instances it has been common to dispose of the more costly works of art, and of such other goods as were not readily saleable, by setting them up to be raffled for. This practice is forbidden by stringent laws. But charitable causes have tacitly claimed and secured a kind of exemption from the statute. The managers of the approaching gigantic fair proposed to claim the same toleration for themselves. But the moral and Christian feeling of the community, which had grown very restive under recent excesses in other cities, rallied in different forms to oppose the evil. It was met, especially by a part of the press, with misrepresentation, and ridicule, and bravado. But after full discussion, the triumph has been complete; and it is probably final. In that case a great moral nuisance and mischief will be abated all through the land. In this result none will rejoice more than the gentlemen of the commission, whose known wishes the advocates of the raffle were proposing to resist.

Home Intelligence.

THE NEW OXFORD DECLARATION.

The late decision of the Judicial Committee of the Privy Council continues to be the subject of much agitation among the members of the Church of England. The clergy of the diocese of Salisbury have addressed their bishop, who, it will be remembered, was the prosecutor in the case of the Rev. Dr. Williams, sympathising with him in the expense, trouble, and annoyance to which he has been put in the trial, and expressing their opinion that the decision in the case will exercise an evil influence on the best interests of the Church. But the most important document which the decision has called forth was drawn up at a meeting held at Oxford, on the 25th of February, and which has since been put into circulation, and has been extensively signed. The "Declaration" is to the following effect :—

We, the undersigned presbyters and deacons, in Holy Orders of the Church of England and Ireland, hold it to be our bounden duty to the Church of England and Ireland, and to the souls of men, to declare our firm belief that the Church of England and Ireland, in common with the whole Catholic Church, maintains without reserve or qualification the inspiration and Divine authority of the whole canonical Scriptures, as not only containing, but being the Word of God, and further teaches, in the words of our blessed Lord, that the "punishment" of the "cursed," equally with the "life" of the "righteous," is "everlasting."

The committee by whom this "Declaration" was framed consists of Dr. Clerke, Archdeacon of Oxford; Dr. Cotton, Provost of Worcester College; Archdeacon Denison; the Rev. W. R. Fremantle; Dr. Leighton, Warden of All Souls; Dr. Miller, of Birmingham; and Dr. Pusey. It will be seen that High Churchmen and Evangelicals have united together in this matter, as if to ward off the attacks of a common enemy. The "Declaration" itself has since been made the subject of no small amount of criticism and comment. First of all, a question has been raised respecting the lawfulness of signing it. Certain clergymen—foremost among whom stands Dr. Goode, Dean of Ripon, who agreed in principle with this "Declaration"—were doubtful as to the legality of signing it; and a case was therefore prepared on the subject for the consideration and opinion of counsel. A joint opinion, thus obtained, was pronounced by Mr. A. J. Stephens, Q.C., LL.D., and Mr. J. C. Thell. The opinion sets forth :—

If a body of the clergy combine together to im-

peach a judgment given by the Queen in an ecclesiastical cause, and publish a declaration, substantially stating that they do not submit to such judgment, they are, constructively, seeking to release themselves from submission to the Royal supremacy, *quoad* that judgment. The question is, whether the presbyters and deacons who signed the "Declaration" under consideration have, in such document, thus impeached the supremacy of the Queen, *quoad* the judgment in *Wilson v. Fendall*.

Extracts are then given in parallel columns from the judgment of the Judicial Committee and from the "Declaration."

From the view of the case thus presented [say the counsel] it is evident that the declarants impeach the judgment of the Judicial Committee by affirming the converse of the propositions established by the judgment; and that fact, taken in connexion with the language and tenor of the "Declaration" and its title, is open to no other reasonable construction than that of an intention on the part of the declarants not to submit to the judgment pronounced by the Queen.

The opinion concludes in the following terms :—

Under the foregoing facts and circumstances, we are of opinion that it is not consistent with the obligations under which the clergy have placed themselves by their subscription to the three Articles contained in the 36th Canon, to sign the "Declaration" drawn up at the meeting held at Oxford on the 25th February, 1864.

But a higher legal authority than that of these gentlemen, respectable as they are, has since been obtained, which we think conclusively settles the question. A case was laid before the Attorney-General and Sir Hugh Cairns—without exception, we believe, the ablest lawyers now at the bar, and no less distinguished for their high Christian character than for their legal attainments. From their joint opinion we give the following extracts :—

The observance of these Articles [the 1st and 37th] will, of course, involve, among other things, obedience and respect to any judgment—that is, to any sentence which the Sovereign may pronounce in an ecclesiastical cause, on the recommendation of the Judicial Committee of the Privy Council; but this is wholly distinct from an assent to or acquiescence in the reasoning or statements pursued or advanced by members of the Judicial Committee as the grounds of their recommendation to Her Majesty. The reasons may be inadequate to justify the recommendation; different members of the Committee may express or act upon different reasons. The Sovereign may proceed upon the recommendation given without concurring in the reasons assigned, if, indeed, reasons are assigned in the report or recommendation to the Sovereign. It is to the sentence of the Sovereign, and to that alone, that the subjects of the Sovereign, both lay and clerical, have to look; and it is the sen-

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tence which those who are affected by it have to obey.

We are clearly of opinion that it is not in any way unlawful for clergymen, either singly or together, in their preaching or otherwise, to affirm that the Church of England and Ireland maintains, without reserve or qualification, the inspiration and Divine authority of the whole canonical Scriptures, as not only containing, but being the Word of God; and, further, in the words of our blessed Lord, that the punishment of the cursed, equally with the life of the righteous, is everlasting.

The moral phase of the controversy is, however, more interesting than the legal. Among the first to condemn the "Declaration," and to brand it with the designation of a new test, was the Rev. F. D. Maurice, who, adverting to the fact of its being adopted by the two great parties in the Church, complains that this is a case in which a sham agreement is produced by one set of words being adopted by the High Churchmen and the Evangelicals in two different meanings. He went on to say, that a sense might be suggested in which even Dr. Williams or Mr. Wilson might sign it. This, however, was answered by Mr. Wilson himself, who, in a published letter, declared that he would not sign it if he could, and could not if he would. It is, of course, easy to understand the rev. gentleman's reluctance to sign, though why he declares that he "could not" sign this "Declaration," while he both can and does continue his signatures to the no less emphatic formularies of the Church, is a matter which he does not explain. Mr. Maurice was answered by Dr. Pusey, who defended the simplicity and straightforwardness of the "Declaration," and closed his letter with the startling assertion that it was plain Mr. Maurice and he did not believe in the same God. Mr. Maurice rejoined, and accepted this definition of the difference between them to the fullest extent. He, for one, did not believe in a God that "condemned men to everlasting sin." This sharp and most unfair definition of his adversary's views was not, however, allowed to go unanswered. Dr. Pusey explained that it would be more true to say that eternal sin was the cause of eternal punishment, than that eternal punishment was the cause of eternal sin; and he argued that the belief in the orthodox doctrine no more implied that the Almighty condemns men to eternal sin, than the existence of men who go on sinning till death implies that the Almighty wished men to continue in such during this life. There for the present the controversy rests.

THE ARCHBISHOP OF CANTERBURY ON THE LATE JUDGMENT.

The Primate has addressed a pastoral letter

to the clergy and laity of the province of Canterbury, setting forth in clear, terse, and nervous language his views respecting the late decision of the Judicial Committee of the Privy Council. It will be remembered that he dissented from the judgment of his colleagues in the Council on the views of the Essayists with reference to the doctrine of inspiration, and he now states that while he would not undertake to define inspiration he accepted the testimony of the Church that the "Bible was God's Word written," and therefore, Dr. Williams must be wrong in saying that it is only the voice of devout reason in the congregation. As to his acquiescence in the judgment on the point bearing upon eternal punishment, he says arose from no doubt in his own mind that the Church teaches the eternity both of reward and punishments, but that from the manner in which Mr. Wilson had put his view he doubted whether they have the meaning which the prosecutors attached to them. The Archbishop, in conclusion, after expressing his conviction that the clergy will themselves reverence and will teach their flocks to reverence the Canonical Scriptures as the Word of God, goes on to say:—

May God, of His infinite mercy, forbid that people should ever be robbed of the Divine revelations thence derived! May that blessed continue to be regarded by us all as our infallible authority concerning matters of doctrine and practice; as the volume which proclaims the Saviour of the world from Genesis to Revelation and bears within it the Gospel message of salvation through Christ from its beginning to its end. May we find and feel it to be our solace in sickness and our strength in the season of temptation; our guide and comfort in life, our stay and support in the hour of death! May it be our privilege to preserve it, in all its integrity and purity, to generation, and hand it down as the Word of God to all them that are yet for to come."

PROFESSOR JOWETT'S SALARY.

The Privy Council's decision, and the agitation to which it has given rise, have exercised an adverse influence on the pecuniary interests of Professor Jowett at Oxford. The Great Professorship, to which Dr. Jowett was appointed by the Crown, possesses an endowment of only 40% a-year, which is the sum also allotted to the other Regius professorships. The latter, however, have all been more liberally endowed out of the University funds; and soon after Dr. Jowett accepted the appointment, a motion was made to give him the same endowment. This was refused, year after year, for several years together, avowedly on the ground of the heterodox opinions ascribed to the professor

agreed, and on what they disagreed. They are agreed in holding that civil government is an ordinance of God; that the civil magistrate ought to further the interests of Christianity among his subjects in every way consistent with its spirit and precepts; that it is not his province to impose a creed on his subjects, or to interfere with the government of the Church; but that such questions as the ceremonies that are to constitute marriage, the observance of the Sabbath, and the appointment of days of national humiliation and thanksgiving, may properly fall under his regulation; always taking care, however, that neither Church nor State intrude into the proper province of each other.

Such being the points of agreement between the two bodies, it might be supposed there is nothing left on which to differ. But that would be doing injustice to the acuteness and subtlety of the champions on each side. There is a matter of principle on which they do not as yet see eye to eye. On this point of divergence our readers will probably like to see the statement of principle as drawn up on each side; and we therefore give the views of each entire. And we believe that after perusing them they will agree with us, that never before was there set forth a thinner and slighter obstacle to hinder the complete and cordial union of two bodies of Christian men:—

Statements of Free Church Committee.

1. That while the civil magistrate must not so sustain himself a public judge of true or false religion as to dictate to his subjects in matters of faith, and has no authority in spiritual things, yet, owing obligation to Christ, he may lawfully acknowledge, as being in accordance with the Word of God, the creed and jurisdiction of the Church. As a further act of homage to Christ, it is his duty, when necessary or expedient, to employ the national resources in aid of the Church, provided always that in doing so, while reserving to himself full control over the temporalities, which are his own gift, he abstain from all authoritative interference in the internal government of the Church. And while the Church must ever maintain the essential and perpetual obligation which Christ has laid on all His people to support and extend His Church by freewill offerings, yet, in entire consistency with said obligation, the Church may lawfully accept aid from the civil magistrate when her spiritual independence is preserved entire. But it must always be a question to be judged of according to times and circumstances, whether or not such aid ought to be given by the civil magistrate, as well as whether or not it ought to be accepted by the Church. And the question must, in every in-

stance, be decided by each of the two parties judging for itself, on its own responsibility.—
2. It follows from the preceding article, that a branch of the Christian Church consenting to be in alliance with the State, and to accept its aid upon the condition of being subject to the authoritative control of the State or its Courts in spiritual matters—or continuing in such connexion with the State as involves such subjection—must be held to be so far unfaithful to the Lord Jesus Christ as King and Head of His Church. And upon this ground, in accordance with the history and the constitutional principles of the Church of Scotland, a protest is to be maintained against the present Establishment in Scotland.

Statements of United Presbyterian Committee.

1. That, inasmuch as the civil magistrate has no authority in spiritual things, and as the employment of force in such matters is opposed to the spirit and precepts of Christianity, it is not within his province to legislate as to what is true religion; to prescribe a creed or form of worship to his subjects, or to endow the Church from national resources; that Jesus Christ, as sole King and Head of His Church, has enjoined upon His people to provide for maintaining and extending it by freewill offerings; that thus, being Christ's ordinance, it excludes State aid for these purposes; and that adherence to it is the true guard of the Church's independence. 2. That the United Presbyterian Church, without requiring from her members any approval of the steps taken by their fathers, or interfering with their rights of private judgment in reference to theories which are united in regarding as still valid the reasons on which they have hitherto maintained their state of secession and separation from the judgements of the Established Church, as expressed in the authorised documents of the respective bodies of which the United Presbyterian Church is formed—and in maintaining the lawfulness of the obligation of separation from ecclesiastical bodies in which dangerous error is tolerated, or the discipline of the Church, or the rights of her ministers or members are disregarded. Moreover, though uniformity of opinion with respect to civil establishments of religion is not a term of communion in the United Presbyterian Church, yet the views on this subject held, and universally acted on, are opposed to these institutions; and the statements set forth in these distinctive articles are regarded by that Church as a protest against the Church Establishment in Scotland.

THE LATE REV. G. R. BIRCH.

We regret to record the death of the Rev. G. R. Birch, the valued Secretary to the Turkish Missions Aid Society. Mr. Birch was not more than 56 years of age, and his removal was sudden and unexpected. We hope in a future number to speak more fully of the loss thus sustained by an important institution and the wide circle of Christian friends by whom his worth was appreciated.

Miscellaneous.

MISSIONARY MATTERS.

SYRIA.

About sixty persons, two of whom are Greek priests, in the town of Marmareeta, a day and a-half north-east from Tripoli, in the mountains, have turned Protestants, and ask for a church and a school. "All the country between here and Huma," writes the Rev. S. Jessup, in Tripoli, "is asking for the Gospel, faster than we can answer calls." Mr. Jessup mentions that Sulayman, a converted Nusaireh Sheik, has just printed, at the mission press, a book disclosing the secrets of the Nusaireh religion, which for so long a time has been a profound mystery:—

The book is creating quite a sensation through all the country. One curious incident is mentioned in it. When any one of the initiated leaves that religion, others buy of him all his prayers and privileges. One applied to Sulayman, desiring to buy his prayers and all the profit of them. Having been a Sheik, had learned a great many, and offered them as a gift. This was refused, since it might not be binding—the prayers might not be efficacious. So Sulayman consented to all his prayers, and all the benefit resulting from them, for 7½ piastres—30 cents.

The Rev. H. H. Jessup, while on a visit to Huma, with his brother, had solemnized first Protestant marriages (two couples) in that place. The converts at Huma having their native teacher, their grief was almost irrepressible at the short stay of the missionaries; and "they said," one of the brethren tells us, "they were almost induced to lock me up, and keep me as their own missionary."

PERSIA.

Our readers will not have forgotten the case narrated by Dr. Perkins (*Evangelical Christian*, 1863, p. 596) of the abduction of the poor Nestorian girl, Nargis. Another missionary of the American Board, the Rev. Mr. Labaree, remarks that this flagrant case of injustice and violence wrought up the Nestorians to the last point of endurance. He adds, however, that now a ray of light begins to break in upon them:—

Their petition to the Queen of England for aid, sent by Dr. Young, we have just learned, reached her hand. She took a deep interest in it, and definite and positive orders have been sent to the British Embassy in Persia, which we hope will result in a decided amelioration of the condition of the people. . . . Since writing the above, an officer has arrived here, sent by the Governor of the province in Tabreez, with the strongest orders for the immediate restoration of Nargis to her parents; and directing that the artilleryman be severely bastinadoed and sent to Tabreez, where he will be dismissed from the service. The Prince-Governor of Oroomiah, and the colonel of the artillery, are severely reprimanded and threatened for such a gross violation of justice.

It appears from a letter of Dr. Perkins, dated at the beginning of November, that these orders, as far as relates to the punishment of the culprit, were disregarded, the Oroomiah officials being heavily bribed for that purpose. The British Consul was on the alert for some such Persian manoeuvre, and a fresh demand from him brought out a new and still stronger order for the punishment of the kidnapper. This also was disregarded, and, "to pacify the Consul," just before Dr. Perkins wrote, a third order was issued, "probably more stringent than the others, but which will be just as easily set aside."

On the recent return of the Rev. Mr. Shedd and his family, with Miss Crawford, from the mountain district of Gawar, while they were encamped at night on the plain of Baradost, the tent occupied by Miss Crawford and two Nestorian young women was attacked by a party of Koords:—

Miss Crawford was aroused from her sleep by her bed being pulled from under her, and bedding and travelling-bag were carried off, all so suddenly, that the robbers escaped before Mr. Shedd and some of the attendants awoke. The property was subsequently demanded of the Koordish chief of the district, who made vigorous efforts to recover it, and it was at length mostly restored, but in a mutilated and ruined condition.

INDIA.

Dr. Duff embarked, on his return home, on the 19th December. By medical advice, he takes the long sea voyage, and will therefore make a brief stay at the Cape of Good Hope, where, on his first voyage to India, he suffered shipwreck. Just before going on board the vessel, he wrote:—

No words of mine can well express the general change which has taken place in the people at large towards missionaries and their peculiar vocations. It really looks, in the districts where our labours have been long carried on, as if the fields were whitening for the harvest. . . . Though mine, from

the very necessities of my position, has been throughout rather a stormy career, people of all classes began at last to understand me. I am not aware that I leave any enmities behind me.

Subsequently, when on board, Dr. Duff communicated to his Free Church friends his "last piece of intelligence from India." It was, that six central localities had been fixed on for as many superior Christian schools, the buildings to be used also as churches, and that, in response to an appeal made by him a day or two before his departure, the requisite funds for erecting them were at once secured. The Government had agreed to pay one-half of the cost; and six members of the Free Church congregation at Calcutta forthwith volunteered to defray the other half. "Truly," adds Dr. Duff, "in leaving India, amid many regrets and sorrows, my heart has been made glad by this most signal smile of Jehovah's gracious countenance on our mission."

A missionary tour of more than seven hundred miles has been made through Hyderabad by the Rev. Edward Porter, of the London Society. Mr. Porter found the people debased and grievously oppressed, but free from prejudice, less wedded to caste, and more willing to listen to the Gospel message than those of other districts he had visited. "In some places," he writes, "they came out of their villages in groups of thirty, sixty, and ninety, and followed us to the bungalow, beseeching us to tell them more of the good way. In this way we were engaged from day to day, instructing the people as long as we had physical strength to continue our labours among them." After hearing him preach, some would ask, "Sir, how long have your people known of this good way?" When answered, "Hundreds of years," the reply was ready, "Why did you not send us instruction before, to tell us of the good way?"

At Delhi, the Baptist mission is reviving. A very substantial and beautiful chapel—intended as a memorial of the martyred brethren, Messrs. M'Kay and Walayat Ali—is in course of erection in the city. The attendance at all the chapels has increased; at some it has doubled. Twenty native agents are at work. The assiduous missionary, the Rev. James Smith, seems resolved that in respect of both their temporal and ecclesiastical affairs the converts shall be taught, without delay, lessons of self-reliance. Thus, in one of the surrounding villages (Pahar Gunge), he speaks of "a sad error" as having been committed "in building a Christian village, and thus not only separating the Christians from their neighbours, but reducing them to a state of dependence and helplessness." He goes on to say:—

The men told me they had been anxiously looking for my arrival: that having been removed from their usual residences and cut off from their trade connexions, they could get no employment, and the Mahajuns would lend them no money, and hence they must look to the mission for help. I thought it better to be plain and straightforward, hiding nothing, and hence I said, "I have made sacrifices to come to you in order to do you good, but I have neither money to lend nor employment to give, nor do I feel that these matters are at all in my province." I told them that all that Christian love and sympathy could do they would have from me; but they must rely upon their own exertions for a livelihood, and not on the mission. They replied (or at least one of them), "Then we must go where we can get employment." I said, "By all means; your Christianity is not at all dependent upon your living here; go wherever you think you can provide for your families." Ecclesiastically, also, Mr. Smith seems determined that the converts shall, as far as possible, stand alone:—

We shall [he says] hold church meetings before the close of the month, both at Delhi and the three out-stations, where churches have been formed—viz., Shahdra, Purana Killa, and Pahar Gunge, and we are determined the churches shall manage their own affairs, only advising the pastors in cases of difficulty. I would rather the churches fell into error than keep them under the missionary's thumb. Independence must be secured at almost any cost.

The Rev. Mr. Shoolbred, in journeying through the Mugra (Rajpootana), has explored the temple of Devi, or Peeplaj, a goddess who, in times of Brahmin sway, was to be propitiated only by human victims. He describes it as secluded in the very heart of the wildest part of that country, surrounded by strange and awe-inspiring scenery. Amid an amphitheatre of lofty hills rises that on which Peeplaj rears her blood-stained head.

Round that temple [writes Mr. Shoolbred], on a day late in August last year, twelve thousand Mairs from all parts of the Mugra were assembled. The males remained down in the plain; while the women and small children were sent out of harm's way to the natural galleries on the surrounding heights, where the whole spectacle can be advantageously viewed. Eighty young bull-buffaloes are lowing half in terror at the excited crowd, tied up and guarded till their turn has come. And now the lucky hour forecast by the pujera has arrived. A dozen brawny farmers strip themselves to the "buff," and a buffalo is let loose in the temple court. Arming themselves with axes, swords, long knives, half a dozen naked Mairs rush in to the attack. The poor bullock, excited by fear, or maddened by having country wine and bang forced down its throat, tries to escape by leaping the

wall, or blindly rushes on its persecutors. It is the first of eighty, and there is no time to dally for mere sport. Like a pack of hungry wolves, shouting the name of their infernal goddess, the Mairs rush upon the goaded brute; "cut and come again" is their motto, and the object of each to secure for himself the largest possible portion of buffalo steak. Now one chops a slice from the loin, and another a steak from the haunch, while the poor tortured bullock, dissected alive, rushes madly about, its blood spurting in streams upon its savage tormentors. At last the *coup de grace* is given by an axe-stroke on the head, and, like wolves upon a throttled deer, rush in the hungry Mairs. What remains of it is speedily quartered; and laying for a moment the bleeding carrion on the ghastly altar, they carry it off in triumph to feast with their families on the consecrated flesh. I was assured that often, in their blind rage and thirst for blood, the slaughterers badly wound each other; and that, oftener than once, bullock and assailant have rolled over the wall and down the precipice together.

Mr. Shoolbred gives the following description of the Kali Devi, or goddess, and of his behaviour in her presence. She is—

A most hideous and portentous female head, evidently formed of baked clay, with two staring silver noses set on each side of a huge nose like the beak of an eagle. . . . Much to the amazement and terror of our Mair guide, and one or two others who accompanied us, I took the liberty of pulling the goddess' eagle-like beak, saying, "Now, if she is a deity, why does she not strike me dead in revenge for such an indignity?" We left Todgurb that evening for Kachubli. The tent sent forward was delayed, and we had to sit in the raw night air in a narrow valley soaked with the former rains. The result was, that next morning I woke with a slight attack of bilious fever, which prostrated me for a day. My amusement was great when I heard afterwards that the Mair men universally attributed this to the indignity I had offered to Peeplaj.

All the other ancient deities, we are told, are visibly on the wane in the Mugra; but the old superstition has only given way to one more secret and refined:—

The old defences, easily assailable, are left standing; but behind them rise new and more formidable buttresses, covered ways and masked batteries, before which all mere human skill and force must stand beaten and baffled. We might well despair of ever mining these Mugra strongholds, did we not rest on the assuring fact, that "the weapons of our warfare are not carnal, but spiritual; mighty through God."

One of the former worshippers of the Devi, originally a Brahmin, has been baptized by a native missionary of the Free Church at Indapore.

CEYLON.

The missionaries of the American Board remark upon the rebuilding and adorning of temples which they observe to be taking place throughout the island. They think that this may indicate not so much an increase of heathenism, as of wealth. "Still," as one of them says, "it is a progress in the wrong direction."

CHINA.

The Chinese capital appears, at length, to be fully open to the operations of Protestant missions. The Church Missionary and the Propagation Societies, the London Missionary Society, the English Presbyterian Mission, and the American Presbyterian Board, are all represented at Pekin. Three of the missionaries are accompanied by their wives. "The largest personal liberty," writes one of the brethren, "is enjoyed by residents here, and the presence of foreign women does not appear in the least to have disturbed the peace of the capital." The Rev. Joseph Edkins, of the London Society, has established a small preaching-station in a populous part of the city, and a day-school in another.

Mr. Edkins has held frequent communication with the Mongols, both in Pekin (where some of them are settled in monasteries into which the Scriptures have been introduced) and beyond the Great Wall. He has repeatedly found traces among this people of the labours of Messrs. Swan and Stallybrass, who, when stationed in Eastern Siberia, some sixty miles from the frontiers of Chinese Tartary, as missionaries of the London Society, translated the Scriptures into Mongolian, and circulated portions of them in considerable quantities among the Mongol-Buriats. This mission lasted about twenty-five years, and came to a close in 1840, in consequence of the hostile influence which it encountered from Greek ecclesiastics at the Court of St. Petersburg. During his last journey northward, he and his fellow-traveller, the Rev. J. Lees, came in contact with two Russian merchants. Referring to one of these, he says:—

He gave me some interesting particulars respecting our early mission at Selenginak, of which town he is a native. When he was a boy, he knew the families of the English missionaries, and has often seen Shagdur, of whom notices appear in our old magazines. This aged Buriat convert, who on one occasion travelled nearly as far as to Chang-kia-kow as a preacher and distributor of books, was still living, three years ago, when young M. Starstoff was in Selenginak. The missionaries of the Greek Church, who have been labouring for many years among the Buriats, have been joined by some of the converts who were the fruit of the labours of our missionaries, but others have not joined them,

preferring to continue as they were. The Greek missionaries have printed books in Mongolian making use of the treatises already prepared by Messrs. Stallybrass and Swan.

On this journey, Messrs. Edkins and Lees proceeded beyond Chang-kia-kow, on the frontier of Tartary and the high road to Russia. They incurred no obstruction, and enjoyed many opportunities of circulating the truths of the Gospel. The country through which they passed presented many objects of deep and varied interest. It is now considered probable that Christian teachers in the north of China will find fewer obstructions to their labours than they have long been accustomed to encounter in the south.

By the death of the Rev. George Smith, of Fuh-chau, the Church Missionary Society has lost a valuable and devoted labourer. His course was a short, but a bright one. He was the first who was ever permitted to obtain a building within the city walls of Fuh-chau for the preaching of the Gospel.

At Canton, the Rev. Mr. Bonney, of the American Board, while distributing tracts, met two persons, who, he found, were themselves tract-distributors. They were Chinese Christians from Poklau, where a Christian was beheaded a year or two since, because he would not bow down to an idol. Having been to Hong-kong, they had brought a box of books with them, thence to distribute in their native districts. Thus the Word of God is spreading into new places. Three American and two English missions at Canton have united in purchasing a plot of ground, east of the city, for a cemetery, upon the stone boundaries of which they have inscribed, "Burial-ground for Christians." "One by one," our brother remarks, "the obstacles in the way of Christian faith and practice are disappearing."

ABYSSINIA.

Intelligence of a most painful kind has been received by the London Society for the Promotion of Christianity among the Jews, as to the cruel treatment of their missionaries Messrs. Stern and Rosenthal. A letter from Mr. Haussman states that as he and those two gentlemen were returning from their mission to the Jewish Falashas—

They called to take leave of the King in the evening just after his supper, a time of the day which, being a breach of the customs of the court, gave great offence. Mr. Stern's address to the King was badly interpreted by his two native followers, and the King became so angry, that he ordered the interpreters to be so severely flogged, that they died in the night. Mr. Stern, under alarm and excitement, happened to bite his fingers. This unhappily is considered in the country as an offensive threat of revenge; and the officers attending on the King having called his attention to it, he ordered poor Mr. Stern also to be cruelly flogged, and then sent him to a tent in chains. Mr. Rosenthal is also in confinement. The British Consul, Captain Cameron, hearing of this, sent for the Rev. Mr. Flad, a German missionary, well acquainted with the vernacular Amharic, and with whom the King was on friendly terms, and they called together on his Majesty; but he refused to see the Consul, and placed him under surveillance. He sent Mr. Flad to request Mr. Stern to apologise for having insulted him in the presence of his subjects. Not being satisfied with the answer, he kept him still in confinement, though without chains, and intended bringing him to trial.

The King allowed Mr. Haussman to leave the country, and it is from this gentleman after his arrival at Khartoum, the above melancholy intelligence has been received. It also appears that the King's anger was increased by finding in Mr. Stern's papers, which were seized and translated, offensive remarks upon him for tyranny and cruelty. The Foreign office have telegraphed to our Consul-General in Egypt to remonstrate with King Theodore. It is doubted, however, whether he will not demand a direct communication from our Foreign Minister. It is also believed that the French Jesuits residing in Abyssinia have encouraged the King in his cruel treatment of the Protestant missionaries.

NORTHERN AFRICA.

Mr. Ben Oliei, of Oran, reports to the Society for the Propagation of the Gospel among the Jews, that in less than four years he has put into circulation in North Africa 4,844 volumes, rather more than half the number being copies of the Scriptures. A difficulty experienced in obtaining suitable colporteurs. He says:—

Three blind Spaniards are occasionally employed. With guitar in hand, they merrily go about the market-places and squares, and from house to house, crying out vociferously the titles of the books confided to them, and they generally return with their full value. But my most trustworthy agents are Jewish hawkers, who are satisfied with a small commission.

WESTERN AFRICA.

From the Gaboon, one of the American missionaries writes that the influence of the Gospel is deepening and spreading around them. An extension of the mission is contemplated. M. Du Chaillu, the well-known traveller, is located at Fernando Vaz, near where

is proposed to establish an out-station. "He is friendly," we are told, "and would be glad to do anything in his power to facilitate missionary operations."

Two women were brought into Creek Town, Old Calabar, in chains, in order, according to the cruel native custom, to be killed and buried in the grave of a deceased chief. The custom has been abolished by law, but it was sought on this, as on some other occasions, to revive it. One of the women had an infant at her breast, which she anticipated would perish with her. The missionaries, however, interfered, and succeeded in obtaining the release of the poor creatures, after a ceremony of "chopping blood." The custom of destroying twin children, it appears, still prevails; and a case has occurred in which a mother refused to give her babes nourishment, and insisted that they should be thrown out to perish. They were saved by a humane couple, with whom the people, on that account, became quite angry. It appears that the small-pox is spreading in Old Calabar, and causing great alarm, and that the terrified people are neglecting the sick, and are afraid even to bury the dead.

The Governor of Lagos having, in compliance with the request of the people of Okeodan, raised the British flag there, and taken the place under British protection, urged on the missionaries the desirableness of their occupying it as a station. This they have now done. On the visit of inquiry by the Rev. Mr. Nicholson and another missionary, that gentleman says:—

All expressed their willingness that we should come among them. The King said we were his friends, and, in token of friendship, gave us a fowl and some cowries. We then proceeded outside, where the people were assembled. The Balogun told them we were men of the book, who wished to teach them; they were not to be afraid of us, as we came to hurt none. He said we were not merchants; we had not come to buy and sell; but messengers from God; and though we cared nothing about their gods, yet we should not force them to give up their customs, but would show them a better way, which they could choose if they liked. The people assented to all that was said, and were dismissed. The following day, the 17th, the King sent two chiefs to go with us to select a piece of ground, as much as we thought proper, in any part of the town. We chose a large portion in the highest and most healthy part of the town, which has also the advantage of being near the market.

SOUTH AFRICA.

The organ of the French Protestant Missionary Society believes itself authorised to contradict the report of the death of Dr. Livingstone, in consequence of having received from M. Frédox, a letter, written from Kuruman, and dated November 21, in which no allusion is made to any such mournful event. "It is impossible," says the journal in question, "that our missionary could have been silent on the decease of the illustrious traveller, of whom he is the brother-in-law. He speaks, moreover, of all the family, and we learn that Mr. Moffat was far from being well, and that for several Sundays he has been quite unable to officiate."

MADAGASCAR.

"The Christians continue to increase, in a manner truly gratifying—almost astonishing," writes the Rev. W. Ellis:—

Fresh adhesions to the Gospel, from the ranks of those who have followed the idols, take place every month. I am connected with two of the churches, and last Sunday forty were added to those two by baptism—eighteen at one place, and twenty-two at the other; and last night, at our church meeting at Ambotonakanga, I admitted to our fellowship sixteen or eighteen, including four couples, man and wife, some of them from villages devoted to the idols, and hitherto occupied by none but idol worshippers. During the meeting I learned that, at the village of Amparafaravato, the depository or place of one of the idols, the inhabitants of which were its keepers, a number of them became Christians, set apart a house for worship, and met to worship the true God; that when the Queen heard of it, she said, "If any of the people are Christians, and wish to leave the village, they may do so. It is nothing (meaning there is no blame), let them go. Let those who wish to stay, stay; for there is no impediment to the following the idols, or to uniting with the Christians." And some of those admitted to our church had acted on this word of the Queen, and had joined with us.

It has been determined to proceed with the memorial churches; but building operations are for the present limited to one of the number—both as a matter of precaution and from the want of a sufficiency of skilled workmen. Mr. Sibree, the architect, having arrived from this country, and surveyed the sites, sends his first report, in which he speaks of their picturesque and commanding positions; finer situations, he says, could not have been obtained. He thinks that the original estimate will be exceeded, and that each church will cost from 2,000*l.* to 2,500*l.*

A hospital is to be erected in connexion with the medical mission, conducted by Dr.

Davidson, the Government having already granted a piece of ground for the purpose. The gentleman, during last year, prescribed for three thousand patients; and tens of thousands have sought relief, to whom it was impossible that he could attend.

AUSTRALIA.

The condition of the Chinese resident in the province of Australia has been brought under the notice of the Church Missionary Society by the Bishop of Melbourne. From the bishop's statement it appears that—

They amount to about 25,000, almost entirely men, living in separate villages, or separate street of towns, in different parts of the colony. The greater part are gold-diggers, though a large number of them are engaged in trade; the majority of them are poor, but several persons of wealth and intelligence are to be found amongst them. While at a distance from their own country, they abandon their Chinese prejudices, and are inclined to adopt English customs, and look up to the English as a superior race. They are very willing to receive Christian teaching, and in some places have subscribed to build Christian chapels for themselves; they are, moreover, in the habit (in accordance with a law of the colony) of resting from their work on the Lord's-day. Missionary efforts have been carried on among them since 1855. The mission was at first a combined one, but is now broken up into three; one connected with the Church of England, the others Presbyterian and Wesleyan. The bishop's mission has been carried on hitherto entirely by native agency. A catechist was supplied to him by the Bishop of Victoria, who after several years' labour has now returned to Hong-kong, and has since been admitted into holy orders. Since the departure of Lo-sam-yuen, the evangelistic work has been carried on by his converts, of whom ten have been baptized since the commencement of the mission.

NEW ZEALAND.

Archdeacon Maunsell has remained on the forefront of the late unhappy conflict, at no slight amount of personal hazard, embracing every opportunity of mitigating the horrors of war and seeking the salvation of souls, as well of the British as of the Maori. For some time he remained in a native village, where the enemy, who had possession of the surrounding country, warned him that if he should be found beyond a prescribed boundary, he would be shot. Being thus a kind of prisoner, unable to communicate with the congregations needing his services, he resolved to go where his services were more needed. He therefore proceeded to the camp at Meremere, marched from Meremere to Rangiriri with the troops, and was present during the engagement there.

It lasted [writes the Archdeacon] until four in the morning, when 175 Maories surrendered, their retreat being cut off, and their earth-wall, nine feet thick, having been sapped. Shortly after their surrender, I went over the field of battle, to look after the wounded. I was surprised to find so few dead and so few wounded. Though the English have, up to this time, lost forty-four, they have lost, as far as we can ascertain, only forty-one, of whom four were women, and one a boy. I was gratified to observe the gentleness with which our soldiers carried the wounded. They seemed highly to admire the manliness of the Maories, and the very instant the white flag was hoisted, rushed into the pah and seized them by the hand, exclaiming, "How do you do, Jack?" Their wounded are not more than eight; our wounded came near 100.

The Rev. J. Wallis, a Wesleyan missionary in the Manukau circuit, near Auckland, states that the war has led to the removal of all the native congregations within reach, adding, "I very much fear if we shall ever again be in a position to report either Church members or hearers."

POLYNESIA.

The liberality shown by the native converts in Fiji on occasion of their last annual missionary meetings has delighted, and in some instances astonished, the Wesleyan missionaries. We hear of one place (Lakemba) where 1,810 gallons of oil were contributed, being nearly 1,000 gallons in excess of last year; of a second (Muala), where the contributions would amount to 2,000 gallons, just double the quantity given the previous year; and of a third (Vanua Balavu), which has increased its contributions for the current year by four tons and a-half. "And still we are hearing of increase," writes a missionary. "Our great difficulty has been the few tanks and drums we have had." The missionaries, not having expected such a remarkable display of liberality, were, in fact, unprepared to avail themselves of it; consequently, it was not possible to receive all that the people wished to give.

Several encouraging cases of conversion, and others of tranquil assurance or triumph in the hour of death, are narrated in the journals from Fiji. In one instance, a man who had murdered his wife, and had been a terror on account of his extreme cruelty even among his fellow-heathen, was so changed by the power of the Gospel, that he became an object of love to all who knew him. When dying, some dissolute young men entered his hut, and he

Monthly Retrospect.

FOREIGN.

THE unhappy war which has broken out between Germany and Denmark still continues. Up to this moment it has been confined to the two races and the limited area of the last kingdom; nor does there appear any symptom of any other country taking part in it. If this state of things should continue, the great calamity of a general European war will be avoided; but we fear it must be at the expense of the ruin of Denmark. Her troops are now driven to bay in the two fortresses of Düppel, in Schleswig, and Fredericia, in Jutland; but the siege of the former is the most closely pressed. Steadily the Germans gain the upper hand, securing one outwork and one vantage ground after another, so that the fall of the place cannot be far distant. The Conference, which the English Government has long laboured to bring about, seems as far distant as ever. Austria and Prussia now openly repudiate the Treaty of 1852, which they signed at the time, and by which, up till now, they professed to be bound; but they say they are still willing to maintain the independence of Denmark and the Duchies under the present King, though forming two separate kingdoms, much as England and Hanover were united during the reigns of the earlier members of the House of Brunswick. But Denmark can only be brought to accede to that measure by force; and so there appears to be no prospect of the termination of hostilities till the weaker nation be wholly subdued. This will not be a satisfactory termination to the Powers of Europe; nor will it be satisfactory to the smaller States of Germany. In the very classes who began the war are mortified beyond expression at the course which has been taken. The Germanic Confederation, in which the minor German States have a powerful voice, is rudely thrust aside as of no account in the struggle; and the Prussian King and Government are now denounced by those classes as intending to use the war in Denmark to crush the liberties of Germany. And just at this critical period, the King of Bavaria, head of the Powers of the second order, is dead, leaving a boy of eighteen to succeed him, while the King of Wurtemberg, a great upholder of the rights of the Confederation, is believed to be at the point of death. Everything makes against the friends of German freedom; events conspire to promote the ends of the German reactionists. So writes our German correspondent, whose letter, we doubt not, expresses truly the views and feelings of German Evangelical Christians; and though we in England reserve our sympathies for the gallant nation whom both parties have attacked, yet we can heartily join with him in the regret that the cause—as we believe, of injustice, as he asserts of despotism—should not be so prosperous.

Turning from the North of Europe to America, we have the same appalling spectacle on a much larger scale. The word "peace" is now more, we think, than at any former time blotted out of the American vocabulary. All parties in the North, agreeing on nothing else, insist upon a vigorous prosecution of the war; the South is as stubbornly bent on resistance as ever. And just now events have fallen out in favour of the Confederates. One good result, however, that may be discerned as arising out of this unhappy state of things is the steady rise of the negro in the scale of social importance. The scarcity of men to fill the Northern army has beaten down the prejudice which was at first as strong in the North as in the South against admitting the negro to the privilege of bearing arms; and we now read of negro regiments being *filled* by the ladies of New York. Now, though the army may not be a school of piety, there is no doubt at all that it is an excellent school of manhood; and men who have once borne arms in the service of the State can never again be degraded and insulted with impunity. For other facts of importance we must refer to the letter of our New York correspondent.

The state of France, both political and religious, continues to be full of interest. Notwithstanding the mad plot of a few Italians—in which the name of a subordinate member of our own Government has been so awkwardly mixed up—the dynasty of the Empire seems now to be securely established; but no efforts can induce the inhabitants of the capital to support his Government. Two new elections took place within the last ten days, and, though there was at first a division among the Liberal Opposition themselves, this division disappeared before the day of election, and two Liberals, or rather Red

fellow-creatures are only to be allowed to think with his permission. Truly this is "exalting himself above all that is called God, or that is worshipped."

HOME.

The late decision of the Judicial Committee of Privy Council on the "Essays and Reviews" has stirred the Church of England to its depths. There are clergymen within her pale who openly rejoice in the judgment pronounced, on the ground that it leaves them free to push their speculations and scepticism further than they at first believed to be safe. But in justice to the clergymen of the English Church, it ought to be stated that these are comparatively few. By far the larger portion are struck with dismay at the effects of a judgment which tends to unsettle the things hitherto most surely believed among us. One unexpected effect it has produced—it has effected a reconciliation and a united course of practical action between the High Churchmen and the Evangelicals; such a union as the Church has not before witnessed since that memorable time when the arrest of the seven bishops startled all good men out of their brooding over those matters in which they differed from their neighbours into a contemplation of those higher truths in which they agreed, and on the common basis of which it was needful to repel the common enemy. And it is felt that the crisis is not less dangerous now than it was then, though it now assails us from another quarter. The declaration which has been put forth from Oxford, with the sanction of the leaders of both the great parties in the Church, has been extensively signed, and, to some extent, it will remain a bond of mutual agreement between them, even after, as we may hope, the present peril has passed away. Like the altar-pile erected by the Israelites, divided from their brethren by the Jordan stream, it may serve to remind both parties, in the heats of future controversies, that there was a time when the pressure of a great peril was fronted by them with a declaration of faith in which both could find a common basis of action. Such a memory will not, indeed, obliterate important theological distinctions, nor will it render future contests impossible; but we may surely hope that it will serve to soften animosities and to assuage the bitter heats and feuds which it is of the unhappy nature of theological controversy to engender. For ourselves, indeed, we cannot say that we have any desire to see more than a temporary truce between the Tractarians and the Evangelicals, the views of each continuing as they are; but when we find that even a High Churchman like Archdeacon Denison, as in a recent letter, puts forth the Bible as the great prize for which Churchmen are to contend, as the most precious inheritance of themselves and their children, we gladly hail this approach towards the views and sentiments of the Evangelical body, and recognise in this supreme honour given to God's Word over the compilations of men, however holy, one of those issues of good which even the greatest calamities are sometimes employed to bring about.

The opponents of the endowment of Professor Jowett, to which we have adverted in another column, opposed it mainly on the ground that it tended to separate the Universities from the Church of England. A more decided step towards that end was taken in the House of Commons in the course of the last month. Mr. Dodson, one of the members for Sussex, introduced a bill to allow graduates of the University of Oxford to take fellowships and degrees, without subscribing the formularies of the Church; and this bill came on for a second reading on the 16th of last month. The measure was strenuously opposed by Sir William Heathcote, one of the members for the University, and by nearly the whole Conservative party. On the other hand, it was supported by Mr. Gladstone, the other member for Oxford, and by the Government. There was, however, a difference of opinion between the Chancellor of the Exchequer and the promoters of the bill. Mr. Gladstone—and in this he is supported by the other members of the Government—would allow fellowships to be held and degrees to be taken by members of all or of no creed; but in order to have a voice in the government of the University, he stipulates for some declaration that the person seeking it is a *bona fide* member of the Church of England. This would make Oxford on a par with Cambridge, where some course equivalent to that has been voluntarily adopted by the members of the University themselves. Mr. Dodson and his friends did not show much anxiety to adopt that suggestion; and their reluctance somewhat injured their cause; nevertheless on a division, the second reading of this bill was carried by a large majority. But the opposition is not yet at an end.

This is the only discussion at all partaking of a theological nature which has yet occurred this session. The swarms of questions affecting the Church and Dissenters the

Evangelical Alliance.

NOTE.—The Evangelical Alliance is responsible only for what is inserted under this heading.

DAY OF SPECIAL PRAYER.

Invitation to Christian Parents in all Countries, to set apart Tuesday, the 12th of April next, for Special United Prayer for their Children.

The Committee of the Evangelical Alliance are induced to issue this Invitation, after much consideration and prayer on the subject, in consequence of a suggestion made by the chairman (Captain Trotter) of one of the meetings held in Freemasons' Hall during the Week of Prayer in January last, on account of the numerous requests continually sent in for the conversion of children of believing parents. These requests made it evident that such an Invitation would be very warmly and extensively welcomed, and that a large number of deeply-trying Christian parents would, under God's gracious blessing, derive incalculable comfort and strength from the united special prayer which it proposes. Nor could it be doubted that a measure of this kind, which enlisted the sympathies, and obtained the approbation, of Christian parents in London, would be equally prized by Christian parents throughout Great Britain and other countries.

Special meetings are therefore by this Invitation convened for the morning and evening of TUESDAY, THE 12TH OF APRIL NEXT, AT FREEMASONS' HALL, for the purpose of offering up solemn intercession on behalf of the children of pious parents. Parents especially are invited to attend, in the persuasion that, as they only can know the anxieties of a parent's heart, they will the more tenderly, and with the greater readiness, "bear one another's burdens" in this respect, "and so fulfil the law of Christ." The morning meeting will commence at eleven, and the evening meeting at seven.

It is suggested, that on the same day similar meetings should be held, wherever practicable, in towns and villages, and in private circles; and that at domestic worship in all Christian families more than ordinary attention should be drawn to the subject. If, in any case, the day mentioned should be unsuitable, another day can be substituted.

The suggestion is also offered, that clergymen and ministers of the Gospel might, in some instances—where, for example, there is a service on that evening—make special reference to it in their addresses and prayers;

and that in other cases they might previous Lord's-day bring it before the congregations.

It is unnecessary to advert to the in which the proposed meetings may be conducted; still less would it be desirable to lay down a model to which all should be formed. Christian prudence will in the conduct be sufficient for the occasion, under the guidance of the Word of God, and the promised help of the Holy Spirit. It is suggested that, while prayer is the object of the meetings, in the intervals of prayer and praise suitable portions of the Sacred Scriptures should be read, and brief practical remarks on the responsibilities and encouragements of parents should be offered by ministers or experienced Christians. To afford some assistance to those who may undertake these parts of the service, a few Scripture texts, with their subjects, are arranged, and may be had on application to the official Secretaries.

It only remains for the Committee to commend the subject to the previous prayerful and thoughtful consideration of the members, and to express their own devout desire that the Invitation may be generally accepted and acted upon. May the presence and blessing of "the Comforter, which is the Holy Spirit," be graciously vouchsafed to all the members.

T. R. BIRKS, M.A.,
DAVID KING, LL.D.,
W. M. BUNTING,
EDWARD STEANE, D.D.,
JAMES DAVIS, *Official Secretary*,
H. SCHMETTAU, *Foreign Secretary*.

7, Adam-street, Strand, London,
March, 1864.

WEEK OF PRAYER.

Gratifying communications have been received of the extensive observance of the Week of Prayer at the commencement of this year, and the blessed results which appear already to have followed. On no previous occasion was there so general a circulation of the annual Invitation, both in near and distant lands, and it was warmly responded to. It is hoped that, in due time, yet more abundant blessings will appear, encouraging believers to have more perseverance, assured that such special, united prayer, simultaneous pleading before God can

apparent that July will be a preferable month to October. In the beginning, therefore, of that month our friends in the northern capital will be prepared to receive us; and they hold out to us a cordial Christian welcome. It would be too premature to indicate in detail the transactions and various subjects with which the Conference, when it assembles, will be occupied; but almost the slightest reflection on the actual condition of Christianity and of Christian Churches throughout the world, on the antagonistic forces arrayed against some of the most precious doctrines of revealed religion, and on the ever-enlarging sphere of missionary operations, and the ever-augmenting force of the motives to undertake and carry them forward, will be sufficient to shadow forth the line of things along which it will have to take its course.

This early notice will, we trust, be serviceable, by enabling our friends, in looking forward to the summer, to make such arrangements as may consist with their attending the Conference.

MEETING OF THE ALLIANCE AT BERLIN.

This meeting took place on the 10th March, in the Hall of the Evangelical Verein, and was numerously attended. Amongst those present were his Royal Highness Prince Alexander of Prussia, his Highness Prince Henry XIII. of Reuss, Count von Sedlnitzky, formerly Roman Catholic Prince Bishop of Breslau, and now one of the most zealous promoters of all Evangelical operations in Berlin; General von Wildenbruch, formerly Prussian Ambassador in Constantinople; General von Stern, Rev. Dr. Nitzsch, Provost of Berlin; Rev. Dr. Krummacher, besides a large number of the clergy both of the city and its vicinity. Above all, the meeting was signally honoured by the presence of HER MAJESTY THE QUEEN, who, on her reception by the Committee, assured them of the lively interest and sympathy which she had always felt in the Evangelical Alliance. The meeting was opened by prayer offered up by the Rev. Dr. Arndt, the senior pastor of Berlin, and was addressed by the Rev. Professor Messner, the Secretary, on the past history, the principles, and prospects of the Alliance. He also took occasion to pronounce a warm eulogy on the character of our own late President, Sir Culling Eardley, and commended his successor in this office, the Right Hon. Lord Calthorpe, to the prayers and confidence of the German members of the Alliance. He was followed by Count von Kanitz, who, as a member of the recent

Spanish Deputation, gave an account of its proceedings. The meeting was then addressed by the Rev. General Superintendent Dr. Hoffmann, on the state of the Protestant Armenian Churches in Turkey, and concluded in the usual manner. We cannot but express our earnest belief that this gratifying and distinguished meeting is an indication that the Alliance is making hopeful progress in Germany.

NEW APPOINTMENTS IN THE GENEVA COMMITTEE OF THE ALLIANCE.

... Will you kindly communicate to the Committee that, according to the new regulation, adopted last year, our managing committee has at the beginning of January been reconstructed. The three outgoing members who are not immediately re-eligible are Dr. Merle D'Aubigné, M. Gautier, and myself, and are replaced by Pasteur Barde (who has been elected President for three years), M. Max Perrot, and M. Galopin. I am, therefore, no longer President. That office I held for ten years, during which time I have, through God's goodness, seen the work and the position of the Alliance growing and extending in Europe. I regret, however, that I have not seen in my country, the brotherly love among Christians making such progress as I could have desired.

May the Lord bless the efforts of my successor in that direction, who is so much better qualified than I.

With regard to the anniversary of the death of Calvin, it has been decided that a public Conference shall be held on Friday, May 27, when Pasteur Viguet will deliver the inaugural address. He will be followed by various Genevese and foreign speakers.

On Sunday, May 29, there will be special sermons in the National Churches. It has not yet been decided how the intervening Saturday shall be occupied.

A circular will be addressed by the Geneva Committee to the different Foreign Committees of the Evangelical Alliance, communicating to them the detailed arrangements, and expressing the gratification and joy which we should feel in seeing some representatives of their committees taking part in the proceedings.

Among others, our Committee will publish a "*Chrestomathie*," or selected parts of the various works of Calvin, in one volume, in order to make the people better acquainted with some of the finest parts of the works of the Reformer.

The plan of erecting a large Memorial Hall will be carried out by a special committee, unconnected with the Alliance. That committee is most active, and was on the point of taking important steps, when it lost its chairman, my brother, Gabriel Naville. However, it is so strong and influential, that it will not be hindered by this loss.

The executive committee of the Geneva Evangelical Alliance for 1864 consists of the following persons: M. le Pasteur Barde, President; M. le Pasteur Demole, M. le Pasteur Viguet, Vice Presidents; M. le Professeur Tissot, Secretary; M. Geisendorf, Treasurer; M. Goudet, M. Lenoir, M. Max Perrot, and M. Galopin, Members of the Executive Committee.

strengthen more and more the ties between our Churches and our countries.—Believe me, &c., &c.,
(Signed) G. MONOD.

LETTER FROM MATAMOROS.

In laying the following letter before the members of the Alliance, we deem it right to let them know—and we are sure they will be gratified by the information—that we have received many testimonials to the piety and continued steadfastness both of the writer and of his late companions in tribulation. We believe that in their exile they are maintaining, through the grace of God, the consistency of their Christian character, and pursuing their Christian usefulness. Matamoros still possesses the confidence of the Paris Committee, under whose auspices he is now occupied in Evangelical labours among the Spaniards in Bayonne:—

Bayonne, February 25, 1864.

You know, dear brother, what painful and most unexpected disappointments have filled my heart with bitter grief since I left my prison, and strength has failed me to write more frequently to you. I owe to you personally so many many consolations during the years of my imprisonment, and the whole of Spain is so deeply indebted to the pious zeal of your society, that it would have been otherwise a delight and comfort to my heart to have more frequently written to you.

The state of the public mind in Spain presents a most gratifying aspect; our religious centres are daily more animated by an ardent zeal, which shows the blessing and grace which God bestows upon them.

The Bishop of Pampluna issued, some weeks ago, a pastoral letter against me, announcing to his diocese that I was at Bayonne, and warning his people of the “dangers by which they were surrounded.” This pastoral has had a remarkable effect. Many Spaniards who are favourable to religious liberty, or who share my faith in our blessed Redeemer, did not know where I resided. They have learnt it through the Bishop of Pampluna, and since then I have received numerous letters from Madrid, Barcelona, Cadiz, Valencia, Seville, and other places, protesting energetically against the proceedings of the said bishop, and offering me their co-operation and services. Add to this that the Churches in Andalusia grow and are confirmed in the faith, and you will understand all my delight and hope in Him, to whom be all the honour and glory. . . .

About a fortnight ago I began a work among the Spanish residents here. I have held my first meetings, which have been blessed by God. May He grant that my domiciliary visits may lead many to the foot of the Cross, and that soon we may have a Spanish Church in Bayonne. I cannot tell you with what delight the Spaniards receive the Word of life and peace.

My health, though much better than when I

was in prison, is still weak; however, I h
with God's blessing, I shall in time recover it

Farewell, and may the Lord continue to pro
and bless the great work which the Evange
Alliance is carrying on with so much zeal
love. May He strengthen and illuminate you.

My affectionate and brotherly regards to all
members of your society, to whom poor S
owes so much.

MANUEL MATAMORO

The Rev. H. Schmettau.

PERSECUTION OF BAPTISTS IN RUSSIA AND
POLAND.

The Committee have been gratified by
ceiving a letter from the Rev. James I
lard, Secretary of the Baptist Union, enclo
the following resolution passed at the
quarterly meeting of their Committee:—

That the grateful acknowledgments of
Committee be cordially offered to the Comm
of the Evangelical Alliance for their prompt
operation in aid of our persecuted brethren
Russia and Poland.

VISITATION OF THE PROVINCES.

The following towns have been lat
visited by the Secretary: Bath, Der
Calver, Chesterfield, Saltaire, Bedford, L
caster, Keswick, Carlisle. At some
these sermons were preached, and
others drawing-room and public meeti
were held. Much sympathy was manifes
with the objects and operations of the A
alliance, and many persons gave their names
be proposed for membership.

NEW MEMBERS.

The following persons have been admit
to membership during the present year:—

James Kennard Davis, Esq., Shanghai, Chi
W. E. Glyde, Esq., Saltaire, near Bradford; V
Cooper, Esq., Hampstead-heath J. Etches, E
W. Stevenson, Esq., Rev. James Wilson, Der
Henry Keat, Esq., Michael Connal, Esq.,
George Bunting, Chesterfield; Miss Esther Bax
Miss Roberta Baxter, 10, Queen's-square, W
minster; Mrs. Frances Karby, Edmonton; C
Charles E. Isaacs, Teddourn St. Mary, Dev
Rev. H. Smith, St. Albans; George Moore, E
Kensington Palace-gardens; Allen Davis, E
53, Hamilton-terrace; T. A. Denny, Esq., W
bourne-terrace; Rev. Richard John Burton,
Mary Bourne, Andover; Richard Harris, E
Knighton House, near Leicester; T. D. Dy
Esq., Leicester; Joseph Tucker, Esq., Pa
ham Bury, Charles Probert, Esq., Cap
Chegwyn, Rev. John Laing, T. W. Turnley, E
Rev. S. R. Waller, Mr. Thomas Turner, M
Borwell, Bedford; Mr. George Thompson,
Conduit-street, W.C.; Mrs. Merry, Upper Clap
Baron Armand de Watteville of Bern, Baysw

JAMES DAVIS, Secretary.

HERMANN SCHMETTAU, Foreign Secretary.

Evangelical · Christendom.

RADIANT CHARACTERS.

ONE of the most precious books in the world is in the University Library at Upsala, in Sweden. Even outwardly it is beautiful, in its exquisite binding. It is a copy of the Gospels translated into the old mother Gothic, 1,200 years before Luther translated them into that modern Gothic called German—the version which the good Bishop Ulphilas made nearly as far back as the Council of Nicea, a sort of early protest or prophecy on behalf of the Teuton race, showing that they would always insist on having, in their own vernacular, God's great message to mankind.

The Gospels are written in silver letters, some of them golden, on fine sheets of purple velum, in a bold, clear hand. And so says the apostle to his believing friends, "Ye are the epistle of Christ, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart." A Christian is a golden epistle, a silver gospel, a *Codex argenteus*. If you want to know what a Christian ought to be, he is an epistle with Christ's own thoughts and feelings so transferred to his, as to come out again to be known and read of all men: a man who, when outraged or ill-used, carries it so nobly, that in his soft answer or his silence you read, "Blessed are the meek:" a man whose hand opens so easily, and whose movement towards all distress is so instinctive, that, when you look at him, you read, "Blessed are the merciful:" a man to whom God is so endeared and so nigh, that in his company you understand the preface to the Lord's prayer, "Our Father who art in heaven." It is often asked, "What tracts can you recommend? Would we not be the better of some fresh and striking book explaining and enforcing real religion?" Perhaps we would; but the greatest want of all is living epistles. By all means go on scattering by the way-side your tracts, and lending to your neighbour your books; but there is a desideratum yet greater. Let all of us try—those who profess religion and those who wish to begin—let all of us seek to become one of those rare and invaluable publications which, when the Spirit of the Living God writes and sets it a-circulating, is usually more effective than preached or printed sermons—a living letter and a shining one—immortal truths in radiant characters, clear, vivid, unmistakable. This suggests the first thing needful. If you would shine, you must be shone upon; if you would be bright to others, God must be dear to you; and this, I fear, is our great defect. We come near enough to God to know that He is powerful—to know that He is wise: nay, we come near enough to know that He is just, and true, and holy; but who comes near enough to know how kind He is, how abundant in mercy? God is light, and in Him is no darkness at all, and His benevolence radiates through the universe, blessing every creature which it reaches and which does not wilfully shut it out.

Towards our world, and all round it, that benevolence radiates; and although it is met by the all-encircling atmosphere of alienation and enmity, through the thick cloud of man's sin the Incarnation has effected an opening, and down through the crevice God keeps shining, and showing that He still is love. Down through the ample aperture, along the avenue by which the advent was effected, and through which an atoning Saviour ascended—down through that rent in man's rebellion made by the coming and the going of the Son of God, essential Deity keeps shining, and the Goshen thus created, the bright and glittering oasis amidst the surrounding gloom, is called the Gospel—a region clear and lovely, for there is no night there—

God is there pure light, all grace together, and in Him no darkness at all. But we are so foolish and unwise. We pray God to cause His face to shine upon us, and will not go where that face is shining—already shining, always shining; but at best we come near, we come into the border land or twilight; from our and comfortless limbo we peer forth on the children of the day, and exclaim, "Blessed is the people, O Lord, who walk in the light of thy countenance," forgetting that there is no enclosure round that territory—that it is an absolute common, open and free to all the sons of men—much a Gospel for us as for John the Divine. Or if we venture further—if we step across on the faithful saying—we are apt to put up some enormous parasol scriptural, but metaphysical—we are apt to take refuge under some doctrine of our own or some fear or fancy of our own; and then we grieve that we do not share blessedness or feel the comfort which others speak of; or for a moment we do feel but falling into some sin, we are hurried off again into unbelief—we leave the altar and rush back beneath our old murky covert of guilt and estrangement, and find that still God is.

The Gospel rightly understood and steadily believed would fill our hearts with abiding peace and joy. Not only would it enable us to live without carefulness it would give a new energy and elasticity to all our character; and a religion full of happiness, because full of God, would have a wonderful effect on beholders. The shining love of John, the burning and shining zeal of Paul, were a splendid comment on their words, and have caused the way of God to be known on earth better than arguments of all the schoolmen. The shining holiness and far-reaching fervor of Swartz and Eliot and Zinzendorf made known to entire communities the way of salvation—the saving health of God. The shining sanctity of Fenelon sent us from under his roof the scoffing Earl of Peterborough, with the exclamation "I must not stay here, or I shall become a Christian in spite of myself," and the shining generosity of Henry Thornton led some one to remark, "It is not Boyle and Bampton lectures that are wanted to convert the world: it was a thousand Henry Thorntons."

CALVIN: "THE CHRISTIAN INSTITUTES."

"THE 'Christian Institutes,'" says Bungener, "is more than a book; it is an important part of Calvin's life; or, still better, a part, if not the whole, of Calvin himself." It is, we may add, more than any book of the sixteenth century, an historical record of the spirit, the faith, the theology, of the men who, under God, effected the Reformation. If you would know how the Protestants of that time felt and thought—if you would penetrate the secret of that strength which confronted exile, torture, death—which gave serene endurance to the martyrs of Lyons, and woke the echoes of hymns in the dungeons of the Chatelet—if you would understand what was the truth which Protestant Europe asserted in opposition to the system of Popery—and study the "Christian Institutes" of Calvin. The book is an image of the whole age, revealing its defects as well as its greatness, its darkness as well as its light, and enabling us to say with decision wherein we have fallen below the standard of our fathers, and wherein we have risen above it.

Take the best and greatest of Christian men, place him beside the Christ, the type of perfection, Jesus of Nazareth, and you will see his infinite inferiority. Take the greatest of uninspired Christian books, and we are inclined to agree with the late Dr. William Cunningham, of Edinburgh, that the "Christian Institutes" of Calvin occupies the first place in theological literature—it is beside the Word of God, the Scriptures of the Old and New Testaments.

and its measureless inferiority will be evident enough to humble the pride of human intellect. When we look upon this work of Calvin's we are ever impressed anew with the comprehensiveness of its plan, with the symmetry yet massiveness of its proportions, with the energy and fervour of its language, with the tremendous power of its logic. But there is something in its mere intellectual elevation, sustained through so many chapters, which oppresses the mind—a monotony of grandeur which is too much for ordinary human faculties. Those powers of the mind which cannot without pain be kept long upon the stretch—the powers of reason, of judgment, of logic—are called into severe and constant operation; no dews of sentiment, no flowers of fancy, relieve the intellectual toil. An inexpressible intensity of emotional fervour burns, also, from its first page to its last; the tone is always that of impassioned devotion, and of prophet-like earnestness; scarcely one soft strain mingles with its terrible music; scarcely does one brook meander through its domain of iron rock and giant mountain. This is no book for children or wayfaring men. How great the difference when we turn to the Bible! No monotony there, not even a monotony of truth. The unity of the Book does not consist in that it bears throughout the impress of supreme human intellect, nor in that it displays an unvarying intensity of impassioned feeling. The unity of the Bible is something far subtler than these: a Presence which dwells in each of its component parts; which presides over the historical narrative, the prophetic warning, the didactic treatise; which inspires the raptures of the psalmist and the pleadings of the apostle. God is everywhere in the Bible. Whatever the theme, we are never out of sight of the altar-flame and the incense-smoke. This is a real unity, and we all feel that the Bible is one Book; but it is a unity which embraces as much variety as the providence of God, of which it is the record. It has that which suits every grade of human intellect, every diversity of mental constitution. Tried by any standard, it is the most *interesting* book in the world. The simplicities of patriarchal life, beautiful as the green hills and dales of Palestine in the grey dawn of human history; the inimitable idyllic poetry of such narratives as that of Joseph and that of Ruth; the unequalled sublimity of the Exodus, the dividing of the Red Sea, the smiting of the rock, the deliverance of the law, the conquest of Canaan; the profound significance of the history of the chosen people; the spiritual poetry of the Psalms; the terrible grandeur or majestic beauty of the prophetic writings; the New Testament, that "higher strain," to which foregoing revelation had been but the prelude, in which He who, at the fall, had departed from man, is seen once more as Immanuel, God with us: these are what we have in the Bible; these, apart from all theories of inspiration, set the Bible as far above all other books as the heavens are above the earth. And do we not feel that there is more in the Bible than can possibly be systematised and exhausted by human intellect? There is an indissoluble association between its *form* and the effect it has upon the human spirit. You may survey a country with unexceptionable accuracy; you may collect from its every district appropriate specimens of its rocks, its herbs, its fruits, its trees, its soils, its metals; you may arrange these on the best principles of method, and present an epitome of the whole territory within the walls of a museum; but is there not a difference, which may be called infinite, between the collection of specimens and the country? When we have bestowed the highest commendation upon Calvin's "Institutes of the Christian Religion," we must still maintain that the relation it bears to the Bible is that of a museum to a country, or rather to a world.

These remarks may not be without importance at a time when some men are so jealous of their systems, that they hardly endure to be told that they must not be exalted above, or put in the place of, but rigorously subordinated to, the Word of God.

The corruption into which the Church of Rome had sunk in the commencement of the sixteenth century may be comprehensively but not incorrectly summed up in a single word. Man, aided by the saints, the Virgin, the Church, and with perhaps some indirect assistance from Christ, had been made his own saviour. True, the Church had never adopted formally into her dogmatic scheme the Pelagian substitution of man for God in the work of redemption; but unsophisticated men, perplexed with intercessors as numerous as the deities of Olympus, offered the pardon of their sins by the Church for so much money, accustomed to see their priests presenting the sacrifice of the mass for the remission of sins, familiar with the idea that a multitude of saints had not only obtained their own salvation by force of meritorious works, but were able to spare a good deal of merit wherewith to pave the way to heaven for others, had lost all conception of the divinely-revealed method of salvation. Luther, having, first of all, found peace for his own soul by faith in Christ without the works of the law, was naturally horror-struck by the traffic in indulgences. He could not but see that the spiritual guides of the people were substituting a Satanic lie for God's truth. He lifted up his voice, denounced indulgences, and declared that justification is not of works, but of faith. Justification by faith in the Lord Jesus, and by faith alone, was the doctrine on which he built the Lutheran Church. Calvin passed, as we saw, through the spiritual crisis of conversion substantially in the same manner as Luther; but from the philosophical cast of Calvin's mind, from its unrivalled comprehensiveness, from its intellectual calmness and balance, he naturally viewed justification by faith, not with an emphasis excluding other points, but in connexion with the remaining truths of revelation. For seven years after his conversion, besides, he appears to have devoted himself with unflagging earnestness to the study of Scripture, and he would thus be prevented from laying disproportionate weight upon any one truth revealed in God's Word. "The great heresy," says one of the greatest of modern theologians, "which might be said to have overspread the Church for many centuries, was in substance this, that the salvation of sinful men, in so far as they might need salvation, was to be ascribed not to the one true God, the Father, the Son, and the Holy Ghost, but to men themselves, and to what they could do, or to what could be done for them by their fellow men and other creatures. This, more or less fully developed, was the great heresy which lay under the whole elaborate externalism of the mediæval and Roman religion. Almost everything that is distinctive, either in the specific tenets and practices, or in the more general features and tendencies, of the full-blown Popery with which the Reformers had to contend, might be traced back, more or less directly, to this great principle; while, on the other hand, almost all the particular features of the system tended to deepen and strengthen in men's minds the comprehensive heresy in which they had their root and origin. Calvin saw that the most effectual way of dealing with this great perversion of the way of salvation—so well fitted to lead men to build upon a false foundation their hopes of heaven—the only way to overturn it root and branch, to demolish at once the whole height of the superstructure and the whole depth of the foundation—was to bring out fully and definitely the whole doctrine of Scripture concerning the place held in the salvation of sinners by the Father, by the Son, and by the Holy Ghost. He made it his great object to bring out and to embody the whole doctrine of Scripture upon these subjects, and accordingly Calvinism is just a full exposition and development of the sum and substance of what is represented in Scripture, as done for the salvation of sinners by the Three Persons of the Godhead."

The "Institutes of the Christian Religion" occupied Calvin, more or less, during his whole life. There is a dispute as to whether the first edition was in Latin or French, and as to whether it was published in 1535 or 1536. The matter is un-

portant, but the probability seems to be that a French edition appeared in the former year. No copy of that edition, however, is known to be in existence. The first which remains to us is in Latin, and was issued at Basle, in 1536. It is described by Bungener as an octavo volume of some 500 pages, containing only six chapters. These bore the following titles:—

- I. Of the Law (Explanation of the Decalogue).
- II. Of Faith (Explanation of the Apostles' Creed).
- III. Of Prayer (Explanation of the Lord's Prayer).
- IV. Of the Sacraments (Baptism and the Lord's Supper).
- V. Of the Sacraments (Falsity of the five added by Rome).
- VI. Of Christian Liberty (Ecclesiastical Power, Civil Administration, &c.).

The latest edition published during Calvin's lifetime contains eighty chapters, and hardly a trace is retained of this early arrangement; but it is agreed by all that the scheme of doctrinal truth presented in the first sketch was substantially the same as that elaborated in the last. In a few words addressed to the reader after he had put his final touches to the work, Calvin declares that, astonished by the favourable reception which the first edition met with, he had spared himself no labour in improving each edition as it was called for, but that he was never satisfied until the book assumed the arrangement now exhibited. He says that, in the preceding winter, when suffering from a fever which would, he thought, prove fatal, the more the disease had gained upon him, the more assiduously had he applied himself to the work. This was written about five years before his death. There is therefore an almost literal truth in Bungener's words, that the "Institutes of the Christian Religion" forms an important part of Calvin's life, nay, of Calvin himself.

This great book is divided into four parts. The first treats of the knowledge of God the Creator; the second, of the knowledge of God the Redeemer, as set forth, to the fathers, in the law, and to us in the Gospel; the third, of the mode in which the grace of Christ is accepted, the fruits it produces, and the consequences which follow; the fourth, of the external means and appliances by which God invites us into fellowship with Christ and retains us therein. God, and the temple of God: God the Creator, God the Redeemer, God the Regenerator, and the Church, which is God's dwelling-place on earth: such is the scope of this magnificent work. It is impossible to estimate the advantage of contemplating the scheme of salvation, as Calvin here contemplates it, in relation to the unity of God. Man is not saved by three Gods, but by one God, the Father, the Son, and the Holy Ghost; Creator, Redeemer, Sanctifier. The very idea of an opposition of will between the Father and the Son—the very idea that one Divine Person represents wrath and another Divine Person represents mercy—is thus excluded. From the love of the Triune God, the whole work of redemption proceeds. To bring salvation to sinners, without insult to the Divine attributes or infraction of the moral law of the universe, was the work in which all the persons of the Godhead combined. The Father vindicated justice through *love*; the Son manifested love in fulfilling the demands of *justice*; the Spirit brought justice and love, righteousness and holiness, to meet in the soul of the redeemed.

In the first book of the "Institutes," which contains eighteen chapters, and is in itself a volume of considerable size, Calvin traverses the field of natural religion. He starts with the principle that almost the entire sum of wisdom, so far as it can be called true and solid wisdom, consists in the knowledge of God and the knowledge of ourselves. That is a profound and an everlasting truth, a truth which—in these days of physical science, when

Philosophy that leaned on heaven before
Sinks to her second cause, and is no more,

when men devote attention to God's works rather than to Himself, and, finding satisfaction for intellect and spirit in the secrets of the material world beneath the feet, "cull simples with their backs turned to the stars"—requires to be loudly proclaimed. The nobleness, the greatness of man, are bound up for ever with his earnest, awestruck recognition of his own spiritual nature, and of his relation to the Divine Spirit. Reverence for God and reverence for himself, these must come first with man; we shall then add, as Goethe wisely adds, reverence for all that is below himself in the order of creation, devout reverence for every work of God, down to the wing of the smallest insect, to the filament of the weed that rocks backward and forward in the remotest cave of the sea. But first there must be the two higher reverences; and we shall find that ages have been great and memorable just in proportion as they have exhibited reverence for God and reverence for man. Calvin points out how the knowledge of God and the knowledge of man are connected; how, in knowing our own weakness and want, we rise to a conception of the Divine fulness; and how, in looking up to the Sun of the moral universe, we perceive our own sinfulness and folly. It may, however, be justly affirmed that Calvin, absorbed in the contemplation of God, did not adequately consider the human term in his twofold classification of true and solid knowledge. In his adoring exaltation of God, he appears sometimes to sink man into nothingness. True, he recollects that man was formed originally in the image of God; true, he affirms that "the image of God in man was not by the fall altogether extinguished and destroyed;" but he does not enough reflect that the remaining traces of this original image, "confused, broken, tainted" though they are, are recognised by Scripture as affording man a light and a law, both from heaven. Hence a prevailing gloom throughout the work, a sombreness and solemnity of tone, in marked contrast to the placid faith and serene joyfulness of Scripture. Had the Christian religion been originally proclaimed in the form of Calvin's "Institutes," it would not have been called Good Tidings.

Let us, however, not be misunderstood. What we now say of Calvin's "Institutes" would apply to any epitome of Scripture drawn up by the hand of man. The partiality might be displayed in a different way from that in which this work is partial, but we may be quite sure that any human representation of scriptural truth will be partial. There is a *blending* of truth and love in the Bible which is inimitable within the limits of human system. There is a *spontaneity* of utterance in all that the writers of the Bible declare in reference either to the benevolence or the terrors of God, which imparts to its declarations a tone altogether different from that which they can have when shown in connexion with a particular set of logical principles, however sacred and august those principles may be. When this is said it will be difficult to signalise any statement of Scripture which Calvin has either omitted or misrepresented. If he denounces the pride of man and accepts from Augustine the assertion that the first, the second, and the third thing in true religion is humility—if he goes as far as language enables him in proclaiming the degradation into which man has fallen by sin—his object in emptying humanity of glory is that it may be filled with the glory of God. If he dwells upon the ruin effected by the fall, it is only in order that he may bring out in more vivid beauty, against this dark background, the glorious figure of man redeemed and renewed in Christ. Two things, also, must be borne in mind, as having an important bearing on this matter. The first is, that it is only in relation to the justice and holiness of God, only in respect of possessing merit in the sight of the Almighty, that Calvin degrades man; the second is, that Calvin not only admits the existence of natural virtue, but insists that man's natural gifts and graces are remnants of the Divine image, are due to the operation of the

Spirit, and ought to be admired, honoured, and made use of by believers. He distinguishes between these, the most excellent works of the Creating and the effects wrought on the soul of the believer by the operation of the ing Spirit. Only in Christ can man possess merit in the eye of God. But ks of the Creator, the works of that Spirit in whom we live, and move, and ir being, are not to be despised. "So often," exclaims Calvin "as k into profane writers, let us be admonished by that light of hich shines forth admirably in them, that the mind of man, however much ave fallen and been perverted from its integrity, is still clothed and adorned cellent gifts of God. If we consider the Spirit of God the sole fountain of e shall neither reject nor condemn that truth, wherever it appears; unless se to be contemptuous to the Spirit of God. For the gifts of the Spirit are iled, without contempt and opprobrium of the Spirit himself. What! e deny that truth shone upon those ancient jurists who set forth with so rrectness the order and discipline of civil life? Shall we say that philoso- ive been blinded both in their exquisite contemplation of nature and in their description of her beauties? Shall we say that capacity was wanting to those laborating the art of discourse, have taught us to speak in accordance with . . . Shall we deem anything praiseworthy, anything glorious, without ledging that it proceeds from God? Let us be ashamed of such ingratitude, ich the heathen poets did not fall, who declare that philosophy, laws, and all s, were inventions of the gods." In point of fact, whatever may have been the mpressed by Calvin upon social existence as we find it subsequently regu- him in Geneva, the doctrine of the "Institutes" respecting all that is naturally . this world satisfies every requirement of the nineteenth century. It is that all the arts which exalt and beautify life—poetry, painting, sculpture, are at once, by the foregoing passage, not only made lawful for Christians, rned with celestial honour and commended to regard, as illustrating, with a and comprehensiveness second only to their illustration in the scheme mption, the wisdom, the might, and the beneficence of God. Nor did Calvin a less lively sensibility to the loveliness which has been spread by the Creator t external world. He lays down the principle that it is right to make use of ift of God for that purpose which He has adapted it to serve. The question ked is, what was the Divine intention in each instance? "Now," proceeds "if we reflect for what purpose food was created, we shall find that He to consult not only our necessity, but our delight and hilarity. So also, in esides necessity, He proposed to Himself as an end comeliness and dignity. s, trees, and fruits, besides their various uses, we have grace of aspect and ness of odour, benefits bestowed on us by God, unless we are to deny that phet regards as Divine benefits the wine which makes glad the heart of man, which causes his face to shine. Were this not so, the Scriptures would not laces mention, with a view to commending the benignity of God, that He hath ll things of this kind to men. And the natural qualities of things are in ves sufficient demonstration for what end and in how far they are to be l. Did God indeed impart such fairness to flowers, fairness which appeals of accord to the eye, such delightfulness of fragrance, which naturally pleases the smell, and is it a sin that the eye is charmed with beauty, and that the sense l experiences the gratefulness of odour? What! Has not the Lord distin- l between colours, in order that some might be more agreeable than others? Has He not given grace to gold and silver, to ivory and marble, in order y might be rendered more precious than other metals or stones? In one

word, how few not many things worthy of commendation for us, beyond what relate to mere necessity? Let that inhuman philosophy, therefore, begone, which, in conceding to man none but the necessary use of God's creatures, not only malignantly deprives us of lawful fruition of the Divine beneficence, but cannot have its way without reducing man, spoiled of all his senses, into a log."

We confess our inability to express or to conceive more liberal sentiments upon the subject than those which inspire these noble words. They include all that is good; they exclude only what is evil. On these principles, the sympathy of the Christian may go out into every province of the universe where falls the light of beauty and of truth. At first sight it appears that Calvin must have deviated in practice from the largeness of his theory. Common representations of the way in which he governed Geneva through the century are almost appalling, from the Spartan rigour and ascetic gloom with which they make us acquainted. It is, of course, possible that Calvin was inconsistent, and that the "philosophy" declared to be "inhuman" in his writings was enforced in the city where his influence was supreme. But no one who has formed the slightest idea of what Calvin was can regard this as likely. The more probable hypothesis is, that the common representations are incorrect, and that the secret of his rule in Geneva has not been penetrated. The question will deserve careful consideration in the sequel. We confess that we have not arrived at an unalterable opinion upon the matter; meanwhile, it is sufficient to observe that in the "Christian Institutes," in which the theological system of Calvin is understood, and justly understood, to be presented in its utmost austerity, the natural virtues of man are recognised as good, and the glory and tenderness of nature are sympathetically exalted. Whether we shall enter with Calvin into the Christian temple, or whether we shall forbear, it is plain that he does not bid us shut our eyes to the temple of nature. No man can find *more* in God's world than Calvin, if he seeks the Good, the True, the Beautiful, and turns only from sin.

After all, however, the distinctive work effected in the "Christian Institutes" is the exhibition of what the Triune God performs for man in the scheme of redemption. Century after century, human inventions had been obscuring the simple method of the Gospel, and the pile had at length obtained dimensions so vast as to blot the light of the Sun of Righteousness from the heavens. Calvin swept the whole away, and once more revealed God as the architect of salvation. It is for this reason that the book is an epitome of the Reformation, and that it best represents what Calvin did for mankind. We deem it, therefore, appropriate that, in a series of papers intended as a slight but sincere contribution to the literature of the Calvin tercentenary, the central article of the whole, that published in the month when, three hundred years ago, Calvin passed from among men, should have been devoted to a particular consideration of the "Institutes of the Christian Religion."

P. B.

THE ORIENTAL CHURCHES OF SYRIA, AND THE LABOURS OF PROTESTANT MISSIONARIES.

It was not long after the year 1820 that the first labours of Protestant missionaries began in Syria. Those labours, commenced by Fisk, King, Bird, and Nicolayson, have been carried on by others to the present time. But from that small commencement has arisen a large number of foreign missionaries and native agents. With increasing experience, with new resources and agencies, and with the advancement of religious liberty, they now occupy the most important posts in the country, from Jerusalem to Aleppo. Some of the missionaries have been remarkable men. Among

to have departed, to rest from their labours, and receive the rich reward of id among the living, there are names which have won the highest respect and rom the natives of the country, and of those religious men abroad who have r eye upon the work of the Gospel in the interesting land of its birth and first ment. Of the former, it is enough to mention the name of the Rev. Dr. th, the learned Biblical scholar and devoted Christian missionary. Pos- rare order of mental powers, profound learning, a sound and unusually id, and a piety of the deepest and most solid character, he devoted them all, 7 years, to the service of Christ. Respected in his day as hardly any other in this country, the future alone can tell of all the usefulness of his labours. ler the general name of Oriental Churches are included the Greeks, the es, the Greek Catholics, the Armenian Catholics, and the Syrian Catholics. ey number about 400,000 souls in Syria. It will be observed that, with the 1 of the first, all the other denominations are in communion with the of Rome. Seduced by the wiles of Rome to acknowledge its supremacy, ded from other communions in bygone ages. The Maronites boast of their faith from the earliest history of their Church; but it is certain, however, ouncing the Monothelite heresy, which they had held from the seventh to the close of the twelfth, they united with the Church of Rome in the the Crusaders. Notwithstanding all this length of time, and all their perience of the dealings of Rome, the Maronites have, of all the others, e deepest of that cup which the Papacy holds out to those who have com- with her. On the other hand, the Greek Catholic denomination—one of t accessions to the Roman Church—is that which is least devoted to Rome. se denominations are allowed to use their own ancient, though slightly liturgy, their ecclesiastical language, and their own independent Church tion. They are thus independent Church communities, who are connected h other only by their general connexion with the Papal Church and theology. e Greek Church, again, regarded by the Romish communions as schismatic tical, stands aloof from them, proud in the pretension that it is the primitive from which the Papacy has seceded in its love for supremacy and innova- d fanatically infatuated with the idea that all orthodoxy and Christian ; are to be found exclusively within its pale; and yet it is the Church which he least of the energy and vigour of life. In point of number, the Greek is about one-third of the whole; and it looks to Russia for moral and pecu- support, as the other denominations look to Lyons and France.

re the question may be raised as to how far these Churches—Greek and e—have departed from the doctrines and principles of the New Testament and primitive and Apostolic Church, and whether they need to be set right on any f importance. To those who believe that the Episcopal is the divine and re order of Church government, that from it alone proceeds all legitimate ty to the right and valid administration of the sacraments, that the sacraments primary means of grace for the justification and sanctification of the sinner, e Church stands before the Bible, and that the antiquity of these Churches is ing highly in their favour—it will doubtless appear strangely presumptuous otestantism should apply itself to the task of reforming such venerable Churches. ese and similar views, however, we have nothing at present to do; nor can we e that the readers of this journal have any sympathy with them. Carried y a sentimental regard to antiquity; confounding the Apostolic with later hen innumerable innovations and the germ of grave errors had crept into the e; confounding the visible Church with that mystical body of the Redeemer

which is composed of all true and penitent believers, and to which alone apply the attributes and promises mentioned in the Word of God; confounding the theology of St. Paul and St. Augustine with the theology of the schoolmen of the middle ages; and inverting the right order of the Word of God first, and then the sacraments—the latter deriving all their authority and power and efficacy from the former—they humbly appear to us to have committed a great error, which, if they were once set right, they would clearly see that the Oriental Churches need a reformation in their doctrine as well as in their practice, and that Protestantism has all the warrant and power to devote itself to such a work. If we take the Word of God as the standard by which we are to measure the purity of doctrine in a given Church, it will not be difficult to find out that both the Greek and Roman Churches have indeed wandered far from the old paths marked out in the Bible, have left the simplicity of the Gospel for tawdry ceremonies of Jewish or Pagan origin, and have perverted and obscured the way of salvation through the rich grace of God and our Saviour. Writing for those who hold views similar to our own on this subject, we shall therefore assume that the Oriental Churches stand in the utmost need of that Gospel which they have abandoned, and which the missionary labours of Protestantism are endeavouring to restore.

What, then, is the result of those missionary labours? Now that forty years have elapsed, what are the definite results of an outlay of labour so long extended, and of the acquisition of an experience so precious? The question may be fairly put, whether by those sceptics who look with suspicion upon every foreign missionary scheme, or by those special Churches under whose fostering care those labours have been carried on, or by Protestant Christendom, whose name and religion are, to some extent, committed in all such enterprises.

1. First and foremost among the benefits which have accrued to the Syrian Christians is the wide circulation of the Holy Scriptures throughout the length and breadth of the land. The editions printed in Rome were always rare, voluminous, and expensive, and have been long out of print; while those printed in Mount Lebanon by the Greek Catholics have also been equally objectionable for public use and are now rarely to be seen. During the last forty years all the demand for the Word of God has been supplied by Protestant Christianity and Protestant liberalism. Printed in London, at the expense of the British and Foreign Bible Society, and sold at an amazingly low price, chiefly with the object of ensuring for it a respectful treatment, the Bible has been extensively circulated, so that it has found its way to the most remote parts of the country. The labour and assiduity of the missionaries in this department of their work procured for them, and for Protestants in general, one time the name of *Bible-men*, and have ever filled the people with admiration of their zeal in diffusing the knowledge of the Word of God.

Let it not be supposed, however, that the Bible found an easy entrance into the homes of the Christians of Syria. At first, it was generally refused, on the ground its being either a holy book, unfit for the use of laymen, or of heretical English priests and wicked priests often committed to the flames all the copies which they could hold of. It was owing to the indefatigable industry and zeal of the missionaries acting upon public opinion, that the burning of Bibles was given up, and the Bible introduced with all the respect which its sacred character deserves. No one thinks of burning a Bible, and we have sometimes met with the English edition in rural churches where the people were too poor to pay for one more rare and valuable. These facts are now so well known, that the natives of the country are fully aware of what Protestantism has done for them in this respect; and many of them gratefully acknowledge the kindness and the value of the deed.

A fresh impulse has been lately given to the circulation of the Holy Scriptures in the new translation from the original into the Arabic. The former versions being very faulty in every respect, the new one—the result of many years' labour of the best scholarship—bids fair to be one of the best translations extant. Of the New Testament, which alone has been completed, many thousand copies have been sold. The translation of the Old Testament, which it is hoped will soon be finished, is eagerly awaited by many. The high honour of this great work, which has been so justly appreciated by the Syrian Christians, belongs to the late Rev. Dr. E. Smith and his present successor, the Rev. Dr. Van Dyck. Their version will doubtless soon supersede all others, and its value, therefore, can hardly be over-estimated.

2. The missionaries have promoted the cause of public education and good morals. When they first entered the country, a regular school was a rare thing—if, indeed, such a thing existed at all; and with the exception of two or three colleges in the Maronite district of Mount Lebanon, high schools were unknown. Now, the number of primary schools is very great, while those of a higher class are very common in the larger cities; though it may be truly said that, on the whole, education in Syria is still in its earliest stages. The change, however, which has been effected is relatively great, and may be attributed in some measure to the general progress of the land in civilization, under the influences of foreign commerce and an improved government. While we do not undervalue these beneficial influences, we must, however, do justice to the American missionaries, who, from the very first, established a large number of schools, introduced a higher grade of instruction, had prepared the requisite textbooks, and endeavoured to bring females under the civilising and elevating influences of education. The matter was then taken up by the Papal missionaries and by the natives themselves; but it is due to Protestantism to say that its missionaries were the first, and throughout, the principal agents for introducing the cause of public education, giving it an impulse which it has never ceased to feel, and for advocating the participation of females in all the mental and moral advantages which had been considered to belong exclusively to the male sex.

In addition to their high school in Abail, the American missionaries are about to institute a college in Beyrout, whose standard of education shall be higher than any similar institution in Syria. The value of such a seminary can hardly be estimated; for, besides its direct usefulness, which will be immense, it will give a powerful impulse to the cause of learning throughout the whole of Syria.

Nor must we forget the labours of the missionaries in the cause of religious, moral, and secular literature. The press at Malta was the first—now nearly forty years ago—to issue valuable books of this character. The work was then taken up by the American missionaries, whose press at Beyrout has been vigorously employed for the last thirty years in producing standard works for schools and general reading. Catechisms, works on practical religion, apologetic and polemic treatises, and textbooks on geography, arithmetic, algebra, geometry, trigonometry, Arabic grammar, rhetoric, prosody, and logic, were translated and prepared by the most competent scholars. The value of these books was still more enhanced by the beautiful typography in which they were executed, and the pure Arabic style in which they were written. How far this latter consideration alone is worth in its influence upon a people rising out of ignorance into the first stages of intellectual development and civilization, can be justly estimated only by those who know the Arabic language and the changes which it has suffered during the latter part of its history. The only other source which has contributed to the cause of modern literature in Syria is the Egyptian press, which, under the energetic auspices of Mohammed Ali, has issued many valuable works on history, law, medicine, and Arabic literature.

3. They have gathered converts from the different communions, and thus the foundation of a Protestant Church in Syria. Besides those converts, who have been formed into native Churches, and legally recognised as Protestant communities, many members of the Oriental Churches attend the regular preaching Protestant ministers. Such Churches and congregations are to be found in Jerusalem, Nablous, Nazareth, Sidon, Merj Ayun, Beyrout, Mount Lebanon, Damascus, Hums, and Aleppo, with many other minor places. The number of the members of the various Churches thus gathered must be above 200, and the number of enrolled Protestants above 1,500 souls; while those who attend the regular services of Protestant religion are a great many more. These are not large numbers to boast but they are sufficient to exhibit the power of the Gospel and the faithfulness of missionary labour.

But it may be asked, why separate and estrange such converts, however sincere they may be, from their original Churches, and amalgamate them with the general mass of Protestantism? Why not leave them where they were, in order that they may bring forth, in time, purity of doctrine and the phenomena of spiritual life in the original Churches of Syria? This was, we believe, the original policy of the missionaries; but the uncompromising and fierce spirit of Rome soon displayed itself in the persecution and ejection from its communion of such persons as had entertained Protestant sentiments. The first convert was also the first martyr. He was incarcerated in a small and miserable cell, by the order of the Maronite Patriarch, but the first Syrian Protestant refused to act against the convictions of his conscience, and was put to death by gradual starvation. While the Syrian Christians saw in this act how a Protestant can die a cruel death for his faith, the missionaries saw that their first hopes were delusive, that the spirit of apostate Christianity was the same everywhere, and that they must look to God and the civil Government for the protection of the victims of religious intolerance. Without adverting to other causes, it may be truly stated, that the present state of affairs has been forced upon the missionaries and Protestants of Syria.

4. Protestantism has made itself known and felt among a large number of the people. When the American missionaries first came to the country, Protestantism was unknown, and the stories that were circulated by the priests in relation to it, and that appeared to gain, for the time, universal credence, were of the most false and slanderous character. It was rumoured, for example, that the *English* (for so were the Protestants called) had no known religion; that in some kind of secret freemasonry they worshipped Satan; that they bought men's souls with money, and in league with the Evil One they bound those souls to secrecy, faithfulness, and perdition. These idle stories are now exploded, and many of the people have some just notion of what the Protestant faith is. Few consider it that vile heresy which it was represented to be, and many are ready to acknowledge it to be one of the pure forms—if not the purest form—of Christianity. From their pulpits—in the Bibles which they have distributed, and the religious books which they wrote and published—in the instruction of their schools—in their converts and Churches, and in their friendly intercourse with the natives of the country—the missionaries, after much time and patient labour, have succeeded in making known that the Bible is the religion of the Protestants. Nor have they spared the errors and formalism and self-righteousness of the theology and practices of the Oriental Churches. Controversial books were written on both sides—by the ablest theologians and dignitaries on the one side the Papacy—and always and palpably in favour of Protestantism. The great doctrine, however, which the missionaries ever kept in full view as the central and fundamental point of their faith was *salvation by grace through faith in a Divine*

Redeemer. To place before the people of Syria the pure Gospel in its primary and fullest significance has been their great labour and the secret of their success.

But if Protestantism has shown itself competent to disabuse the minds of men from the foul aspersions which had been cast upon it, and to make its doctrines known and respected, it has also shown itself fully competent to introduce, with the Divine blessing, something of its spirit into the Oriental Churches. The Churches of Syria are not now what they were when Protestantism first appeared among them. Watched and stimulated by a foe which they have often affected to despise, the clergy have been more vigilant in their pastoral work, have led more regular lives, open abuses have been somewhat checked, preaching sermons after something of an Evangelical model is not uncommon, the Word of God is tacitly allowed to be read by the common people, Church errors are glossed over or explained away, and the name and work of Christ have taken in some measure the place of legends and superstitions. In our own missionary life we look back with the greatest satisfaction upon those hours when, with a Greek or Papal priest, we preached together the same Gospel; or, better still, when we preached together the name of Jesus to some departing soul, and when no other name—of angel or saint—was allowed to intrude itself upon the last solemn moments of life.

These are significant changes. But let us not be misunderstood. All the results of missionary labour, and all the changes which we have indicated, have not brought the Oriental Churches to a state of reform or to a desire for it. Of a strong conservative disposition, neither the clergy nor the people are ready for changes in the dogmas and usages of their Churches. Let everything stand as it did in the days of our fathers and forefathers, they say; if any man see a mistake, let him not believe in it, but let him not leave the religion of his people or disturb the peace and integrity of his Church. Nor are there among the Syrian Christians—whether clerics or laics—men of strong principles and courage to prosecute with energy and patience, and faith, such a great object. It makes the prospect still more discouraging when we contemplate the general and natural apathy to vital religion, the spirit of infidelity which has crept among some of the most intelligent and influential men, as well as the worldliness which is growing with the commerce and riches of the country.

These are serious difficulties, and they often rise up like great mountains which tower their heads far into the sky, and obstruct the fair and bright vision of the future. The fact is, without a great revolution in the ideas and sentiments of the people, and a still greater revolution in the elements of the Syrian character, we cannot hope to see a general reformation in the Oriental communions, or a general movement among them towards the Protestant Church. For, to be partially affected with influences emanating from Protestantism is one thing, and to evangelize the Oriental Churches is another. While much, therefore, has been done, much more of assiduous and patient labour is laid up for the future, and the work is not that of a lifetime, but that of many lifetimes strung together. Taking, however, the Word of God for our guide in this matter, we believe that a happier time is reserved for our race than we can at present see. The changes which this single century has evolved—great and oftentimes sudden as they have been—may be the prelude to other changes far greater and more sudden. The fulness of the Gentiles, the conversion of Israel, the knowledge and glory and kingdom of the Redeemer diffused over all the earth—are not the morbid fancies of visionary enthusiasts, but the sober and faithful announcements of Holy Writ.

J. W.

Aleppo.

Foreign Intelligence.

FRANCE.

—, France, April, 1864.

A NEW GRIEVANCE OF THE ULTRAMONTANES AGAINST ENGLAND.

The enthusiastic reception given to Garibaldi in England has excited to the utmost the ill-humour of the Jesuitical press. The editors of the *Monde* make it the theme of violent invective against the people and the Government of Great Britain. "What!" say they, "a Garibaldi, an adventurer, a filibuster, a brigand in the uniform of a soldier, is welcomed as a hero not only by the working men and shopkeepers, but by the *élite* of the aristocracy! Even the Ministers of Queen Victoria express their admiration for this individual. The *delirium is universal*. But is it nothing else than delirium? Can we help seeing in this glorification of Garibaldi a *perfidious scheme*, an odious piece of Machiavelism? The mask is thrown aside; England is endeavouring to supplant France in the gratitude of Italy; she seeks to appropriate that which we have gathered upon the field of battle."

It is clear, however, that the English of every rank, in receiving Garibaldi with enthusiasm, have not had any such deep and perfidious designs as are imputed to them by the Ultramontane press. They have simply yielded to the admiration with which they have been inspired by a patriot, a great citizen, a valiant soldier. The absence of all motives of self-interest, and a constant devotion to the cause of his country, are salutary lessons for the age in which we live, and it does well to honour him.

DISCUSSION IN THE SENATE ON THE LIBERTY OF THE PRESS.

Our two Legislative Bodies now very seldom sit. It seems that the Government is endeavouring to restrict within the narrowest limits the sound of those eloquent voices which have excited such lively sympathy among the masses of the people. Nevertheless, the Senate have recently devoted two days to the consideration of a question which bears upon liberty of thought and of the press. A retired officer, M. Merlin, having addressed to that body a petition, in which he begged that more rigorous measures might be adopted against the circulation of bad

books, the princes of the Romish Church, who are also senators, and especially Cardinal de Bonnechose, Archbishop of Rouen, embraced this opportunity violently to declaim against irreligious works. The fiery cardinal accused the Ministers of State of being too indulgent to writers who attack Christianity, and he declared, among other things, that M. Renan's book ought to be suppressed by the judicial authorities. One of the arguments of the Most Reverend Archbishop is certainly curious. "The penal law," he says, in substance, "punishes those who insult the ministers of religion. Now, the priests testify that Jesus Christ is God. M. Renan maintains, on the contrary, that Jesus Christ is not God. He imputes, therefore, to the priests falsehood. Well, to accuse the priests of falsehood, is to insult them: consequently, M. Renan ought to be punished." According to this strange reasoning, all the Protestants might also be put in prison; for to certain assertions of the clergy they oppose negations; and they might be incarcerated under the pretext that they insult the priests, by accusing them of falsehood!

The speakers on behalf of the civil power replied to Cardinal de Bonnechose and the other intolerant senators, that religious liberty, as established in France, allows any author to dispute the dogmas of this or that religion, and that the Penal Code is only applicable to those who, with their controversial writings, mix up gross ridicule or personal abuse.

THE LITURGICAL DISPUTE AT LYONS.

I have spoken more than once of the quarrel which has broken out between the Archbishop and the clergy of Lyons on the subject of the Roman Breviary (December, 1863, p. 579; March, 1864, p. 122, 123; April, p. 170). This affair assumes proportions more and more serious.

Pius IX. has addressed to Cardinal de Bonald a Brief, or official letter, in which he pronounces the strongest censures upon the canons and priests of Lyons. The Pope says that these ecclesiastics have committed a very grave fault in resisting the authority of the Apostolic See and the wishes of their archbishop. He declares that their conduct is *culpable obstinacy*, *discreditable resistance* to

his paternal advice. He adds: "We address this letter to you, to make known our decision *clearly and openly*. We will, ordain, and command (*volumus, præcipimus, et mandamus*) that the Roman Breviary be *gradually* introduced into the diocese of Lyons, and imposed first on the deacons," &c.

This is all very well. But Pius IX. and Cardinal de Bonald have forgotten the article of the Concordat which interdicts the publication in France of any brief, bull, or other Pontifical document, without the previous permission of the Government. These high officials of the Romish Church have a very good memory for laws which guarantee their privileges, but none for restrictions which place a limit on their omnipotence. Napoleon III. and the Minister of Worship recollected the rights of the civil power better, and the police have received orders to prevent the circulation of the Pontifical Brief. Moreover, Cardinal de Bonald has been censured for having forgotten and violated the laws of the State.

INAUGURATION OF A STATUE TO THE IMMACULATE VIRGIN AT LOURDES.

Your readers will perhaps not have forgotten that I related, a few years since, the pretended appearance of the Virgin Mary to a little girl of ten or twelve years old, called *Bernadette Soubirons*, in the Grotto of *Lourdes*, at the foot of the Pyrenees. When this miraculous story was told, the doctors declared that the little girl was subject to mental delusions, and advised her parents to place her under the care of a medical man skilled in cases of lunacy; but the bishop of the diocese of Tarbes, and the priests under his jurisdiction, thought very differently. They admired the reality of the supernatural apparition; they even asserted that the Virgin Mary had shown herself *seventeen times* to this little *Bernadette Soubirons*, saying to her, "*I am the Immaculate Conception!*" (What fine language this to put into the mouth of Mary!) They encouraged the Bearnese to visit the grotto. Moreover, they sold at a high price bottles of miraculous water, obtained from a spring in the holy cavern. And they published a declaration that cures and other miracles, the genuineness of which had been proved by episcopal inquiries, rendered convincing testimony to the reality of the apparition.

Now is this all. On the 4th of the present month the Bishop of Tarbes, accompanied by the priests, and followed by more than 20,000 pilgrims, solemnly inaugurated the statue of

the Immaculate Virgin in the famous Grotto of Lourdes. To add to the attractiveness of the *fête*, a Popish preacher from Paris, the Abbé *Alir*, was engaged expressly to deliver the principal address upon the occasion. The abbé displayed, in fact, all the treasures of his oratory. For more than two hours he discoursed to the poor inhabitants of the Pyrenees upon the entire series of supernatural spiritual appearances, beginning with those of the Old and New Testaments, then going through the *theophanies* taken from the legends of the Romish Church, and concluding from the whole that the manifestation of Mary to Bernadette was a new proof of the truth of Christianity in general and of Roman Catholicism in particular.

Such is the depth of error and degradation to which the Popish clergy in the remote provinces of France have descended!

AGITATION AND CONFLICT AMONG THE FRENCH PROTESTANTS.

If the Romish communion is not in a creditable condition, it must be acknowledged that the Reformed Churches of France present a sad and depressing spectacle. My last letter (p. 171-3) contained lengthened details upon the results of the non-reappointment of M. *Athanase Coquerel, jun.*, as an assistant-pastor in Paris. Upon this particular subject there is little more to be said. The pastor (M. *Martin-Paschoud*) by whom M. Coquerel was nominated as his assistant, having appealed to the Consistory of Paris, that body has confirmed the decision of the Presbyterial Council. In doing so, the Consistory expresses its opinion that "the Presbyterial Council has judiciously and firmly discharged its duty towards the Protestant Church of France, and especially towards the Protestant Church of Paris, in watching over, in its selection of pastors, the maintenance of the Evangelical and traditional faith upon which that Church is founded."

On the other hand, the Consistory of *Nismes* has addressed to the pastors and members of our ecclesiastical bodies a circular in which it alleges:—

1. That the Church of Paris has set at nought one of the great principles of Protestantism—a principle necessary to our internal peace and prosperity.

2. That there exists among the Protestants of France two great tendencies.

3. That these tendencies are *equally legitimate*, and that they contribute by their *mutual counterpoise* to the development of Christian vitality.

4. Consequently, the Consistory of Nismes maintains, on the ground of the *independence of the Christian conscience and the pastoral dignity*, that none of our ecclesiastical bodies is authorised in excluding one of these tendencies to the advantage of the other.

One might occupy a volume in the discussion of these questions, if this were a suitable time and place. I shall content myself with making a few brief remarks.

First, what right had the Consistory of Nismes to inflict a public censure upon the Presbyterian Council of Paris? Our consistories are independent of each other. The *liberal* or *rationalist* pastors of Nismes have usurped the power which belonged exclusively to a General Synod.

Secondly, what do these vague expressions, *two tendencies, equally legitimate*, signify? The fact is that our pastorate embodies not only two tendencies, but two religions—yes, TWO RELIGIONS, and very different ones. One acknowledges the Divine authority of the Bible; the other does not. One teaches that Christ is God; the other does not. It would be easy to show that upon every important point the Evangelicals and the *soi-disant* Liberals are entirely opposed to each other. How, then, can they fill the same pulpits and constitute the same Church? *That is the question.*

Thirdly, as to the *pastoral dignity and independence*; if a pastor, after receiving a call from a congregation, changes his belief, and attacks the doctrines which he undertook to preach, what right has he to remain at his post? This would be a most monstrous privilege. The people would be at the mercy

of his individual belief, however it might vary; and would, in fact, become slaves, under the pretext of protecting the dignity of the pastors.

A number of other consistories, under the impression produced by the dispute between Paris and Nismes, have also published addresses on one side or the other. There are *soi-disant* Liberal pastors, who have obtained signatures to their protests from schools, *cafés*, concert-rooms, and even taverns, in the name of religious liberty! To these lamentable proceedings we shall have to recur hereafter.

DEATH OF PROFESSOR JALAGUIER.

Before concluding this letter, I feel impelled to give public expression to the deep regret which has been excited in our Church by the death of M. *Jalaguier*. This is a new and severe loss, added to those which we have sustained for some time past.

M. *Jalaguier* occupied the principal chair in the Protestant Theological College at Montauban; he was professor of dogmatic theology. For more than thirty years this venerable divine fulfilled his high functions with such constant fidelity, that he obtained the respect of the Rationalists themselves. He was at once firm and conciliatory, new yielding on the fundamental points of the Christian faith, but abstaining from controversies and disputes. In his personal demeanour there was gravity, blended with gentleness. He died in the sixty-ninth year of his age. The Lord grant that he may have such a successor as shall continue his piety, learning, and his example! X. X. X.

ANNUAL MEETINGS OF THE FRENCH PROTESTANTS IN PARIS.

Paris, April 20, 1864.

The approaching crisis, feared by some, hailed by others, looked for by the whole of intelligent Christendom, influences all things; and our religious gatherings, which annually take place in Paris at the present season, have derived this year the greater part of their unusual interest and importance from its special bearing upon our churches, particularly on the Reformed Church of France. The meetings of our various societies, which have their centre in Paris, have been more than usually solemn, the fundamental truths of Christianity have been more positively laid down, the real aim of our Christian life more clearly stated, the one result of our societies' varied labours more earnestly sought after. The attendance both of pastors and elders, and of the Protestant public, was also more numerous. The two divisions of time and interest during this eventful week were the public meetings and the private conferences.

THE RELIGIOUS ANNIVERSARIES.

The public meetings commenced as usual with special devotional exercises at Taitbout Chapel, on

Sunday, the 3rd. On Monday the *Sunday-school Society*, presided over by Pastor Montandon, resigned his functions definitively this year, on its twelfth anniversary. A greater impulse will be given to its Christian energies in future; the year has been one of change in several respects. The *Sunday-school Magazine* has been given up, and in its stead are published a quarterly list of prepared lessons for the teachers' use and a well-illustrated journal for children, intended to counteract the dangerous periodicals in vogue, by treating all subjects from a moral and religious point of view. The society has published two volumes during the year, one with the medal received from the society at the London Exhibition conferred upon it, and called *Les Cirques*, to be given to all the children present last year at the City of Napoleon; and the other an expensive volume with engravings giving an insight into the life of Nineveh. The society has hired rooms, and has established an independent agency. Hitherto it had employed the agency of a bookseller. The work of Sunday-schools is yet but little appreciated or understood in France; but it is increasing, and little by little pastors will

brought to see the advantage of the class system over a general lecture given by themselves or the schoolmaster, which is too often called a Sunday-school. I know of a school in a large town where the pastor, after reducing the class-teachers to the miserable taskwork of mere repetition, forbade them to meet as teachers to prepare or even to pray for the school. I need scarcely say the teachers were earnest Christians and the pastor a rationalist. But this shows the need of action on the part of the society, which God has hitherto blessed through its agents' visits to the churches. There is an increase of six in the Paris Sunday-schools, making the whole number in the capital forty-one. Expenses of the society, 4,768f.; and receipts, 25,264f. On the same evening the *French and Foreign Bible Society* met for the thirty-first time. It was presided over by Pastor Guillaume Monod, who showed, in eloquent words, what nations and individuals owe to the blessed Book. The report gave the receipts as 85,053f. this year; and expenses, 4,720f. It has sold 76,309 copies of the Scriptures. Its colporteurs, with those of the British and Foreign Society, continue to find their labours abundantly blessed.

On the following day the twelfth anniversary of the *French Protestant Historical Society* was celebrated at the Oratoire. An interesting paper was read by M. Jules Bonnet on "Calvin's Friendships," carrying one into the inner circle of his acquaintance, and showing the warmth of heart of the stern Reformer. An important letter was also read from a converted priest of Bossuet's diocese, written to his bishop from Holland, where he had taken refuge, and by which it becomes certain that Bossuet did imbrue his hands in persecution, a point hitherto contested by Gallicans. The twenty-second annual meeting of the *Paris Religious and Bible Society* was held on the same evening at Taitbout Chapel. Dr. Holland was in the chair. The report endeavoured to clear the society from the contradictory charges brought against it, on the one hand, by certain earnest Christians, who wish its publications to be exclusively devoted to the direct evangelization of the masses, and on the other by those who complain that they are too secular. Its aim is twofold; by some of its publications it seeks to promote morality among the masses, and by others to convert them. Those who will not hear the plain Gospel, may, it is thought, be prepared for it by a moral stepping-stone. Its finances have permitted no new publications during the year; but two tracts for adults, one a sermon of Oberlin's, on paying one's debts, and the other a life of Luther, by Professor Rosseau St. Hilaire, and four tracts for children, are in the press. Its monthly journal, *Ami de la Jeunesse*, continues to obtain a circulation of 11,000, and its *Almanach des Bons Français* reached a sale of 210,000 copies this year. Its expenses have been 88,887f., and receipts 4,964f., but it is indebted 43,000f.

Very great interest attached this year to the annual meeting of the *Bible Society*. Its forty-fourth meeting was held on the 6th, at the Oratoire. M. de Pressensé presided, and his able speech brought to a degree of confusion over the countenances of the rationalists who surrounded him, not a single speaker rising except himself. "Bible Society," he remarked, "have recently passed through some severe trials, and now offer a grand spectacle. The authenticity of many portions of

the Scriptures is called in question, as well as their dates and their authors, and what is much more serious, their Divine inspiration is doubted or denied. But the more the Bible is opposed, the more numerous become the devoted defenders who arise to affirm its truth and to spread it abroad; it derives fresh strength from its trials, and every contest ends by its gaining another victory. In the fifteenth century the Bible effected a second conquest of Greece and Rome, by subjugating the reawakened energies of classical antiquity; in the sixteenth the Bible brought in the Reformation. At the end of the eighteenth the Bible societies arose to counteract the attacks upon its truth. When the Protestant Bible Society insisted on circulating the Apocrypha with the Scriptures for those who would not read them without, the difficulties of the question caused another and most flourishing association to arise, the French and Foreign Bible Society. The late question of publishing various versions have had the same result—a new society is in the course of formation; and thus the Bible will be circulated more widely than ever." After having voted with the orthodox minority in favour of the *status quo*, when the admission of the obnoxious Genevan version with others into the society's list of Bibles was voted by the majority, M. Guizot bowed to the decision, and instead of separating with the six members from a rationalist majority, he retained his office, not considering the versions inaccurate enough to warrant such a step on his part. "I adjure you, gentlemen, to reflect," said M. Guizot in conclusion. "Certainly no human book could have borne unscathed such attacks, overcome such trials, and come off victorious in such contests. Take the sublimest ideas of the sublimest of sages, and say if they would not ere this have disappeared and retreated to the libraries of the learned. . . . The Sacred Scriptures are the Divine witnesses to the laws of a moral order, revealed by the supernatural power of God, to be the light and salvation of mankind. The Bible will triumphantly traverse all human controversies; we are here but the instruments and servants of a Divine energy which it is not in the power of men to counteract." The society has received 46,170f., and expended 57,748f. It has been the means of distributing during the year 12,000 copies of the Scriptures. Its principal work has been to furnish wedding Bibles and communion Testaments to married couples on their wedding-day, and to young people on their first approach to the Lord's Table, and in every way to supply Protestants with the Word of God.

The seventeenth anniversary of the *Protestant Sou Society* met the same afternoon. By collecting one sou (halfpenny) a-week from Protestants, it assists thirty-two religious societies. This year it has received 58,295f. to be thus divided.

The thirty-first anniversary of the *Evangelical Society of France* was held the same evening, at Taitbout Chapel, and was presided over by M. de Pressensé, sen. The fact of his having been brought to Christ when present as hearer at Dr. F. Monod's Sunday-school, and his touching allusions to that departed brother, excited much emotion. The society is prospering. Certain stations where the work had slackened are now again vigorous, and Paris has been made the most important centre of action. Six stations, from each of which operations are carried on around,

and twelve schools, are part of its Paris work. Receipts, 138,447f.; expenses, 135,049f.

All the Paris *Sunday-schools* were invited to the Cirque Napoleon on Thursday, the 7th. It is an animating sight to behold above 4,000 bright faces, tier above tier, facing their 2,000 or 3,000 friends. Never was the circus so crowded, and never were the speeches more to the purpose than this year. All was solemn, dignified, affecting. Each short speech was, as usual, followed by a hymn sung by the children, or by the pastors and children in alternate response. Mr. Woodruff, the energetic American merchant, the friend of Sunday-schools, who inaugurated these gatherings in 1857, when we mustered about 1,500, was present, and was not a little pleased to see the little stream swelled to such a river. The *Missionary Society* met the same evening for the fortieth time, with Count J. de Laborde as chairman. Its chief energies have from the commencement been devoted to the Bassoutos, an African tribe of about 20,000 souls, and which it has saved from destruction and civilised. This year one of the missionaries has brought out a paper in the language, called *The Little Light of Lessouto*. The missionary sent to Senegal has found every door closed; he has more hopes of Senegambia. The great event of the year is the happy arrival and successful recommencement of the work long in abeyance at Tahiti, by the missionary Arbousset and his family.

On Friday, the 7th, the eighteenth meeting of the *Protestant Central Society for Evangelization* was held at the Oratoire, presided over by General de Chabaud-Latour. Its receipts have been 154,000f., and expenses 158,000f. Its direct aim is to collect and attend to the spiritual wants of scattered Protestants, and old churches dying out, or reviving; but it cannot do this without exerting a powerful evangelizing influence on Roman Catholic populations. Its work is greatly blessed, like its elder sister, the Evangelical Society, which always sends a messenger to congratulate it. Its important preparatory Theological Seminary at Paris prospers; it has sent out forty-six pastors since its foundation, and has at present nineteen students.

On Saturday the *Primary School Society* held its thirty-fifth anniversary; M. F. Cuvier presided. It has aided 228 schools this year; it has thirty young women in course of training for teachers at its school at Saint Leger, and twenty-five young men in the Courbevoie Normal School. Its receipts have been less abundant this year, and yet never was there a greater need to encourage educational exertion.

To these directly religious societies we must add the anniversaries of several benevolent institutions. The Paris *Deaconesses' Institution* is quietly pursuing its mission among the poor and the sick and various other departments of women's mission. Its schools are flourishing. Receipts, 81,000f.; expenses, 95,156f. The *Agricultural Colony of St. Foy*, for juvenile offenders, has about 100 boys under its truly Christian wing; and this year it has increased its domain by purchasing 26,000f. worth of ground for vine-dressing. As soon as it becomes self-supporting a similar establishment for girls will (D.V.) be formed elsewhere; it is loudly called for. The *Asylum for the Aged* in Paris, and the meetings of *Apprentices*, who are watched over by committees of the Reformed and Lutheran Churches, awakened

the lively sympathies of all. The series of meetings was worthily closed by an excellent gathering of friends of the *Evangelical Alliance*, on Tuesday, the 12th, at the Chapelle du Nord. Never was the Alliance meeting so numerous, so animated, and so full of spiritual life. M. Guillaume Monod presided, and Pastor Fisch gave a verbal report. Every speech was telling, and a spirit of animating love penetrated all. The meeting was addressed by MM. Paulain and Pronier, of Geneva; Olivier, of Lausanne; Woodruff, of Brooklyn; Pulsford, of Paris, &c. A very numerous attendance at the Lord's Table in the evening, over which, as usual, pastors of various denominations presided in turn, worthily closed the very interesting assemblies of 1864. I must not omit to mention an affecting drawing-room meeting for mothers, presided over by Pastors Meyer and G. Monod, in response to the general appeal to pray for children on Tuesday, the 12th.

THE GENERAL CONFERENCES.

The great interest, however, of the time has been in the Conferences. These are twofold—the *General*, opened to pastors and elders of all denominations; the *Special*, or National, composed (1) exclusively of pastors and elders of the Reformed National Church, to which members of the Lutheran Church are admitted; this year has been added (2) the Special Conference of the Union of Free Churches.

Never had there been so many members present. All felt the intense importance of the time, on the eve, as we are, of a crisis hurried on in the Reformed Church by the faithful refusal to reappoint Pastor Coquerel, junior, to his post of suffragan. About 200 voting members were present at the *General Conference*; and after long discussion, in which the Rationalists showed the weakness of men who have come to no firm decision, the following proposition was voted by 160 against 6, nineteen Rationalists having previously left the place of meeting. The question for discussion was, "Are not the existence of any church, and the rights of the faithful, endangered by unlimited freedom of religious teaching?" and the reply voted as follows: "Considering that for some years past there have appeared, in books of all kinds, in the periodical press, in Protestant journals, and even in manuals of religious instruction, with the signature of pastors and theological professors, opinions which attack not only the fundamental principle of the Divine authority of the Holy Scriptures hitherto acknowledged by all the Churches of the Reformation, but the most elementary notions of Christianity; considering that the writers alluded to question the authenticity of the greater part of the Saviour's teaching, such as it is preserved to us in the Gospels, keep silence upon or deny His supernatural birth, miracles, and, above all, His resurrection, overturn not only the Christian idea of the creation of man in the image of God, and His fall, but the very basis of natural religion, shaking belief in the Divine personality and in future judgment; considering that the authors these negations justify themselves, by alleging that it is of the essence of a Protestant Church to admit unlimited freedom of teaching; this Conference is of opinion that as to what is involved in the conditions of the existence of every Church, the free expression in the pulpit, by any other public and official means, of doctrinal opinions of the pastors, has for now

any and legitimate limit the belief professed by the religious association from which those pastors derive their commission; and that as regards the rights of the faithful, the authority given to the pastors by their sacred ministry resides entirely in the conformity of their teaching with the declarations of the Holy Scriptures, and particularly the fundamental doctrines of the divinity of Jesus Christ and Redemption, which the universal Christian Church has always considered as evidently attested in the Bible, and which are expressed in all Protestant liturgies; and that, consequently, is an abuse of power and spiritual tyranny to take advantage of the position as a minister of Jesus Christ, and in a Christian Church, in order to propagate, directly or indirectly, doctrines contrary to the faith. The Rationalists had presented a counter declaration, worded so that both sides might join by giving their own different meanings to the expressions. The words "Jesus Christ, the Son of the living God," occurring in it, an explanation was requested; it was declared that Jesus was the son in the same sense that every Christian may become a son of God, and the text Matt. v. 45 referred to. This is a sample of the degree of insensibility of science manifested by those who leave the path of God's truth.

THE SPECIAL CONFERENCES.

In the *Special Reformed Conferences* two propositions were voted; one proposed by Professor Dezert, "I propose that the Conference declare that the Reformed Church of France has positive traditions, and official bodies bound to make them sacred;" and the other proposed by Pastors Vauvillier, Lourde-Rocheblave, and F. de Coninck, "We ask the Conference to renew the steps taken to obtain from the Minister the restoration of our rights, a restoration the importance of which circumstances render daily more indispensable." The Rationalists were led to express their deplorable indecision, separating vital doctrine from religion, making light of the miraculous birth and resurrection of our Lord, declaring that these might or might not be true, but that there was no religion in them! After a day's discussion, M. Guizot presented the following declaration, which was carried by 141 votes out of 23: "We, the undersigned pastors and members of the Reformed Church of France, meeting according to custom, in conference in Paris, deeply sorrowing and anxious as to the spirit of doubt and negation which has been lately manifested respecting the fundamental basis of the Christian religion, regard it as an imperative duty towards God, towards our Lord Jesus Christ, and towards the Church, to express boldly on this subject our common conviction. The Christian principles peculiarly attacked are: 1. Faith in the supernatural action of God in the government of the world, and especially in the establishment of the Christian religion. 2. Faith in the Divine and supernatural inspiration of the Holy Scriptures, and their sovereign authority in religious matters. 3. Faith in the eternal divinity and miraculous birth as well as in the resurrection of our Lord Jesus Christ, God-Man, Saviour and Redeemer of men. While these fundamental doctrines of the Christian faith are being contested or formally denied, it is urged that the Reformed Church must, and should not, have any positive doctrines, and that every pastor is free to profess and pro-

pagate in the very bosom of the Church all his personal opinions. We regard these negations as utterly destructive of both the Christian religion and the Reformed Church. We have full faith in the supernatural action of God in the government of the world; in the Divine and supernatural inspiration of the Sacred Scriptures, together with their sovereign authority in religious matters; in the eternal divinity, the miraculous birth and the resurrection of our Lord Jesus Christ, God-Man, Saviour and Redeemer of men. We are convinced that these foundations of the Christian religion are also the foundations of the Reformed Church, which positively acknowledges them as such throughout her liturgy, and with the universal Church, gives public expression to her belief in them in the Apostles' Creed. We hold as firmly as any, both for those who differ from us and for ourselves, the tutelary principle of religious liberty. In virtue of this principle, every one is free to profess openly his belief, and to unite with those who also profess it; but we cannot comprehend the idea of a church without a common faith, and in which the most diverse or even contradictory creeds might be alike professed. Such a state of things would not be the exercise of religious liberty, but the destruction of religious society, which needs, more than any other society, intimate and serious sympathy. The Reformed Church of France is an organised religious society of long standing; she has vital principles and historical institutions, and even in the absence of her long-expected synods, she has in her consistories and presbyterial councils legal powers which, by State law as well as by her own rules, have the right and duty to maintain her principles. The Reformed Church acknowledges, as her rule of faith, nothing but the Holy Scriptures, and she never did nor could admit that those who dispute the Divine and supernatural inspiration of the Holy Scriptures, and their sovereign authority in religious matters, should nevertheless be authorised to speak and teach in her name. We have the firm conviction that, in expressing thus our deep and common convictions, we are responding to the sentiments of the great majority of the members of our Church, at the same time that we remain true to the faith of our fathers and to the dignity as well as the stability of the Church they founded." A most manly speech developed this proposition. Its closing paragraph was as follows: "I call your attention to the capital and supreme fact of the present situation. Look around; the attack on the foundations of the Christian faith is everywhere apparent in Germany, Switzerland, Holland, England, France. Some say they have no fear, nor have I; so that those who defend the citadel reply to those who attack it, so long as the faithful are not indolent and inert in presence of the active and zealous infidels. I have full confidence in the Christian cause; but men are fellow-workers with God; it was by the faith and effort of the first Christians that God established the Christian religion; it is by the faith and effort of the Christians of the present day that it is to be defended. Gentlemen, we have before us a great situation and a great duty, greater than we can fathom; in the warfare we wage, in the crisis we are traversing, we are the vanguard of entire Christendom. We have in our wake all other Chris-

tian communions. Let us show ourselves equal to so great a task, and firmly resolve to perform it.

The *Free Church Conferences* had no such painfully-interesting questions to discuss. The principal subject was the propriety of laying on of

hands to devote men specially, and for a season only, to evangelistic work.

P.S.—The Rev. J. Denham Smith is preaching with great acceptance to English and to French; he leaves on the 22nd.

ITALY.

Florence, April 15, 1864.

NEW CHURCH IN ELBA: OPENING SERVICES.

A few days ago I returned from a delightful trip to the famous little island of Elba, the residence for a time of the great Corsican, and recently the scene of many triumphs of the Evangelical faith. There are now flourishing Protestant congregations in Portoferraio, Rio, and Longone, the three principal towns of this islet in the Tuscan Archipelago, which contains, in all, about 25,000 inhabitants, and is as valuable to the Italian Government for its iron mines as Sicily is for its caves of sulphur, the ore being quite equal to that of England, and the very soil being so impregnated with the precious metal, that it is shipped off to the foundries of the mainland and the smelting furnaces of France.

The brethren in Rio had built a handsome church, capable of holding 250 people, at an expense of 600*l.* sterling, and were about to open it, happily free of debt. Some eight years ago Francisco Madiati, the sufferer for the Lord, gave a Bible at Nice, to which he was banished by the late Grand Duke, to an Elban sea captain, whose soul was converted through the perusal of the book, and who was the instrument, under God, of introducing the Bible into the island. With this same Captain Cignoni we lodged during our stay, as there are no inns at Rio, and the respectable members of the congregation had placed some twenty beds at the disposal of the strangers, Drs. Revel and Stewart, Mr. Ribet, and several members of his congregation at Leghorn, and representatives of the Portoferraio and Longone Churches. One worthy son of St. Crispin had shut up his shop at Marciano, and gladly trudged the twenty miles with his wife and three children, to be present on this happy occasion.

Every arrangement for our comfort had been made against our landing at Portoferraio which a loving forethought could suggest, and when next day we crossed the mountain on mule-back, and descended upon Rio, one band after another of Christians came to meet us, as the brethren of old went out to receive Paul, and by their hearty salutations and beaming countenances showed

plainly that the Spirit of the Lord had wrought a true work of grace in the hearts of these simple and sturdy seamen and highlanders. We did not need the testimony of the indefatigable evangelist to the indirect effects of the Gospel on his people; our own eyes convinced us afresh that cleanliness is next to godliness, and that the genuine Christian is the real gentleman. To say that they have been preached against and slandered is saying nothing. Bibles have been insultingly burned in the open streets. Their neighbours have been hounded on to violence by monkish eloquence. Every entrapping snare which priestly cunning could devise, from the bishops of the diocese to the bigoted local curates, has been set for them in vain. Their houses have been set fire to, their lives plotted against, their females threatened with insult and their temporal welfare imperilled many a time. But nothing has daunted them, and forgiving love has won over many an adversary. Crowded though the church was at every service, there was no attempt at tumult. The townsfolk treated the large Evangelical gathering with respect, as moved along to church, or strolled the benches in the intervals of service, or joined in the abundant and yet frugal repast.

It was most refreshing to enter into the joy of these sturdy witnesses for Christ. One could see the endearment of their valiant minister, Signor Marchand, who is a veritable apostle of love, as he eloquently discoursed from Ps. lx. 3, 4, after Dr. Revel had offered up a solemn and fervent dedication prayer and the response they gave to Signor Ribet when in the evening he ably opened up the unscriptural tenets and unchristian action of the Church of Rome, to which they had bade adieu for ever; and when in broken Italian, but with a thorough sense of the unity of all true believers in our one and blessed Redeemer, we spoke out the greetings and well-wishings of brethren of other lands and Churches and tongues, and bade them Go speed, and cheered them on to greater sacrifices and fresh efforts in the cause of Christ. The social gatherings at breakfast and dinner were truly love-feasts, where heart responded

heart; and when seventy of us on the morrow partook together of the commemorative bread and wine, and swelled the lofty hallelujah of praise to God, as only Italian voices can, the emotions of love and joy stirred up within the breast were of the tenderest and most powerful kind. When the hour of parting with these dear brothers and sisters in Jesus arrived, they accompanied us *en masse* to the beach, and, strong men though we all were, the big tears were coursing down our cheeks and our hearts were bursting with gratitude to Almighty God for all His wondrous work of grace among these worthy islanders. If God only visit other parts of Italy as he has done Elba, I assure you the question of this country's future will soon be solved, for Italy will speedily take high rank as a Christian land, and the hoary superstitions of the Vatican will give place to the light and freedom of the Word of God.

PRIESTLY INFLUENCE—EVENTS NEAR FLORENCE.

In your January number I referred to two works of grace going on in the neighbourhood of Florence. The present varied position of these two missions it will be now useful to mention, as similar to many other cases. The first was a meeting of some fifty men and women close to one of the gates of the town. The word was preached by two Waldensian students. All went well till Easter came, when the parish priests leave confession and communion tickets at every house. Any absentee from these rites is a marked individual. Such an old-established custom is this, that in this way the very census and other popular statistics have hitherto been obtained through the priests by the Governments of Italy. The preaching of the monks and the force of the old habit of conforming to the rites of Rome have gradually thinned the Evangelical meeting until it has been wholly deserted. On their last three or four visits the two evangelists have gone from house to house inquiring if there were any who wished to join in reading the Word of God. The answer has been a cold negative. Such is the moral cowardice which the priests are still able to create among their parishioners.

A MONKISH POLEMIC DEFEATED.

The other instance of the power of the Gospel has ended very differently. A countryman from the hills, five miles distant from town, purchases from curiosity a Testament in the Florence depôt, and the shopman takes occasion to speak an earnest word for Christ

to his soul. The reading of the life of Christ works a change in the manners, reforms at once a wild and drunken life, and brings him often to the depôt for religious instruction. His aged father and the whole family are violently opposed to the truth, make every effort to divert his mind, but he manages to read the Scriptures to them, coming to the depôt constantly for spiritual converse, until shortly, in answer to prayer, the aged father and mother and several members of the family are brought to Christ. I had the pleasure of seeing the old man, tottering on the brink of the grave, resting on the arm of his now much-loved son, when he had believed in the living Saviour, and yet could scarce realise it. He rejoiced, and yet was astonished at such glad tidings. He saw men as trees walking, and could scarce credit the evidence of his senses. The shopman goes out, at their request, to evangelize on Sabbaths, and they come in betimes to hear Mr. Geymonat in town. Forty of the country people in one place, and thirty in an adjoining farm, come to hear the humble evangelist. A liberal proprietor offers his hall for the meetings, and a large sale of Bibles and tracts takes place in the district. The parish priest is alarmed. He offers Bosi, the countryman, four barrels of oil to return to the Church, but the simple peasant insists on being convinced before he can take the step. A pistol is fired at Bosi one evening, but the threat of death has lost its power. The authorities are investigating the matter, and a process, at the same time, begins against the priest for selling the valuables of his church, and replacing them with tinsel ware, for fear of the new law whereby the Government lays hold of all Church property. But the priest resolves to convince Bosi, and so, conscious of his own stupidity, he invites Padre Cherubino, of Seravezza, a controversial monk, who has preached and printed much of late against Geymonat, Ribet, and Protestantism generally. The monk, on Saturday night last, assures poor Bosi that he will hold a public discussion with one, ten, or fifty of the heretics, there or elsewhere, confute them all, and prove from the very Scriptures the mass, confession, prayers for the dead, &c. The poor countryman seems staggered at the frankness of this monk, who has made many similar challenges, but always failed to appear when Ribet or others accepted the offer. Meanwhile, the day after, Dr. Revel, De Vita, an ex-monk of Salerno, the shopman, and an Evangelical member of the town guard (the latter dressed in soldier apparel), all of them interested

deeply in these rustics of Cereena, go out to evangelize among them, receive a warm greeting and a Christian hospitality. For once the monk is fairly caught; so that, putting the best face on a bad business—the separate Roman Catholic and Evangelical services being concluded—he accepts discussion, the open Bible in hand, on justification by faith, and other leading truths of Scripture. The meeting is convened in the large hall of the priest's house; 150 parishioners are present. For three and a-half hours the controversy is carried on, and the speakers part in a more friendly way than could be expected. Need I say that the loud-voiced and manœuvring *frate* was driven from pillar to post, gave up one passage of Scripture after another, as insufficient to warrant his assertions, and that the auditors clearly saw the terrible shortcoming of his performance from his boasted confutation of the heretics. Such a public discussion, which, with God's blessing, will greatly promote the Evangelical cause, is unique in the history of the work in Italy. The first result has been that twenty strong men of the place have assured Bosi of their protection in every case of need.

SUCCESSFUL PREACHING IN SIENNA AND LUCCA—MISS BURTON, ETC.

It is not often that so much has to be said of Tuscany, where the work has been so sadly hindered and thrown back by the bitter sectarianism of Plymouthism, but I have still further to mention a few gratifying particulars. Sienna, which has been so dead to all former appeals, has at last awakened to the Gospel call, and crowds are flocking around the evangelist Peccennini, whose life has been threatened by the hirelings of the sacristy. In Lucca such steady progress has been made, that a house has been purchased by the congregation; and since the bargain has been completed, it is found to be one of the old chapels of the Evangelical party three centuries ago.

A bazaar on behalf of the Waldensian Evangelical Schools in Florence and Leghorn has just realised here 126*l.* sterling, in addition to the ordinary subscription of 50*l.* made earlier in the winter among the residents and strangers.

Miss Burton (the Miss Marsh of Italy) continues her labours with blessed results among the Italian soldiers. Upwards of 600 men have visited her rooms and been instructed more or less in the Gospel. The letters of some of these recruits, who are absent on leave in Naples or Sicily, are very touching.

Miss Burton has been officially thanked by several officers for the good she has done during the winter to these men.

We are privileged to have now resident in Florence a gentleman of large property, who was a leading instrument of God in connexion with the Kerry revival, Wm. Talbot Croebie, Esq., and who has latterly, along with his servant, been greatly owned of God on board of several English and American men-of-war in the port of Naples.

DR. DE SANCTIS AND THE PLYMOUTH CONTROVERSY.

As a faithful narrator of passing events, I am bound to return to the subject of the Plymouthist controversy now raging in the Italian Churches. I regret to say that the "Declaration" of De Sanctis, referred to in my last letter, was not generally circulated by the evangelists of the Free Italian Churches, to whom it was sent by the author, among the brethren of the Churches, for whom this learned man has zealously laboured in word and doctrine, and through popular treatises, for so many years. Yet, while the ban has been laid on this short and effective tract, explaining the grounds on which every Christian should protest, along with the author, against the Plymouthist *pronunciamento* made in their name by Mr. Rossetti, a wide circulation has been everywhere given to a captious and vulgar Florence tract, attributed to Mr. Magrini and Count Guicciardini, against the Evangelical Alliance, as designed to destroy Christian principle, and in which the Waldenses are practically excommunicated as sectaries and heretics.

In such circumstances, Dr. De Sanctis returns to the charge in a lengthened pamphlet of eighty-two pages, just published, supporting his "Protest" and "Declaration" by a calm but unsparing exposure of the historic blunders, doctrinal errors, and calumnious assertions of Mr. Rossetti's "Principles of the Romish, Protestant, and Christian Churches," which had been sent forth in the name of the Italian Churches. The excuse with which Plymouthism in Italy has always imposed, and still imposes, on many good English people, is that the Churches are too young as yet to decide upon any form. Dr. De Sanctis tears this frivolous plea to pieces, by showing the point in dispute to be no mere form, but the verities of the Christian faith, and that the Churches have not been too young ignorantly to adopt, pure and simple, under the guidance of a few sectarians, the most rampant principles of Plymouthism. He enters

into the work of Rossetti, and lays the Christian world under obligation of intelligent defence of all the Churches; his noble estimate of the services of the Waldenses and the Evangelical Alliance. It is to be hoped that the pamphlet, which is entitled "Theists: Warning to the Evangelical of Italy," will reach the parties for which it is intended, despite the obstacles raised against its introduction. It is an avail that the scandal is now dead. It is too late. Two of the Free Churches in Florence have united in Dr. Aitken's protest, Christians of all the denominations of Christ continue to pour in their sympathies with him, action for or against his views is unavoidable, and far-reaching consequences, for good or ill, in the Italian evangelization may be anticipated.

THE SCOTCH AND ENGLISH SERVICES IN ROME.

Mr. Tulloch, who has spent the winter in Rome, writes from Rome, giving some account of the Protestant services which are attended at Rome. Of the Scotch service a marked feature of which is the union of Christian union it embodies—he says it can scarcely as yet be said to be established, but a fair and hopeful commencement has been made:—

In the last two winters, certain Free Churches have had a private service which was attended at the commencement of the present year by Mr. Carlyle, lately a Free Church minister in Bombay. Shortly afterwards Mr. St. Luke's, Glasgow, arrived. When Mr. Carlyle occupying the field he very readily entered into communication with him, and it has been a happy combination. The service is held in a large room in the Via della Pace where Mr. Carlyle lives—a central and excellent place, above the English Club. Mr. Carlyle undertakes the conduct of the service in the morning, and Mr. Aitken in the afternoon, or vice versa. There is no formal union—each represents his own Church, and merely

professes to do so; but there is local concurrence and the most brotherly sympathy. Established Church and Free Church, if not forgotten, are never mentioned, and there is no reason why they should be so. The writer of the present notice has been glad to render any assistance to Mr. Aitken in the discharge of his duties: he was privileged to preach for him on the first Sunday of the New Year, and to assist him in the dispensation of the Lord's Supper last Sunday—a service peculiarly touching in its great simplicity; but he has had no responsibility in the arrangements, and deserves no credit for any success which may attend them. It has been to him peculiarly pleasing to assist in a service so far catholic—a feature which was peculiarly shown last Sunday, when the Lord's Supper was partaken of not only by Established and Free Church communicants together, but by two clergymen from America and a clergyman of the Church of England.

The Church of England service, well known and largely attended as it is, is not formally established. The Papal Government permits it "without the gate" (it is at the outside of the Porta del Popolo), but does not recognise and sanction it; and only this winter Cardinal Antonelli refused permission to have an additional service, in connexion with the Church of England, in a large hall attached to the British Consulate. It is needless to say, therefore, that the Scotch service is unrecognised, and, in fact, only exists because unknown to the Government.

It may interest our readers to learn what provision the Church of England makes during the winter for British residents here. There are at present three Anglican services every Sunday—an interesting morning service having been commenced, to meet the accommodation of the numerous worshippers, at which Dean Alford regularly preaches. The Dean is a quiet, impressive preacher, saying much in few words—not eloquent, but effective and touching, from his comprehensive grasp of Scripture, and the solemn practical turn which he gives to all his discourses. It is well that the Church of England should always maintain a high order of preaching in Rome, for one of the most subtle and silver-toned of the converts to the Church of Rome from her pale is here, and has been for many winters. It is impossible to hear Dr. Manning preach without being deeply struck by his peculiar eloquence, destitute of fire or passion, but clear, insinuating, and deeply earnest, sometimes thrilling in tenderness, sometimes breaking into bursts of poetic beauty.

GERMANY.

Frankfort, April 15, 1864.

THE FUTURE OF THE CONTINENT, AND DOES NOT DIRECT THEM.

Mr. von Bismarck has really found out the way for procuring rest. Since he shut the doors of his Parliament, in order to give place to the loud voice of cannon, he speaks any longer about him; nor is he any more disturbed by the ridiculous conference of diplomatists who are

about to meet in London with a view "to obtain peace for the Duchies," while these same Duchies are ravaged by the horrors of war. Before the plenipotentiaries of Europe are assembled round a green table-cover, the entrenchments of Düppel will have been taken, and Denmark crushed by the two greatest military Powers in Germany. There peace will be made by force, without diplomatists. Holstein itself has not awaited their deliberations to dispose of its future.

The States (representatives) of this little region have assembled spontaneously; they have protested beforehand against every diplomatic decision which might be come to without them, and they have been supported in this by the magistracy of the towns, by the whole people, and finally by the assembly of the clergy recently convened at Neumünster. The conference will therefore only have to register what has been already done. Decidedly the reign of diplomacy is passed.

But let us leave politics, and occupy ourselves for a few moments with facts of a moral and religious nature, which come up amid this terrible conflict. Since my last letter the clergy of all the Protestant portions of Germany have continued sending to the pastors of Holstein addresses of approval and of sympathy, and at the same time energetic protestations against the *Kreuzzeitung*, which, on its part, continues to condemn them. Never has this organ of political and religious despotism, this unhappy advocate of Herr von Bismark, been the object of reprobation so universal as at the present moment. It is no longer political characters alone who combat its retrograde principles in the name of liberty, but religious men of all churches, who repudiate them in the name of conscience. Several of these manifestations altogether lay aside the political question, in order to plead only the cause of the religious and moral interests of Holstein.

This is what, in particular, the professors of the University of Berlin and the pastors of that city have done. In a petition addressed to the King of Prussia, and signed with the names which are most justly respected—such as, among others, Nitzsch, Twesten, Dörner, Hoffmann, Büchsel, &c., &c.,—they have intimated to this monarch the system vigorously pursued by Denmark, of imposing upon German populations the Danish language in establishments for public instruction, and in the worship of the Church. In a host of parishes, the pastors and schoolmasters expelled since the year 1848 had been replaced by Danish functionaries; the schools and churches remained empty, because the populations were unwilling either to receive public instruction or to hear the preaching of the Gospel in a language which they did not understand. Those who signed the petition, therefore, asked of the King of Prussia the redress of these abuses. The King replied that this object lay very near his heart, and that it was one of the reasons for which he had sent his army into the Duchies.

Whether this was indeed one of the motives of Count von Bismark, and, above all, of the Emperor of Austria, in undertaking the war, is what we are permitted to doubt. However that may be, the fact is, that already the Federal Commissioners in Holstein have taken divers measures for re-introducing the German language into public instruction and into divine service. Several Danish professors, teachers, and pastors have been replaced by Germans. On its part, the Danish Government, in its recent circular to the different Cabinets of Europe, complains of these measures, pretending that the German language is imposed upon Danish populations. Thus it is that moral and religious interests are always involved and agitated by political struggles. For this immense evil there is but one remedy—the cessation of State religions and National churches, by the complete separation of politics and religion. This holy cause of religious liberty makes rapid progress in all those countries of the Continent where civil and political liberty reign; but it is unhappily very little recognised and practised as yet in Germany and the North of Europe.

MORAL CONFLICTS SIDE BY SIDE WITH WAR.

Another order of religious facts which manifests itself in this war, and upon which our thought gladly rests amid these terrible calamities, is the immense activity displayed by Christians for relieving the sufferings of the soldiers, and for offering to their immortal souls, in the midst of dangers, the consolations and hopes of the Gospel of Christ. Protestants and Catholics nobly rival each other in these works of benevolence. Abundant distributions of the Holy Scriptures and religious books; personal attentions lavished upon the sick in the hospitals, and on the wounded in the lazarettos; distributions of medical comforts and of warm clothing during the rigours of winter;—everything has been undertaken and prosecuted with admirable constancy by Christian charity. Thousands of copies of the Holy Scriptures have been sold to the soldiers of the different nationalities which compose the Federal armies by four or five colporteurs of the British and Foreign Bible Society. To organise this work, and to assign to every one his task, the agent of the society, the Rev. Mr. Davies, has gone from Frankfort to Holstein and Schleswig, where all possible facilities have been accorded him by the civil and military authorities, and where he has found a vast field for the work to which he consecrates his intelli-

and his devotedness. On their arrival at na, the colporteurs found themselves in the presence of a Hungarian regiment. Not able to speak to these soldiers in an own language, they contented themselves showing them the New Testament in Hungarian tongue. Immediately the rank cried out full of joy "Magyar! Magyar!" and in a few moments the whole of the colporteurs was exhausted by brave warriors, who paid the price of with pleasure. One of them, having money, drew from his pocket his handkerchief which he offered, with a sad countenance, to the regiment. Thus the colporteurs have access to barracks, to the camps, to the hospitals, to the lazarettos, distributing abundantly words of the Saviour to those thousands of men, who, in the sufferings of war, may find from them the knowledge of eternal life.

CHRISTIAN BENEFICENCE IN WAR.

The excellent Dr. Wichern, founder of the noble institution called the Rauhen Haus, Hamburg, has also betaken himself to theatre of war, in order to set in action the "brethren," pupils of his establishments, and particularly instructed in the duties to be given to the sick. Their intelligent activity is displayed among the dead, whether on the field of battle or in the lazarettos and the hospitals. Dr. Wichern has also found in full activity other "brethren" from the institutions at Duisburg; and numerous Deaconesses from Kaiserswerth and the establishment of Bethany, Berlin. Finally, the order of Knights of St. John, founded by the late King of Prussia, which includes in its ranks the greatest nobles of the aristocracy of the kingdom, has found in the actual war an immense field of action among the sick and wounded. This order has founded, at its own expense, sundry lazarettos, where the administration of the sick might not be equal to the emergency. Private persons have not shown themselves more earnest than associations in these works of Christian charity. The houses of the poor of the rich are everywhere open to receive and minister to the wounded. And it must be added that the Danish soldiers, the wounded or prisoners of war, have been everywhere the objects of the same solicitude as those of the German armies. On his return to Berlin, Dr. Wichern gave the most interesting details concerning this noble activity in a numerous meeting, at which the Queen and several members of the

Royal Family were present. He there showed that almost all the services rendered in the numerous lazarettos and hospitals are performed, under the direction of army surgeons, by the voluntary hands and devotedness of "brethren" and "sisters," as well Protestants as Catholics. We must also notice what there is new in this activity of Christian charity amid the disasters of war. It reminds us of the noble example of it which was given in the Crimean war by Miss Nightingale and her numerous English friends. Formerly, and even still, in the terrible wars of the empire nothing like it has been seen; an evident and cheering proof of the progress of Christianity, for which we ought to give glory and thanks to the Saviour of a sinful and suffering world. How many words of consolation and of Christian hope have thus fallen into the souls of the poor soldiers—prisoners, wounded, and dying! Neither have the spiritual and intellectual necessities of the armies been more neglected than their physical sufferings. Besides the distribution of Holy Scriptures of which we have spoken, several tract societies have also set themselves to the work, and Dr. Wichern has had the happy idea of addressing an appeal to the principal booksellers of Germany, from whom he has obtained thousands of volumes suitable for placing in the hands of the soldiers and officers. Thus, if we are permitted to deplore this war in its causes and in its effects, it is also permitted to rejoice as we see love for the Saviour strive to mitigate its woes; it is in fine permitted to hope that it will have been to many the very unlooked for occasion of their finding the way of salvation.

COMPOSITION OF THE COLLEGE OF CARDINALS AND THE ELECTION OF A NEW POPE.

Before concluding, let us cast a glance upon a very different domain. At a moment when the public journals are constantly speaking of the enfeebled health of the Pope and his approaching death, one German journal supplies us with details, not without interest, in reference to the actual composition of the Sacred College of Cardinals, on whom would be incumbent the difficult task of electing a new Pope. Under present circumstances, there is no one who does not feel the importance of this eventuality. Now the *Pontifical Annual* for the year 1864 reckons sixty-four members to the Sacred College, among whom seventeen remain of the nominations of Pope Gregory XVI. The oldest of the cardinals, Antonio Fosti, is eighty-

eight; the oldest in regard to his nomination is Mario Mattei, aged seventy-two, and has been cardinal thirty-two years. Four cardinals are more than eighty years old, and twelve are more than seventy. We may then be allowed to think that the influence of all these old men, in case of an election, would be exerted in favour of the retrograde ideas of another generation, and would hardly contemplate the necessities of modern society. As to nationalities, the College of Cardinals counts eight Frenchmen, six Germans and Hungarians, four Spaniards, one Portuguese, one Englishman, and one Belgian, or twenty-one foreigners in all; so that all the others, forty-three in number, are Italians. There is no need of imagination to suppose that a body thus composed would not have the least desire to enter into the path of conciliation for the political regeneration of Italy, and of Catholicism in general, but would have no other thought than to elect a man who would

continue the desperate conflict of Pius IX., against the interests and progress of modern civilization. For the rest, it is affirmed that the principal Catholic Powers of Europe, and in particular the Emperor Napoleon, who rules at Rome, have this long while given secret instructions to their ambassadors in reference to the eventuality of which we have spoken. There will then be a secret struggle of influences which are much more political than religious. Now as, according to the Catholic doctrine, it is by the inspiration of the Holy Spirit that the cardinals elect the Pope, a malicious journal has recently asked whether the Holy Spirit would be sent this time from Paris or from Vienna? Instead of a jest, fervent prayers ought to be addressed by all Christians to God, almighty and merciful, that in times as serious as our the great events of which we are witnesses may have for their result the advancement of His kingdom of truth, justice, and peace.

DENMARK.

We have been compelled to abridge the subjoined communication from a Danish correspondent; but we are assured that the omissions thus made will be more likely to secure the perusal of that which appears:—

Jetsmark, April 14, 1864.

PERSECUTION OF THE CHURCH OF SCHLESWIG.

The Germans have pretended that the Schleswig Church was persecuted by the Danish Government, because preachers were deposed, and the Danish language was introduced in the churches. Up to the 29th March the bishop and forty-seven pastors had been deprived by the Prussian and Austrian commissioners, and ejected from Schleswig, or informed that they soon will be ejected, merely because they are loyal subjects of their king. If the German assertion is true, that the deposition of pastors merely on political grounds constitutes a religious persecution, then a religious persecution has actually taken place in Schleswig, where pastors who are loyal subjects of their king are ejected on that sole ground. I need not add, that several of these pastors are personally known by me to be persons who would be an ornament to any church—Christian and zealous men—and that not a few of them are natives of Schleswig, several of Holstein, one of Mecklenburgh, and one of Hesse. The Germans assert that when the language used in churches is altered, a religious persecution takes place. In 1850, the Government required that in Danish parishes the Danish language was to be used; in German and Frisonian parishes, the German language; in parishes with a mixed population of Danes and Germans, both languages. The Prussian and Austrian commissioners have decided otherwise. They have commanded the pastors of these mixed congregations to declare that they will aid the commissioners in Germanising their parishes, and the pastors who would not sign

such a declaration have been deposed. The commissioners issued, February 19th, a decree, by which in many of the mixed congregations the Danish language was forbidden to be used in the churches, and it is said that the other mixed congregations already are, or soon are to be, deprived of their Danish language. At Adelby, a village one mile from Flensburg, sixty-nine children were to be confirmed on February 21, and all the parents of the children had demanded that the confirmation should be performed in the Danish language; but on February 20 a decree from the German commissioners commanded that the confirmation should be performed in the German language, contrary to the wishes of the parents. Already one sees German pastors exult in German journals, that if things go on as they have commenced, the Danish element in the mixed districts will soon be eradicated, allowing, by these words, what hitherto they always have denied, that the Danish element is to be found in these mixed districts.

Taking the two facts which German Christians pretend do constitute a religious persecution, I assert that the Schleswig Church does suffer a very severe religious persecution from the German Powers, and singularly enough, without eliciting any protest whatever from those Christians and theologians who protested against the just measures of the Danish Government in Schleswig. Would to God that their eyes might be opened to what are the true bearings of this matter! and would to God that all might learn to render to Cæsar the things that are Cæsar's, and to God the things that are God's!

MISSION WORK IN THE ARMY.

During the sad times with which our dear Lord in His wisdom has been pleased to visit our dear little country, and when almost all our thoughts again and again revert to our national disasters, much happens that must rejoice a Christian's heart. When one considers that we are a little

and comparatively poor people, and sees the large donations of money, victuals, and clothes, with which our soldiers, their families, their widows and children, are liberally provided, one cannot but rejoice at these tokens of patriotism and philanthropy that often emanates from Christian acts. Nor are the bodily wants of the soldiers less thought of; their spiritual needs have begun to be cared for. The Government has sent several excellent men to the army as chaplains; the Tract Society has supplied the hospitals with tracts, and endeavours, as well as its scanty means will allow, to supply the active army therein; the Bible Society also has made considerable grants to the army. The Home Missionary Society has sent out several colporteurs, jointly with the chaplains, labour amongst the soldiers. Stirred up by a lady belonging to one of our first families, it has circulated an appeal to Christians to aid it in its work amongst the soldiers. Notwithstanding the large claims

on the Christian's benevolence in these times, this appeal has been largely responded to, and every number of the *Home Missionary Journal* brings fresh lists of donations, principally collected amongst the peasantry. When a nation fights for its independence and liberty against a foe twenty or thirty fold more numerous, and its highest earthly interests are hazarded, we cannot wonder that the present time is not the best for the furtherance of the kingdom of our Lord. Yet His cause does make progress, and one cannot but be rejoiced when he reads the truly Christian letters which many of our soldiers send to their families in their dear homes. Would to God that they may fight as bravely and perseveringly for their heavenly fatherland as they fight for their earthly! and would to God that we may come thither, when all the strifes, discords, and misunderstandings of this world are banished for evermore!

V.

HOLLAND.

Amid the prevailing absence of spiritual life in the Dutch Protestant Churches, it is cheering to receive an occasional letter like the following:—

Amsterdam, April 15, 1864.

BAPTISM OF A CHINESE CONVERT.

On the 20th of last month a young Chinese, *sin* Hea, was baptized here by the Rev. Dr. Ambrock, and a few lines regarding that interesting event will, no doubt, be acceptable to the readers of *Evangelical Christendom*.

Born at Shanghai, about eighteen years ago, he was taken, in 1859, to Macao and offered for sale to his step-mother, when Captain Verhoeven, of the Dutch ship *Jeannette* Cornelia, bought him for 41. 10s., in order to his being brought up as a Christian. Friends of the mission cause resolved that if he, on growing up, showed a fitness and disposition for missionary work, they would prepare him for labouring among the Chinese in Java. As time passed, an impediment in his speech began to show itself, which unless cured would be a hindrance to his being employed as a missionary, but in all other respects he seems to remain well.

THE SOCIETY FOR THE SPREAD OF THE TRUTH.

The lay association, called the Society for the Spread of the Truth, goes forward with zeal and success. The principal building has been enlarged at an expense of nearly 700*l.*, chiefly raised by an appeal to the members and friends. From the report for 1862-3, it appears that during the year 14,000 tracts, 400 books, 55 Bibles and Testaments, had been distributed; 2,000 children, taught by 88 male and female teachers, attended

the 16 Sabbath-schools; 1,200 visits were made to families living without ordinances, also to 80 ships; 89 persons, of whom 21 were formerly Roman Catholics, had been admitted members of Protestant churches; 43,062 volumes were lent out of the free libraries; 104 females had taken advantage of residing, for a longer or shorter period, in the lodging-house; in the sewing, knitting, and drawing-schools (for boys learning trades) were 582 pupils, and in the infant-school 387.

AMSTERDAM CITY MISSION WORK.

The zealous and faithful Rev. Adama von Scheltema, one of the city ministers, has also pushed forward successfully the erection of a mission-house, in which to meet with the poor in his district, for reading the Bible, prayer, and other religious purposes. It is the first of the kind in Holland, and he has had many difficulties to overcome. In November last, the burgomaster, in name of the king, laid the foundation-stone, and the building is now nearly completed, while by subscriptions raised in this country, aided by friends in Glasgow and elsewhere, together with the proceeds of a bazaar, which is being held, it will be nearly free of debt, his Majesty William III., on a recent visit to Amsterdam, having also contributed 200 florins.

A PASTOR OF PECULIAR SENTIMENTS WANTED.

A vacancy occurred, some time ago, in the French Protestant Church in this city, and there has been considerable delay in filling it up, as the rulers wish to have a minister neither too far advanced in liberalism, nor yet strictly orthodox. I am rather curious to see what choice will be made, and fear that the result of a selection on such principles will be anything but satisfactory.

PALESTINE.

We are indebted to a missionary of the American Board for the following account of the services of a memorable Lord's-day in the ancient city of Sidon, where, as he remarks, as early as the days of Paul, there were found Christian friends with whom the Apostle could "refresh himself," when on

his way to Rome, "a prisoner of Jesus Christ":—

Sidon, February 19, 1864.

NEW PROTESTANT CHURCH AT SIDON: OPENING SERVICES.

Sabbath before last witnessed the dedication to God of the first house of spiritual worship that has been built in Sidon for many a century, if, indeed,

there was ever such a one built here. Evangelical worship has indeed been established in this city for nearly or quite fourteen years; but it has always been celebrated in a private house, and latterly the only apartments which could be secured for this purpose were so unsuitable and so inconvenient of access, that none could be expected to resort thither except those who had a very earnest and decided interest in the truth. To remedy this evil was not an easy matter when the congregation was so small and so poor, and while the policy of our Missionary Board (wisely enough) prohibits us from asking money of them to build churches, even at the more important stations. But God raised up for us a friend in our need, and through the liberality of Hugh Tennent, Esq., of Glasgow, the "Well Park Chapel" has been erected. It is a neat edifice—small, indeed, compared with ordinary churches in Christian lands, but large enough, as we supposed, for any audience we were likely to see gathered in it for some years to come. But on the Sabbath referred to, it being generally known that the chapel was to be dedicated, and that the sermon would be preached by Dr. Van Dyck, of Beyrout, whose labours for the people of Sidon in former years have greatly endeared him to them all, a crowd gathered larger than could be accommodated, at least in the part appropriated to the men; so that quite a number went away, unable to find an entrance. The preacher most forcibly described the essential requisites of a house intended for the spiritual worship of God, as contrasted with the darkened temples devoted to superstitious rites, or the ostentatious piles on which is too often wasted the wealth of even Protestant Christians—wealth that might carry the bread of life to thousands who are perishing for lack of it. The sermon was listened to with deep attention, and seemed to bring home the truth to all hearts, even those of the Papists who were present. In the afternoon a goodly number assembled for the celebration of the Lord's Supper, when two new members were admitted to the communion, and the ordinance of baptism was also administered. It was a day of joy and hope to the little band of Evangelical Christians in Sidon, not only as giving them a place wherein they can worship God with propriety and cheerfulness, but as offering a prospect that the words of saving truth will thus reach very many who would never have come to hear them in our former obscure and gloomy place of meeting.

The location of the new chapel is central and convenient, and it is invested with additional interest in the eyes of the Sidonians, from its having been the site of the *Mahkemey*, or Moslem court of law, a place esteemed by the Mohammedans nearly as sacred as the mosque. Here for

many years was the focus of Moslem fanaticism and Christians could not pass it without trembling. Both Christians and Moslems are astonished to see it now converted into a church, and we ourselves cannot but wonder that we have been enabled to obtain possession of such a place, and erect there a Christian church without a word of opposition or even a question asked from any quarter what ever. It is surrounded by Moslem houses, and the minarets of two mosques rise in rather close proximity, and yet our bell rings out the summons to the worship of Jesus, without the least manifestation of displeasure. We feel that the hand of God is in it, and we are encouraged to believe that He will make this a house to His praise and glory, and the gate of heaven to many souls. Will not all who read these lines pray that it may be even so?

Another missionary in the north of Palestine writes us as follows:—

Bhamdun, Mount Lebanon,
February 19, 1864.

THE GOVERNMENT OF THE LEBANON—PROTESTANT SCHOOLS—THE WEEK OF PRAYER.

Of all the achievements of this age of progress, no event seems to have been more wonderful or providential than the permanent establishment of a Christian Government in Mount Lebanon. Lebanon has become a distinct province, and of forty provinces has the only Christian governor, Daoud Pasha, from the terrible scenes of 1860. Long may his Excellency continue to govern the mountain in a policy so liberal and honourable, and an administration so efficient and successful!

Under this Christian Government, guaranteed by the Great Powers of Europe, Mount Lebanon is now a most deeply-interesting field for missionary labour. It extends a hundred miles from north to south, and twenty-five miles from east to west, containing a population of perhaps 400,000 souls. In its immediate evangelization we have the highest hope for the moral emancipation of Syria; and all the agencies and means for that earliest evangelization have been inaugurated here, and in Europe and the United States, for the consummation of this great and powerful work of the Lord.

In the first rank of these agencies and means the Lord has placed the Lebanon schools. These schools, commenced in 1853, numbered twenty-four in 1863, situated in twenty different villages, contain 1,500 pupils from all communities, Christians and Druses, Jews and Mohammedans.

I am happy to say a little band of nearly forty has been gathered to Christian fellowship at Bhamdun. We observed here as well as at Beyrout the weekly concert of prayer in January.

CHINA.

A missionary of the American Board writes to us as follows:—

Fuh-chau, China, January 11, 1864.

THE WEEK OF PRAYER IN FUH-CHAU.

The fourth observance of the annual Week of Prayer at this place has just been closed. The missionaries of the societies represented here who were present in the place very generally attended, with their families, the various appointments. We are beginning to feel that this annual con-

cert of prayer for one week is an established institution. We rejoice in the fact that so many churches and communities, besides missionaries in many mission-fields, observe it. It was remarked at one of the prayer-meetings that our number was smaller than last year. The missionary and his wife have been called to leave the work, on account of impaired health. Another missionary has died in the happy hope of a glorious resurrection. Another missionary and family will soon leave China, on account of his health. Two missionaries were providentially

ports at this protracted season of the present last January.

GRESS IN MISSION WORK.

dence of progress in the missionary the year just closed. Most of the s in this prefecture have been visited es or their helpers. Several new ns have been established. Quite a ptisms have occurred in the country ll as in the city and suburbs. A n or eight members has been formed district cities; this church is now re. of an able native helper, who ; of the boarding schools for several

ter of devout gratitude that within he city of Fuh-chau there are now seven missionary families, and that some four or five chapels or rooms eligious services are regularly held. this state of things from what prears ago. Then no room could be hapel. The writer was one of two ho were told by an aged member of ommissioner Lin, of opium war noto- no place for a chapel could be rented for 10,000 taels per annum." Now, he principal streets there are comels, either used regular or being is desirable to rent one or two others e necessary funds can be secured : are offered, but the funds are yet

LARY AGENCIES AND WANTS.

an Methodist Episcopal Mission has out-stations where native helpers xpel with more or less frequency. veral organised churches away from re are three country stations in con- he mission of the American Board. ies of this Board confine their labours city and suburbs. missionaries feel that they are crib- by the want of men and of funds in the great work. The English ion is very enfeebled, only one man it. Many more men and a large ney could be profitably employed in partments of the opening field. pe that the readers of *Evangelical* will pray for the progress of the dark empire.

ving is from a missionary of the iety in the province of Kwan-

Ho-an, December 23, 1863.

VERSION OF AN OPIUM SMOKER— MONARY DISCOURAGEMENTS.

irring news from my field of labour encouraging signs are, however, not in my school and in our village. ling is training young natives for hera. By the grace of God we have my former scholars labouring with nsive mission-field. Some of the present class are promising young them baptized, and two are appli- tion. Those less gifted become hools connected with our society. ut year only a few have been ad-

mitted into the Church. Four persons have applied for baptism. Amongst the former was one of the older men of our village, long acquainted with the Gospel, but still reluctant to break with heathenism till brought to the verge of the grave by severe illness. He called for me, after having hired several Chinese doctors, and asked leave to remove to our house. I assented, but his relatives hesitated, saying he was mad. There was something wrong with him, but neither the cause nor the extent of it was I able to detect. He at last declined to take food in his house, for fear of being poisoned. I now interfered on his behalf, and succeeded in obtaining the consent to his removal. As soon as he was in our house a change was perceivable. He grew better, though very slowly; of madness there was no sign; he felt himself very comfortable amongst us. After some days he was taken home again and grew worse, so that his family allowed him a second time to stay with us. He soon applied for baptism with great urgency, saying, "I wish to become a Christian; I don't know how soon I may die, and will die as a Christian." I could not immediately comply with his request, he being an opium smoker; but taking his circumstances into account, I instructed him with two others, who for some time had applied for baptism. His disease was of such a kind that medicine was of little avail, so I told him to rely solely upon God for his recovery. Yet his faith was not yet confirmed. A Chinese physician in the neighbourhood promised to cure him, and he went wholly against my wish. For two months I heard nothing of him, till he one day entered my room quite unexpectedly, to all appearance recovered, but still very weak. He confessed that the doctor had not cured him; but rest of mind, the change of air, and nourishing food had, by the grace of God, effected his recovery; so that he, formerly scarcely able to walk from one room to the other, was able to walk home a distance of several miles. He now became a constant attendant at our daily services, and kept close communion with the members of the Church; but still he smoked opium, being afraid of giving it up in his weak state of health. It is often the case that a Chinese physician, being unable to effect a cure, advises his patient to try opium-smoking. In many instances the malady is checked by this powerful narcotic; but the patient becomes the victim of opium. To abstain from the use of it would cause the former disease to appear again. My patient entertained a similar fear, though I stated it as my conviction that the abstinence from opium would complete his recovery. At length he yielded. He diminished his dose of opium daily, and was soon free from this vice. His health improved day by day. I could now comply with his repeated requests for baptism. After the preparatory instructions, he was accordingly received into the Church, and has ever since shown himself a sincere Christian.

This conversion has made a commotion in the village. The people think it remarkable that a man, being declared mad by his parents and wife, and suffering from an apparently incurable disease, should have become restored in body and soul after having joined the Christians. His giving up opium smoking without experiencing any injurious consequences, is another cause of astonishment to them. I am, however, afraid that it will subside without leading them to follow his example or examining the truth which made him free.

A case like the above is an exception, at least in my experience. The Chinese pass from heathenism to Christianity so smoothly, that one not acquainted with them might well doubt their conversion. How often have I longed to see the undoubted proofs of repentance, like those evinced in the conversion of persons at home, or to hear them, constrained by a deep conviction of sin, make a free confession of it. With the exception of three of our assistants and two pupils of my present class, I do not remember to have experienced this during my ministration in China. How seldom do they feel the need of spiritual advice, or the necessity of asking for intercession on their behalf! Of course they desert the idols and other superstitious customs; they attend the church, and use the means of grace, but still there remains the sad want of spirituality. Few of them think it their duty to spread the truth amongst their relatives and try to lead others to Christ. Most of them seem to be satisfied, to have found the truth themselves, leaving it to the paid agents to

disseminate the Gospel amongst the heathen, like those at home, who, having contributed the mite to the mission fund, think their duty at an end. On the other hand, I must confess that some of them have given proof of their faith, by suffering persecution from heathen as well as from their relatives, and adorned their profession by Christian life, but these cases are few.

I speak thus freely about the want of our churches, not in order to make the friends at home despair of our final success, or to damp the expectations and hope, but to let them know what we and they have to pray. It requires the combined efforts of the Christian Church abroad to make intercession at the throne of grace, not only for the conversion of the heathen, but, above all, for the churches gathered in heathen lands which, having just emerged out of spiritual darkness, and being still surrounded by darkness, have to wrestle for their spiritual existence with the power of darkness more than their sister-churches in more favoured lands.

AMERICA.

New York, April 8, 1864.

REVIVALS IN NEW ENGLAND.

The signs of religious interest in our country do not diminish, but increase; and they are distributed very widely. Many towns in New England are enjoying remarkable revivals; among the rest, Northampton, Mass., the scene of that "surprising work of God," of which Edwards was the instrument, a hundred and thirty years ago. Springfield, also, the beautiful seat of our national armoury, is visited by an awakening so considerable in its extent and effects, as to command the respectful testimony of the secular press. But the most compact account which I could give of the towns and churches which are similarly favoured, would more than fill my letter. Let me only say, that most encouraging statements are made concerning many parts of the State of New York; concerning parts of New Jersey, Pennsylvania, Ohio, Indiana, Illinois, and Missouri. All this, as I said a month ago, does not by any means indicate a revival of religion all through the nation; but it does evince a measure of interest in spiritual things which would be remarkable at any time, and which is especially becoming and encouraging in a time like this.

CONVERSIONS IN THE ARMY.

There are two developments of this extensive interest which we watch with great delight. Much has been said of late of the religious feeling prevailing in many parts of the army, and cautious readers have been afraid to credit the glowing statements which they have seen. The last few days, however, have

brought to us the most trustworthy testimony of well-known pastors of Philadelphia and New York, who have returned to their own large congregations after weeks of absence laboriously employed among the soldiers. These gentlemen fully confirm the accounts which have been given by other observers. Rev. Mr. Corkman, of New York, states that in one camp of the Army of the Potomac containing about 5,000 men, he witnessed credible conversions as numerous as seven in a week, and that this great work is still going on. Other witnesses, who equally command the confidence of the community, bear testimony to results scarcely less remarkable which are crowning the labours of Christian ministers and others in the neighbourhood of Charleston, South Carolina; of Fernandina and St. Augustine, Florida; and of New Orleans. That all these seeming conversions will prove to be real, is not to be expected. No doubt those very features of a soldier's life which, in the absence of religious influences, tend to harden him into recklessness may greatly increase his susceptibility to anxious and tender feeling, when once a wise and opportune appeal may have reached him and this natural emotion may easily be mistaken for the proof of a substantial change. But when these deductions are all made, solid and abundant evidence remains that multitudes of our soldiers are finding in the camp and in the hospital that blessing of salvation which they never found at home. The men who labour among the sick and wounded especially, gather up many touching proofs of the power of God's grace, which, if you readers could know them, would seem as if

and fragrant as those early violets which are now blooming out of the last year's battle-fields.

PRAYER ANSWERED FOR COLLEGES AND SEMINARIES.

It is a matter of great joy to us that the existing religious interest extends to so many of our colleges and seminaries. The American Churches have for years observed the fourth Thursday of February as "the Day of Prayer for Colleges." The observance has, from the first, been most serious and hearty, and it has been followed almost uniformly by speedy and precious results. It is easy to see why this might be so, for the increased interest and efforts of pious parents and teachers would be the direct means of answering their own petitions. By this time, moreover, the day has a history, and both teachers and students expect results to follow it. The experience of this year will not diminish that expectation. I have before me the names of six of our colleges and large seminaries in which a work of grace is going forward. The most remarkable case, perhaps, is that of La Fayette College, in Easton, Pennsylvania, in which, according to the statement of its president, there is not a single student who is not either converted or deeply impressed. In this college the unusual seriousness began within a fortnight of the "day of prayer." In Williams College, Mass., it began upon that very day; and within a week forty young men were either "rejoicing in hope" or openly confessing their sins and their need. The female seminary at Mount Holyoke, Mass., has had in former years a remarkable religious history, and has educated many American women for distinguished usefulness both at home and among the heathen. In the beginning of last September the school included among its 340 pupils 110 who were not known as Christians. At different times in the autumn and since, that number has been diminished, until there remains only about thirty who do not give evidence of conversion. Rev. Dr. Kirk, of Boston, has been one of the helpers and witnesses of this good work.

CIRCULATION OF THE SCRIPTURES — BIBLES SENT FROM THE NORTH TO THE SOUTH.

The American Bible Society, at its approaching anniversary, will report a great work most generously supported. Its issues of Bibles and Testaments during the year ending March 31, 1864, have exceeded 1,400,000. Its income for the same year has been more than 550,000 dols., which is an excess of more than 125,000 dols. over the previous year. A considerable part of this large sum has been expended upon its foreign work in Papal and heathen countries. But the chief outlay has been made upon the domestic field, which the war has so thoroughly ploughed for the seed. It ought to be known—not so much for the reputation of the society as for the Christianity of our nation—how large that domestic field has been considered to be. A correspondence between the Bible Society of Virginia and the American Bible Society has recently been published, and has attracted general attention. I enclose you a copy of it. From this it will appear that the American Bible Society, so far from ever declining to furnish Bibles to the South, has, according to its avowed purpose, responded to every call which has been made upon it from that quarter; and that nothing but those interruptions of transportation which have been incident to the war has ever prevented the prompt receipt of any supplies which may have been asked for. More than two hundred thousand volumes had been thus gratuitously furnished to the South—especially to the Confederate armies—before the close of the year 1863. The multitudes of British Christians who wish to think well of American piety will be glad to know these facts.

THE MONSTER FAIR.

Our monster fair for the relief of the sick and wounded soldiers is under full headway. The enthusiasm is unbounded. If patriotism and tender kindness were not so largely concerned in it, we would call it frenzy. We are told that the receipts of two days have been 250,000 dols.

BRITISH AMERICA.

MISSION WORK AMONG THE ABORIGINES OF THE NORTH-WEST.

The Church Missionary Society has three stations on the shores of Hudson's Bay, each of which—as indeed is the case with all the stations in the North-West—forms a centre, and the missionary extends his labours, to

considerable distances, wherever human beings are to be found. At one of these—Moose Fort—there are no fewer than 1,800 aborigines either baptized or desiring baptism; the annual increase by baptism, last reported

was 112. Dispersed as these are over a wide territory, the numbers must be regarded as considerable. They comprise Indians and Esquimaux. Natives instructed in the tenets of the Romish Church were despatched by their priests in Canada to some of the posts in this region for the purpose of making converts, but they have failed of success.

Farther west, at English River, the missionary describes the country as in a transition state, and his work as being influenced by the change. "Free-traders," he writes, "are approaching us, and the Indians are kept as much as possible from the leading thoroughfares of the country by the influence of the [Hudson's Bay] Company." The result is a conviction that it is a fruitless expenditure of strength and means to endeavour to benefit the Chipewyans from this place as a centre, and that a post further north must be occupied. There is encouragement to do this in the anxiety displayed by the tribe for instruction. The Rev. T. T. Smith, a newly-arrived missionary, writes in his journal :—

During their late visits to the station their wail has been, "We have been deceived : after waiting these many years, the teacher who has now come cannot come to see us : for the other teacher is going home. We must go to the priests."

Mr. Smith therefore started on an exploratory journey to the Chipewyan country. Of the perils and hardships of travelling in the North-West he and his fellow-labourers afford us some vivid impressions in their respective journals. On this occasion, the missionary set out with an Indian and a boy, the party having to haul two sledges, containing their provisions and bedding. Encamped at sunset, they retired to rest ; but soon after midnight they were compelled, from the intense cold (upwards of forty degrees below zero), to rise and sit up. After a few days spent in visiting some scattered groups of natives, an accident to his Indian attendant compelled the missionary to bend his course homewards, alone, a distance of 100 miles, hauling his sledge as he went. On his way, he tells us—

The monotony of the vast expanse pressed heavily upon the mind. But how many voices there are this day [it was the Sabbath] lifted up on behalf of "those who travel by land or by water !" Tried to join mentally in the sublime Litany of our Church with the great voice of prayer and praise which ascends this day before the throne of the Redeemer. Last night, in the still darkness, my mind was with the dear brethren at Islington, and the words of their Saturday-evening prayer came forcibly to my mind to cheer and encourage.

Night drew on, and there was no track ; but the light at the last long lake was just sufficient to enable him to see the hill, under

which, in a cache, were deposited his provisions :—

Just at the time, also, a star shone out of the rich golden light of the sunset exactly over the hill. Keeping the star in view, I went on with more confidence. Soon the outline of the hill was lost in the darkness, but the star shone out with greater brilliancy. I now had fears that I had struck into the wrong bay, but there was now no hope but to gain the shore. Looking up at last to the faithful star, the bundle appeared in relief against the sky, as we had placed it, on the end of a long pole stuck in a hole in the ice. This was a great cause of thankfulness : I had been led straight to it. A mixture of pemican and flour was soon simmering in the pot, and after that had been disposed of, tea was made, and I lay down to sleep.

Three nights was he thus travelling alone—a hazardous undertaking which even few of the old servants of the Hudson's Bay Company have encountered.

Mr. Smith narrates that after preaching to a group of Chipewyans, whom he met for the first time, he gave them leave to ask any questions they pleased :—

The old man of the party spoke first. He said that he was glad that he now saw a minister, for whom he had been longing for such a time. Several questions were then asked and answered. The first was amusing, but significant—"Do the praying men who come from the far country know all about a man directly they see him ? What a testimony to the power of the Word of God ! Another was—"You tell us that Jesus will come again to separate the bad from the good : does the book say when He will come ?" The old man then spoke—"I have come from far : my son beat the track for me before me : it reminded me of the Son of God, who has broken the track to heaven for us." Then he asked a question rather timidly—"When I get up in the morning, and at night when I think upon the works of God, I say to the sun, moon, and stars, and this earth, 'The God that made you bless me and take care of me : am I right in doing so ? My people say I am wrong ; you will tell me.'" This led me to point to Jesus Christ as the manifestation of God.

The Chipewyans were not satisfied with the visits of a missionary ; they wanted one located among them, and sent down deputation after deputation for that purpose, to English River station. At length, as his Indian friends assured him that there was "fish at the door, and sufficient wood to build with," the missionary decided to go, sending first, however, a carpenter and his son to construct a house. Wollaston Lake, their destination, was reached after a journey of twelve days :—

There they were greeted by a large party of Chipewyans with firing of guns and such-like Indian demonstrations. A feast of fat things was then prepared, and they sat down to partake of such a dish of meat as never greeted their eyes in this district of the country before. They then delivered their message concerning our desire to do something for them, and stated that we wished to help them, if there was a corresponding desire

their part to assist us in what we would do. After a conference among themselves, the Indians then said that they were willing to meet with work, and would send help on the morrow. Another feast was then prepared, to ratify the treaty, I suppose, and the day's proceedings terminated. On the morrow, men, women, and children came and lent a willing hand: trees were felled at some distance off, and brought upon canoes to the spot selected. One hundred and twenty hewn up were thus collected and landed. A requisite number were then squared and groved, and a moderate-sized house was erected and finished, with the exception of the roof: wood sufficient in quantity was left to erect another house, should it be needed.

After his successful expedition, the carpenter returned, and a schoolmaster, accom-

panied by a Cree and his wife, was despatched:—

A Romish priest was in the boat to the head of the lake, and signified his intention of following Adams the [schoolmaster] to Wollaston Lake. There is another priest and two brothers already at the north end of Deer Lake. Adam says: "I am uneasy about these priests thinking to go to Wollaston Lake, but in the strength of the Lord alone we will be able to stand."

The missionary tells us that, placed "in the forefront of battle," he "feels that his honour is at stake if he steps not forward into the very ranks of the enemy." Can those at home who share his faith do less than, as he asks, sustain him by their prayers and the means at their disposal?

Home Intelligence.

MEETING OF CONVOCATION.

The Convocation of the Province of Canterbury met on Tuesday, the 19th of last month, and sat four days. Dr. Gilbert Eliot, Dean of Bristol, having resigned the office of Chancellor of the Lower House, which he had long held, Archdeacon Bickersteth was unanimously elected in his room—the honour having previously been declined by Canon Wordsworth and Dr. Jelf.

The first business of importance that came before the Upper House was the report from a committee that had been appointed to inquire whether it would be desirable by authority to license lay teachers to assist incumbents in house to house visitation and teaching, and what should be the qualifications of such lay teachers. The committee recommended that every incumbent of a parish should be empowered to recommend one or two of his parishioners, being communicants, to be lay teachers to help him; that the bishop should issue, by authority, his licence to those persons, to extend to the 31st of December, those licences being necessarily renewable, if not asked to be renewed, in six months. They recommended that it should be left to the discretion of the bishop to fix the qualifications of the proposed teachers by examination, and that the duties of these persons should be, in addition to the usually performed by district visitors, to visit and pray with the sick and infirm, to visit cottage and schoolroom lectures, and to hold short religious services in hamlets; that they should be entrusted with the management of parochial charities. The

committee thought it would be right that the incumbent should have the power of assigning a stipend to the new lay teachers where necessary, but they did not consider it necessary to give any specific name to the new order.

The Bishop of London, who brought up the report of the committee, moved its adoption, and urged, as a singular corroboration of its fitness and adaptability to the wants of the time, that a committee of laymen and clergymen who had been appointed to consider how the spiritual wants of the metropolis could be best met, had drawn up a report substantially the same as this, though they knew nothing of the course taken by the committee of bishops.

The Bishop of Lincoln, in a few earnest words, seconded the Bishop of London's motion. He said it was thought that there were a large number of persons, living on their property, or engaged in professional pursuits, who would be willing to devote themselves more closely to the service of the Church. There had been a general feeling throughout his diocese in favour of such a scheme.

The Bishop of St. David's doubted the power of their lordships to do what would clearly make a new order of preachers in the Church. It would, no doubt, bring in a large number of persons who would be disposed to work, but they would be only those who were ambitious of displaying their talents as preachers. It was a measure of great importance, and demanded their lordships' gravest consideration.

After some further discussion, the report

was received, and referred to the Lower House for its consideration.

The subject of the "Essays and Reviews" came afresh before their lordships, in consequence of a deputation from the Lower House having brought up a *gravamen*, signed by forty dignified and beneficed clergymen, affirming that injury had been done to the Church by the delay of synodical judgment upon the subject, and that it was expedient now to proceed to such judgment.

The Bishop of Oxford explained that the action of Convocation with regard to this volume had slumbered since July, 1861, in consequence of the book being under the jurisdiction of the Civil Courts. Now that those courts had definitively, and, he said, so lamentably determined the question, the authority of this Convocation revived, and he proposed they should not allow the matter to rest longer. After showing at some length that it was within the legal power of this Convocation to deal with the book, and even, as some lawyers thought, with the authors too, though he did not propose that, he proceeded to say he did not want to bind thought or to frown down speculations by authority. But he held that the Church had some power to deal with error, and that power was not possessed by the Judicial Committee of Privy Council, which could only try the subtle forms of modern heresy by the honest literal application of ancient formularies that had scarcely any bearing on these new heresies. But he thought the authority of Convocation would come in to supplement the defects of the Privy Council. And this he thought the Church had a right to require at their lordships' hands:—

It had a right to demand that they should show that it was not a mere adoption of old words, but a living reality, capable of being brought into action when required, saying that when the teacher's office was abused, that such was not her teaching. This might be done by new articles, but the reasons against the adoption of such a course he need not explain. It might be done by new declarations, which he thought would be equally open to objection; but if it could be shown to the faithful laity, who believed that if the Church admitted her clergy to teach error it was the loss of one of the principal notes of membership, that such was not the case their minds would be at ease, because the Church through Convocation would say, "No, we condemn these errors." If such a course were to be taken by the Church, it must be taken by some body in an authoritative form, and that synod in which their lordships were assembled would be an authoritative utterance—an utterance which he believed would tend in the minds of many to re-establish a faith which had been grievously shaken. He thought the course he had suggested, having reference to the book only, and not to the writers—with no

intention to stifle thought—might be taken safely, deliberately, and kindly. He would not attack any person, or desire to put down opinion by authority, but he did most earnestly desire to protect the Church from complicity with false teachings in the persons of her ministers. He moved the appointment of a committee to consider and report on the subject.

The Bishops of London and St. David opposed the motion. The former remarked that they might regret the decision of the Judicial Committee of Privy Council, but would be utterly impossible for that House or Convocation to override it. These proceedings, he went on to say, tended to the establishment of a new article of faith, and in these difficult matters there seemed to him to be nothing more dangerous than the feeling that was apt to come over men's minds, that it was necessary to do something:—

Men had not faith enough to believe that God who had watched over the Church would continue to watch over it still, and they came forward with their petty and temporary devices, in order to aid God, which He was able to do well enough for himself. It needed no synodical action of the Houses of Convocation to make that more clear which they desired the faithful soul should find in the formularies and in the Word of God. He expressed his conviction that in quietness and confidence the strength of the Church of England lay in this age, and that persons in their high positions should not be parties to the increase of an agitation which, he feared, had already done much harm. It was a most painful thing that even deacon throughout the country had been called upon to subscribe that melancholy declaration. He rejoiced to know that the clergy of the diocese of London, who were behind no others in intelligence and zeal, had maintained their calmness throughout all the recent storms. He did not think that the Church was in danger because the highest Court of Appeal had said that a clergyman was not legally liable because he held that statements with regard to physical science in the Bible were not the inspired Word of God, nor did he believe that the Church was in danger because a clergyman might think that God in His infinite mercy might find a means of escape for the souls. He believed the judgment gave no cause for alarm.

On the motion being put to the vote, there appeared an equal number for and against adoption. The Archbishop of Canterbury then gave his casting vote in its favour, and the committee was appointed.

In the Lower House, the business transacted was less than usual. There was a debate on a motion for establishing diocesan Synods, which resulted in the adoption of the following resolution:—

That, in the opinion of this House, it is desirable that diocesan synods be annually held to which the whole body of the clergy and of churchwardens (being communicants) may either personally or by representation, invite and on which occasion the synod may be opened

sitation only, and not by the business transacted at visitations; they are further on that, to render such an assembly as possible, the bishop, if he sees fit, should the synod any other laymen in his diocese attendance may by him be deemed desirable. They would contemplate the extension of sessions of this synod to as many days as required by the business before it. And, that an humble address be presented to the House praying their lordships to take the matter into consideration.

Only other important discussion—that Burial Service—was left unfinished. It should be remembered that a committee, appointed upon the subject, reported against the extension of the service, but recommended that there should be a revival of the service in the Church, at least to such an extent that notoriously evil livers should be excluded, all civil penalties connected with non-communication being, of course, re-enforced by the Legislature; but as excommunicated persons, they would not be entitled to the services of the Church. The discussion occupied two days, and was only terminated last—without any resolution being passed—by the prorogation of the body. The point in dispute was, whether the service should be made more general, or whether the report of the committee should be adopted, and the members divided to be pretty equally divided in opinion.

Mr. Williams, of "Essays and Reviews" fame, presented a petition, praying that, when the Convocation were going to sit in London on his Essay, they would hear him. It was before they proceeded to condemn the petition was received, but it was too late, there was no precedent for complying with such a prayer.

THE OXFORD DECLARATION.

The important Declaration to which we have alluded last month (p. 189), on the subject involved in the late decision of the General Committee of Council, has received the signatures of 12,000 clergymen. It is a statement that the subscribers would be still numerous but for various reasons, on the part of a conscientious minority, who are not having anything in common with the majority and Reviewers. One of these thus writes to us:—

It is a great mistake to suppose (and we ought to be put off our guard) that those holding the doctrine of the assumed Apostolical succession, and the whole Sacramental system based upon it, are actively engaged in carrying out their duty. Witness the last charge of the Bishop of Exeter to his clergy, in which he says, "We do not possess, as we cannot see that

others do, Christ's direct commission for our ministry, and a certainty and fulness therefore of His presence and of His Sacramental working, which, to say the least, may be lacking elsewhere." [This charge, I am happy to say, has been ably answered by my excellent friend the Rev. Henry Barne, of Farrington, published by Nisbet, London.] Observe, again, that the Kalendar of the English Church Union, for 1864, published at 11, Burleigh-street, Strand, and at Rivingtons, London, represents the English Church Union to consist of fourteen hundred and twenty-five members and associates; and in Part IV. of the Kalendar, under "Church-work," it mentions, "Society of the blessed Sacrament to unite in a bond of prayer, fasting and alms deeds, members of the English Church, in order that by such acts of devotion they themselves have kindled within them a more perfect devotion to Jesus, veiled in the adorable Sacrament of the Altar." Also, "The association for the promotion of the unity of Christendom, formed with the object of uniting in a bond of intercessory prayer members both of the clergy and laity of the Roman Catholic, Greek, and Anglican Communion. The association consists of more than 6,000 members."

Surely it is the right course for the Evangelical body to stand off from any amalgamation with persons holding such dangerous opinions, and whose aim has ever been to recede more and more from the principles of the English Reformation.

I wish heartily that it could be considered that Archdeacon Denison and Dr. Pusey, and so many others, have altered their sentiments as to Apostolical succession and the Sacramental system, but we are led to believe it is far otherwise. Is it not, then, greatly to be feared, lest the Evangelical clergy and laity, uniting with those so adverse to their views, may not essentially injure the cause of *vital truth*? Rather is it not for us (always remembering the law of kindness towards the individuals) to stand fast to our own opinions, and not to give way in any one essential point, but to be determined, God helping us, to carry out and promote in every way the great principles of the Reformed Churches since the time of the Reformation.—I am, yours faithfully,

CARR J. GLYN, M.A.

Stanbridge Rectory, Wimborne, Dorset,
March 28, 1864.

A NATIVE BISHOP FOR WEST AFRICA.

One of the most remarkable men who will take part in the anniversaries now commencing is the Rev. Samuel Crowther. Born in Africa, stolen while a youth, and forced on board a slaver, as part of its living cargo—rescued by a British cruiser, and converted by the preaching of the missionaries in Sierra Leone—he became a devoted Christian, a diligent catechist, and an ordained clergyman, faithful and energetic in the prosecution of missionary enterprise among his fellow-countrymen. We learn that Mr. Crowther is about to be consecrated bishop of the native churches of the Episcopal communion in parts of Western Africa beyond the dominion of the British

Crown. All who are acquainted with his character and career will rejoice in the appointment, and we trust that the new see will long continue to be filled by its first occupant.

THE LATE BISHOP OF PETERBOROUGH.

The amiable Dr. Davys, Bishop of Peterborough, died somewhat suddenly, on the 18th ult. One of his last acts was to dictate a message of thanks—he could no longer write—in reply to kind inquiries made, through the telegraph, by the Queen, when she heard of his illness. Before her accession to the throne, Dr. Davys was tutor to Her Majesty. A daily contemporary describes the bishop as having been a moderate Evangelical at one time, but, we are told, “he gradually more nearly approached what may be called Anglicanism. He had a horror of extremes.” “In Peterborough no man could be more beloved. He ‘dwelt among his own people,’ went in and out among them, lived simply and contentedly, was accessible, liberal, a true Father in God.”

THE LATE REV. R. H. HERSCHELL.

It is our painful duty to chronicle the decease of the Rev. Ridley H. Herschell, minister of Trinity Chapel, John-street, Edgware-road. The facts contained in the following brief notice, which appear in the *Record*, are, we believe, so far as they go, quite accurate; but it is our impression that a somewhat complete sketch of his life and character could alone give any adequate idea of Mr. Herschell's worth as a man, a Christian, and a faithful minister of God's Word:—

Mr. Herschell was a Polish Jew, of very considerable talents and acquirements, who, after his conversion to Christianity, was baptized in London more than thirty years ago, and entered the Christian ministry. He could hardly be said to be attached to any particular denomination, but was much interested in promoting the diffusion of the Gospel, and especially amongst his own “kinsmen after the flesh.” His visits to the Jews in Italy, and especially at Rome, were attended with very interesting and hopeful results, and it is said that his death was the result of an access of illness induced by a recent visit to Rome and Florence. His loss will be deeply felt in many quarters. His chapel, near the Edgware-road, was remarkable for the admirable school attached to it, which is said to have been the means of very extensive usefulness. Mr. Herschell was a man of much practical talent and of an enlarged mind. We are informed that his death, which was unexpected, was brightened by a hope full of immortality and by an unflinching faith in Jesus Christ as the true Messiah.

THE CALVIN COMMEMORATION.

A letter from our Geneva correspondent, “A. L.,” received too late for insertion in

an earlier column, reminds us of the app published in these columns, last year, under his signature, for aid in the erection of a hall for the purposes of evangelization among the humbler classes in the city of Geneva. The promoters of the plan were several leading laymen of that city, and the appeal referred to was not without some tangible result. Our correspondent requests us to announce that by a concurrence of circumstances, which it is needless to relate, this project, while remaining the same, as to the end to be sought, has undergone an important modification in the means by which it will be effected, the support of several influential ministers of Geneva being thus obtained for it. That modification, he adds, consists in this—that the edifice in question will now be identified with the memory of the great Calvin, and will be invested with a commemorative character of universal interest to Evangelical Protestantism, and which will certainly elicit the sympathy of British Christians. He adds some particulars, for which we must refer to the address, issued by the Evangelical Alliance, which will be found among the concluding pages of our present number.

We may here add, however, that the Rev. Dr. Barde, one of the pastors of the National Church of Geneva, having been deputed to visit this country, and invite British co-operation in the undertaking, met at an informal assembly, on the 15th ult., at the mansion of the Hon. A. Kinnaird, to whom he made a statement upon the subject. He also read a letter from the Rev. Dr. Me d'Aubigné, from which it appeared that the building will be called the “Hall of Reformation,” that it will be inscribed both within and without, with the name of John Calvin, and that it will be devoted chiefly to the preaching and defence of the Gospel, but will also serve for lectures on missions and other religious and general subjects. The company was also addressed by the Hon. A. Kinnaird, Prebendary of the Bishopric of London, Dr. James Hamilton, the Rev. Wm. Bunbury, Dr. G. H. Davis, Mr. A. Haldane, and Mr. T. Chambers (Common Serjeant), all of whom expressed their sympathy with the movement. A committee to aid in obtaining funds has been organised, the Earl of Shaftesbury, who was present, most cordially responded to Dr. Kinnaird's invitation to become its president.

Dr. Barde has also had an opportunity of giving information upon the subject at a drawing-room meeting at Sir Morton Peto's residence, at which the Rev. Dr. Steane, Mr. C. H. Spurgeon, and others, were present.

THE MALAGASSY AMBASSADORS.

The two Malagassy ambassadors now in this country, who have been presented to the Queen by Earl Russell—Rainifirringia, 15th Honour, and Rainandrianandriana, 14th Honour—brought with them a letter of introduction from certain native Christians to the directors of the London Missionary Society, in which they were referred to as able to tell of the progress of Christianity and the benefits conferred on the people by the teaching of the missionaries. This they have done, and their testimony must be regarded as the more valuable from the fact that, though they have renounced idolatry, they themselves are not among the missionaries' professed converts. They were entertained at dinner, at the London Tavern, on the 8th ult., by a number of the leading members of the society, the Earl of Shaftesbury and some half-dozen members of Parliament forming part of the company invited to meet them. Their object in visiting Europe is to obtain a modification of the treaties made between the late King and the English and French Governments, which, if enforced, would operate most prejudicially to the welfare of their country.

ENGLISH PRESBYTERIAN CHURCH.

The annual meeting of the English Presbyterian Synod was held in the course of last month at Newcastle-on-Tyne. The Rev. John Fraser, of Lowick, in Northumberland, was chosen Moderator. The meeting was a very harmonious one, and the business of the Synod related, for the most part, to the development of the denomination in various parts of England. The subject of a union with the United Presbyterian Churches in England, as well as the proposals for union now going on between the Free and United Presbyterian Churches in Scotland, formed the principal topics of discussion, and both subjects were favourably regarded by the Synod.

THE REV. DR. CAIRNS.

It is not often that the settlement of an individual minister excites a general interest in the country, extending even far beyond the bounds of his own denomination. Such an event, however, occurred within the last month in the case of the Rev. Dr. Cairns, of the United Presbyterian Church. This well-known able divine has been settled for the eighteenth or nineteenth years—indeed, ever since he entered the ministry—over a congregation at Berwick-on-Tweed; a town geo-

graphically within the English border, but Scotch in its sentiments, habits, and religion. Many efforts have been made, from time to time, to draw him into a more conspicuous sphere, both in Edinburgh and Glasgow, but hitherto without success. Another attempt has recently been made, which it was thought he could not resist. A new and extremely handsome chapel has been erected in the western suburbs of Edinburgh by a few members of the United Presbyterian body; and they did not disguise from the first that they grounded their hope of prosperity, under God, on the condition that Dr. Cairns would leave his semi-rural retreat and become their minister. The church was opened, the congregation was formed, and the call to Dr. Cairns was duly and generally made. According to the old theory of government within the communion, the Church courts have the power to determine whether a minister under such circumstances shall go or stay; and to the Presbytery of the bounds in which Dr. Cairns is located the application for his translation was made. But, of course, the opinion of the minister himself had always great weight in determining the decision of his brethren; and some years ago it was agreed that his opinion should be decisive. When the application came before the Presbytery, the excitement both in Berwick and in Edinburgh was very great; the Scotch papers filled nearly a page of their journals with the pleadings at the bar, the opinions of the Presbytery, and the speech of Dr. Cairns. That speech, as it happened, was not at the first meeting decisive. Dr. Cairns desired time to weigh and to pray over statements that had been made on both sides. So an adjournment was agreed to; but the Edinburgh petitioners went off well pleased, believing that hesitation would land in consent. But in this instance they were deceived. When the Presbytery again met, the doctor, in a speech of great feeling, announced that he had made up his mind to remain at Berwick; on which, it is said, his attached people were so overcome, that many of them burst into tears of joy. They had offered him, if he would stay, to provide an assistant, so as to leave him more free for those studies with the fruits of which he has so recently enriched the world in his masterly reviews of Strauss and Renan. If his increased leisure shall lead to more of such publications, we think the whole Christian world will have cause to join with the good people of Berwick in rejoicing over Dr. Cairns' decision to remain among them.

Miscellaneous.

MISSIONARY MATTERS.

TURKEY.

One of the most promising and influential young converts connected with the mission of the American Board at Bitlis, in Eastern Turkey, has repeatedly suffered from the bitter hostility and injustice of the Armenian tax-gatherers. One of them having summoned him before the city council, not satisfied with going to the extreme limit of insult allowed in his calling, took occasion, in presence of the venerable assembly, to abuse and slander the Protestants, stating that they were infidels, and did not worship God.

The young man, hearing his religion thus scandalised, and seeing the barefaced impudence of his accuser, in endeavouring to make the Mussulmans believe such charges, which he did not believe himself, was moved with righteous indignation, and could keep silence no longer. With calm boldness, and in courteous language, he turned to the twelve men constituting the council, and said: "Venerable Sirs, you hear that we are accused of being infidels, and not worshipping God. This is a matter which you can decide; and with your permission, I will pray to my God, after which let this man, my accuser, pray to his; and it shall be left to you to judge which prays to the true God." Contrary to all precedent, permission was granted and improved. The young man kneeled down, removed his fez from his head, spread out his hands to heaven, and began his prayer. At the head of that body sat the only green-turbaned Mussulman present, indicative of his being the *high priest* of that religion. Next him in rank was the judge, with his turban of spotless white, and then the white-bearded members of the council of lower grade. All these not only tolerated the young man, but listened to him in breathless silence, while he prayed (in their language) for twenty minutes, embracing in his petitions all orders and classes of men, from the Sultan down to the most menial subject, and ending each petition in the name of Christ! The venerable members of the council turned to each other, and candidly declared that to be a sincere, heartfelt prayer to the only true God! They then gave opportunity to the accuser to pray; but he, utterly confounded, and shrugging his shoulders, declared that he did not know how to pray! One of the council, perhaps better informed than the rest, assayed to remove the embarrassment of the tax-gatherer by telling his companions how the Armenians prayed—viz., by often kneeling and kissing the ground, making the sign of the cross upon their faces, kissing the Bible, &c.—and then this most singular interview was brought to a close.

INDIA.

The baptism of six young men—one at Calcutta and five at Mahanad—is reported by the Free Church missionaries in Bengal. One of the latter, Jodu Nath, is a Brahmin, whose mind, some time previously, gave way under the excitement and persecution attending his forsaking of Hindooism and all his earthly relatives, in order to embrace Christianity. He has been for the last six months in the full possession of his faculties, and is now quietly rejoicing in his Saviour. Of the rest, the eldest, Ram Chunder Dass—who is approaching his thirtieth year—is a man of considerable education and intelligence, and occupies the position of head-master of a Government school. Two others are respectively a brother and a cousin of Ram Chunder. One is a convert from Mohammedanism, but a friend and associate of the three last mentioned.

Another young Brahmin, named Shoshy Bhushen Mukerjee, has been baptized at Calcutta by the missionaries of the London Society. It was not the first time that he had declared his wish to submit to the sacred rite. On his determination becoming known to his friends, he was beaten and threatened, but nothing shook his resolution. In his sharpest trials he declared himself a Christian, and called on Christ for help. Deistical doubts were insinuated and atheistical books were given him to read, but he always sought help from one or other of his Christian teachers. Twice during the year he threw off his "poita," the Brahmins' sacred thread, and declared that he would not wear the sign of a false religion. Twice—from solicitation in one instance, from physical force in the other—he was induced to put it on again. Finally, he again sought baptism; having obtained it, his relatives have sought to carry him off forcibly, and every precaution is required for his personal protection. One feature in this case, and an inference which it suggests to the missionary who administered the baptism, deserves notice:—

Shoshy, being a Brahmin, lived at home for two months and a-half without a "poita," during which time he ate with his father and brothers. Five years ago this would have broken the caste of the whole family, and have brought the denunciations of the community upon them; but now it has been passed over without notice. This is a straw showing both the direction and rapidity of the current. I know many who have cast off the worship of idols, who read the Bible, and who pray in the name of Christ, but who have not the courage to face the consequences of an open profession. If it be possible to be a "secret disciple," I think there are thousands amongst the timid Bengalees.

of it. In his house we had to take care lest his cooking vessels should be defiled by coming in contact with them. In the bazaar he was noisy, and opposed the missionary in an undignified manner. There is scarcely an old missionary in the country who has not been forgotten in days gone by. . . . Now this state of things is entirely past away. The old man is respected and welcomed as a friend wherever he goes. A charpoy is brought, a blanket is offered, and many say, "This day my house has been sanctified by your presence; they listen to the story of man's salvation by faith in the Lord Jesus Christ; the resurrection and death for them touches their hearts. . . . The Hindoos feel that they must be reconciled to this idea; for, according to their book, caste is in the abolished, and all people are to become one. The Mohammedans, too, expect their reconciliation with Christ, and if Christ then introduce a new reign, then they will be ready to follow him."

CEYLON.

A Scottish clergyman at Kandy lately met with one of the priests of a temple who wished to throw off his yellow robe and become a Christian. The clergyman sent him to school. The ex-priest supports himself by working part of the day in an office. Application has since been made by two or three more priests, who profess a belief in Christianity and are being instructed in its doctrines.

A new station of the Church Missionary Society an agency altogether new in the mission-field has been brought into operation:—

Women have been appointed as Bible-women, to go from house to house to read and explain it to their deeply-sunk and degraded sisters. One of them is supported by the station.

This is done partly by a weekly collection made at the church door, and partly by cocoa-nut trees, dedicated by the native Christians to that special object. Every dealer at the station has set apart a tree, the produce of which is sold once a-month for the Bible-woman.

CHINA.

For the spread of the Gospel, mentioned in our last impression, being now in operation at Peking, we must add that of the American Board. The missionaries of the six ecclesiastical bodies now represented in the city are ten in number. Dr. Lockhart says that they "cannot gather crowds in the city as they wish, so long as they act prudently."

At Victoria mentions having admitted an excellent native catechist, Lo-sam-sing, to the orders. The bishop adds, "Two native deacons, ordained by me at Hong-kong, and sixty Chinese converts confirmed at Hong-kong, Shanghai, and elsewhere among the happy events which I am privileged to associate with the work of the Gospel."

A recent account has been received of a series of outrages committed upon the American mission at Shanghai. On Sunday, January 17, the chapel of the American Methodist Church, in the East-street of the city, was violently entered, the furniture broken

reason of the tumult. The mob was dispersed; and thus the houses of Rev. Mr. Wolfe and Mr. Smith were saved, as well as those of Rev. Messrs. Hartwell and Woodin in another part of the city which they had declared their intention to destroy. Mr. Martin escaped with his family just as the mob were at his gate, by breaking a hole through a partition into the Taoist temple adjoining where they were kindly received by the priests, and kept until the mob had retired.

The British and American consuls took the most prompt and efficient action when informed of what had occurred; but the magistracy showed the usual disposition to screen the Chinese offenders; so that, if they should be really punished, it will only be in consequence of the resolute determination of those gentlemen.

Other interesting facts from China will be found in our Foreign Intelligence.

NEW ZEALAND.

Thirty adults and eighty infant aborigines were baptized at the Kaitia station (Northern District) of the Church Missionary Society during the year 1863. Of the adults, the missionaries say they for a long time opposed the Gospel, in connexion with natives who had joined the Papists, but now they were convinced of their error, and wished to embrace the truth. The missionaries also report—

Our teachers afford us much help, and moreover render their services gratuitously. They are generally humbleminded, and always anxious to receive fresh instruction—to have, as they say, “a little of the rust rubbed off the gun, and also “to have it newly primed.” The teachers and monitor in connexion with us amount to forty, and the people honour the servants of God, and esteem the work of a teacher as the work of a chief or gentleman. If the war chariot shall for ever be broken to pieces in New Zealand, then the natives will do well, for as a body they dislike war, but they require a power to keep the turbulent spirits for ever in check.

MADAGASCAR.

The missionaries report that numerous additions are made every month to the churches and that the congregations generally crowd the spacious places of worship in which they assemble. In every department of the work the agents are busily and successfully employed. The country remains quiet, the Government is apparently becoming settled, and no relaxation on the part of the Sovereign and others in visible devotedness to the idols is manifest. The Christians, however, continue to enjoy the utmost liberty. On Christmas day, seven or eight thousand of them, after early religious services (to secure places at which some slept in the chapel the previous night), went in procession to the palace to pay their respects to the Queen. For nearly an hour her Majesty listened to the hymns sung by the choirs of the chapels, and expressed her satisfaction with the whole proceeding. The event is deemed of much importance, as being the first official recognition of the civil equality of the Christians. The Popish missionaries are unremitting in their efforts among the young. There are said to be seven Romish priests and three sisters who devote much of their time to education. “They assert,” says the Protestant schoolmaster, “that we have all the adults and they all the children. Now, whilst it is true that we have all the adults, it is not true that they have all the children.”

In January last the Prime Minister, amid a large concourse of spectators, laid the foundation-stone of the hospital to be conducted by Dr. Davidson, of the London Missionary Society. The foundation-stone of the church at Ambatonakanga (on the spot where the first Christians in Madagascar met for worship, and which, during the persecution, was used as a prison) has also been laid by the Prime Minister.

There is another report of King Radama being still alive; but it is palpably of French fabrication, and as the evidence known to our readers proves, must be utterly without foundation.

SOUTH AFRICA.

The Bishops of Capetown, Grahamstown, and Orange Free State have held a Synod and adopted certain “Acts and Constitutions,” which, if legally valid, will prove of great importance. They assert the independence of the “Church of South Africa” from the final Court of Appeal “by law established” in England. They say:—

As the laws of England have by treaty no force in the colony, those laws which have been enacted by statute for the English Church as an establishment do not apply to and are not binding upon the Church in South Africa; and that this Church, therefore, receives the English ecclesiastical statutes only in so far as it may serve to remedy and supply manifest defects or omissions of the canon law or of laws framed and enacted by the Synods of this Church.

Speaking of the special case of Bishop Colenso, they consider it highly desirable that it should be allowed an appeal to the Archbishop of Canterbury, but without expressing an opinion upon the general question of appeals to England. Should the Bishop of Natal

attempt to exercise episcopal functions in his diocese after the passing of the sentence, and without having made any appeal to the Primate, he is declared *ipso facto* excommunicate, and after due admonition, formal sentence of excommunication will be pronounced. They recommend that a new bishop should be appointed to head the Propagation Society's mission in Independent Caffraria.

The Free Church of Scotland has four principal stations in British Kaffraria, the most important of which is Lovedale, about forty miles from King William's Town, the capital. A minister who has visited this station, in accordance with instructions received from home, reports that on two occasions, separated by an interval of three months, there had been admissions to the Church, by baptism, from amid the surrounding heathenism, numbering in the one case fourteen adults and six children, and in the other twenty adults. He observes that numbers of these wild and warlike Kafirs, influenced by a higher than any human power, seek admission into the Christian Church, and the fact is often scarcely known beyond the locality in which it occurs.

From another part of Kaffraria—Emgwali, where there is a United Presbyterian mission—the Rev. Messrs. Soga and Chalmers write that they had, on the previous communion Sabbath, admitted to the Lord's table twenty persons—the largest accession to the membership of the Church ever witnessed there since the station was founded. Of these, two were baptized in infancy; one was a relapsed member, the remaining seventeen were converts from heathenism. The Rev. Mr. Chalmers thus describes some touching incidents which occurred :—

At the close of the service, according to our usual custom, all the members had an opportunity of giving the right hand of fellowship to those who had just been baptized. Never can I forget the scene which followed. Old men and women, young men and maidens, welcoming into the bosom of the Church the repenting prodigals. There was one touching circumstance we witnessed. Among those who were coming forward to welcome the persons baptized was one woman who, when she came to this station years ago, during the starvation, was a wild and reckless character, but had been changed by the Gospel, and made a meek follower of Christ. When she shook hands with one of the women, both wept very bitterly. We knew there must be some cause for these tears of joy. On inquiry, I found that they had lived together in Kafirland, had gone together to the dances, and been participants in evil. Now they met under different circumstances, the works of darkness had been cast aside, and both were now grasping each other's hand, being followers of Christ. I give utterance to no sentimentalism when I say that my brother Soga and I, as we stood side by side at the pulpit, spectators of such a glorious sight, and listening to the muffled sobs around us, would gladly have fled to some secret place and given vent to our emotions.

The Rev. John M'Kenzie, of the Bamangwato mission of the London Society, has visited the Matebele country, in order to obtain, if possible, from the Chief Moselekatse permission to occupy a new district, besides Inyati, as a field of missionary labour. He was accompanied by the Rev. John Moffat, who was returning thither. Mr. M'Kenzie had at first some difficulty in obtaining admission to the country, for on entering it he was met by the chief's messengers prohibiting him from proceeding further. Moselekatse and his people persisted in regarding him as the missionary of Sekoni, his enemy. Mr. M'Kenzie, however, persevered, was allowed to proceed, and obtained an interview with the chief :—

He was not living in a town, but at the foot of a mountain. His four waggons were drawn up near to each other; behind these were the temporary huts of his harem and servants, closed in by a hedge of thorn branches; and in front a large pen for cattle, and another for sheep and goats. After passing the little huts and the waggons, we were shown into the sheep-pen, at the door of which sat a number of *machaga*. A fire had been placed in the middle of the pen, and near to this, seated in an old-fashioned arm-chair, the gift of Mr. Moffat, sat Moselekatse. As we advanced, we got each a warm and rather lengthy shake of the hand, the attendants shouting lustily, "Great King," "Mantse," &c. On taking our places on the ground, opposite the arm-chair, we had a full view of the object of this praise, and saw an old, frail man—so frail that he has to be carried about by his wives, and whose only clothing then consisted of an English blanket brought loosely round his loins, and a naval officer's cap on his head. An old great-coat, the original colour of which was to me matter of speculation, served as a footstool, and was removed with the chair when the king desired to change his position. One could not help looking with peculiar feelings on the countenance of a man whose whole career has been so bloody and so successful. His features are still indicative of intelligence and force of character, while at the same time expressions occasionally flit across them which help us to realize that we are in the presence of one who could listen unmoved to the voice of justice or mercy. His reception, on the whole, was gracious enough as things go here. He seemed to lose sight of my connexion with Sekoni, and recognised me as a missionary from Kuruman or England, the difference of distance between these places not being very clearly understood by the Matebele.

After visiting Inyati and its out-stations, Mr. M'Kenzie remarks upon the trying character of the mission. He adds, however :—

I am happy to be able to testify to the change which is gradually taking place in the minds of the Matebele towards missionaries. Received four years ago with the utmost suspicion, they are now invited throughout the country, but more especially in the neighbourhood of Inyati, where they are

best known. The overbearing haughtiness with which they were at first treated by all classes, and the browbeating and rudeness which they had to submit to from many, have now given place in most cases to respect. The whole population which comes under the constant influence of missionaries some 700 or 800, while of these about 150 constitute the number of hearers at the four stations in any given week. Repeated attempts have been made in the way of teaching the young, but hitherto without success. Learning to read seems to be regarded by the people with fear; they are not sure how Moselekatse would regard such a movement. The work of your agents, therefore, has hitherto been, to a great extent, of a preparatory nature.

The French Protestant Missionary Society's agents in South Africa are about to receive in addition to their number. M. Eugène Casalis (son of the Principal of the Missionary Training College in Paris) and his wife (niece of Dr. Grandpierre) were commended to the blessing of Almighty God in a valedictory service, held a few weeks since, in the French metropolis over which Count Jules Delaborde presided. They afterwards left Europe, by way of Southampton, on board the *Cambrian*, for Lessouto. M. Eugène Casalis goes out to Lessouto as a medical missionary. He is a native of Africa, having been born during his father's residence there.

CENTRAL AFRICA.

Bishop Tozer, of the Universities' Central Africa Mission, having come to the conclusion that the ground it occupied could only be held at a ruinous sacrifice of life, has broken up the station at Morumbala, and withdrawn to the Cape to reorganize the mission. He has taken with him a party of twenty-five native boys. It is suggested that operations should be resumed among the tribes north of Natal. The intelligence of Dr. Livingstone's safety, which we gave last month, is happily confirmed.

WESTERN AFRICA.

The financial difficulties of the Baptist Missionary Society—which not long since were its most threatening aspect, but which now, we are glad to say, appear likely to be wholly overcome—have elicited some marked instances of liberality on the part of sundry native converts. People at home may be heard occasionally to speak of giving their "mite," when the word in their mouths can only suggest to a thoughtful mind a contrast rather than a parallel between themselves and the poor widow in the Gospel. But here, among other examples of generous giving, is one of a woman who really reminds us of her who was commended by the Master, as she cast into the Lord's treasury "all that she had." The Rev. R. Smith states that at a missionary meeting, held at one of the society's stations in Africa—

An aged African woman came up to the table and placed a shilling thereon, saying, "I don't know about my food to-morrow, but my heart says I must give this to God." She had scarcely spoken, when a number left the chapel to bring something. Several poor men, who do not earn more than a shilling a-day, came with smiling countenances, and said, placing two shillings and a three-penny piece down, "Dis for me, dis for my wife, and dis for my child." One very poor woman said, "Me no get money; I go give two bunches of plaintain." Just as we were leaving the chapel, a young man (an inquirer) came running in with a shilling and a bar of soap, saying, "Take this for missionary." Since the meeting others have brought starch, mattocks, and fowls. Is the question asked [continues Mr. Smith], what influence has the Gospel upon the minds of cruel and benighted Africans? Why, dear Sir, some who were at the meeting, and gave liberally, once refused even a cup of cold water to the missionaries.

NORTH-WESTERN AMERICA.

The Romish clergy lose no opportunity of opposing Protestant missions. Several priests have penetrated to the North-west from Canada, and are endeavouring to make proselytes upon the ground so diligently cultivated by the Church Missionary Society. Some facts illustrative of the progress of the good work, which the priests will essay to overthrow in vain, may be found in our Foreign Intelligence.

HAYTI.

Some cases of cannibalism have lately come to the knowledge of the Government of Hayti, and sin, we are told, in every form, is as rampant as ever among the masses. Yet a few faithful labourers here and there scatter the good seed with evident success. A Baptist missionary writes: "As to our Scripture-readers, I do not hesitate to say that they do more for the mission than the same number of white missionaries possibly could do." He names one of them, Lolo, who goes from plantation to plantation reading and expounding the Scriptures, and who has been made useful to the conversion of some twenty-four souls. This is in Jacmel. In another part of the island, we read of a few Christian people who have been deprived of the ordinances for years, and who, on partaking of the Lord's-supper from the hands of a missionary visiting the place, fairly wept for joy. In a third locality, we hear of a Baptist congregation without a pastor obtaining the aid of a Wesleyan minister to baptize for them—of course by immersion.

Literature.

The Songs of the Temple Pilgrims: an Exposition, Devotional and Practical, of the Psalms of Degrees. By ROBERT NISBET, D.D. James Nisbet and Co.

THIS is one of those books about which we might say many things. Its title at once enlists our sympathies, because we know the importance and value of a really judicious devotional and practical exposition. The Psalms of Degrees are the same "Songs of Degrees" whose title used to seem so mysterious, and so excited our curiosity in our early days. These Psalms are favourites still, but on far other and better accounts; but even then what could we not have given for the three or four opening pages of this volume, wherein Dr. Nisbet has rehearsed the different explanations of these titles, and told us which he prefers! Of these explanations the one which we have oftentimes met with is that which regards the "degrees" or "goings up" (so the Hebrew has it) as referring to the return of the Jews from the captivity of Babylon. That which the author adopts refers to words to the stated pilgrimages to the Temple, and we regard this as by far the best supported. These fifteen psalms, then, were those ordinarily pointed to be chanted or sung by the devout singers as they journeyed up to Jerusalem thrice a year. Of these journeys Dr. Nisbet gives a somewhat glowing description.

The Psalms of Degrees are mostly anonymous, a few of them bear the name of David, and one of Solomon. Each of them has devoted to it one section of the volume in our hands. The 121st (Ps. cxx.) is headed "The Wounds of the False Tongue;" and similar characteristic headings are prefixed to them all. An amended translation of each is introduced along with the authorized version, and so arranged that the poetic nature of the original is shown. If this were a place for minute criticism, we could sometimes object both to the alterations of rendering and to the arrangement, although we should recognize frequent improvements. We have a liking for the *italics* of the English Bible to indicate the variations which have been judged expedient to supply the brevity of the Hebrew, and to bring out its sense; but Dr. Nisbet has not deemed it wise to employ them. Let us illustrate what we mean. In our Bibles, Ps. cxx. 3, 4, read thus: "That shall be given unto thee? or what shall come unto thee, thou false tongue? Sharp are the words of the mighty, with coals of juniper." We have a double question and an answer. The amended version is:—

What shall it give to thee, and what shall it do to thee,
Thou deceitful tongue?
It is like sharp arrows of the mighty one,
It is hot coals of juniper."
The words in *italics* are added by the trans-

lator, but he has not italicised them. In the last line the word "like" is put for the Hebrew word meaning "with," or "as well as." When such liberty is taken it should certainly be noticed in some way, because these things constitute a kind of commentary, and give quite a new turn to a passage. We observe further that the word "it" occurring twice in the first line above quoted is intended to represent the deceitful tongue, thus: "What shall this deceitful tongue give to thee, and what shall it do to thee?" Such is the sense which Dr. Nisbet intends to convey, and we admit that it may be correct in the main, although "broom" is more probable than "juniper," and "what shall it do to thee" is a paraphrase of "what shall it (or he) add to thee." If the passage is to be understood as our author writes it, the idea may be that the deceitful tongue can inflict no injury upon the Lord; and the lesson may be, that while evil is powerless when directed against Him, it is a source of affliction to us, and therefore we call upon Him to deliver us. Dr. Nisbet, however, gives it quite a different turn, and his paraphrase of it is, "What evil, O servant of God, can the false tongue give to thee! Nursling of Omnipotence, what can it do to thee!" In other words, "How little a true servant of God can be really injured by slander." All this is in harmony with sound doctrine and Christian experience; and indeed it is one of the wonders of Scripture, that many passages which exercise the critics and have many interpretations put upon them, however explained, convey important and precious teachings. But let us not be misunderstood: when we say "however explained," we only refer to explanations which rest upon the basis of sound learning.

There is another observation upon this Ps. cxx. which we cannot refrain from making. We live in peculiar times, and all our expositions of Holy Scripture should be as minutely exact as possible. The words, "Woe is me that I sojourn with Mesech, that I dwell in the tents of Kedar!" are thus paraphrased: "The Assyrian that has led me captive, the Arab that has plundered me, are not more cruel than my brethren." Have we any reason to suppose this Psalm more recent than the captivity? or to suppose that Mesech means the Assyrians? None whatever. As for Mesech, it is almost, if not quite, universally understood to be the home of a northern race, perhaps of Scythians (see Ezek. xxxviii. 2—4; xxxix. 1, &c.). The other word, "Kedar," no doubt means an Arab tribe.

Yet again: the commencement of Ps. cxxi. is thus printed:—

"I will lift up mine eyes unto the hills,
From whence cometh my help.

My help is from the Lord
Who made heaven and earth."

Here we prefer the pointing :—

"I will lift up mine eyes unto the hills.
From whence cometh my help?
My help is from the Lord," &c.

At p. 27 this same passage is printed so as to convey no clear meaning to the mind: "I will lift up mine eyes to the hills from whence cometh my help, my help cometh from the Lord who made the heaven and the earth." We see the meaning here, but it is obscure.

It is because we like this book that we have endeavoured to point out some of those small defects which we find at the very outset, and of which we could easily multiply examples. The book is one that is very probably destined to be reprinted, and if it is we earnestly hope it may be subjected to minute revision by its talented author. There are multitudes of passages of real beauty and excellence, and none, we suppose, will read the work in the spirit of the author without much profit. The book is truly a devout utterance of the Christian consciousness; it speaks to the heart which knows the power of Divine grace, the love of God and of goodness. Almost all the phases of the ordinary experience of the believer pass under review, and every one calls forth good words. As a volume for quiet perusal for the purposes of personal edification, we desire to express ourselves strongly in its favour. Dr. Nisbet has found the Psalms of Degrees a mine from which he has extracted many grains of golden ore, and these he has on the whole skilfully wrought for the benefit of his fellow pilgrims to a nobler temple than Jerusalem ever saw.

Pleasant Hours with the Bible; or, Scripture Queries on Various Subjects. The Religious Tract Society.

A REPRINT from the *Sunday at Home*, consisting of "Bible Questions," and "Bible Characters," in prose; and "Bible Enigmas," in verse. These ingenious exercises form one of the best possible means of promoting an acquaintance with the Scriptures, and are so attractively constructed, that they cannot fail to be popular among the young.

The Christ of the Gospels and the Romance of M. Renan. Three Essays, by the Rev. Dr. SCHAFF and M. NAPOLEON ROUSSEL. The Religious Tract Society.

THE first of these essays, by Professor Schaff, was written before the appearance of Renan's book, which it may be said to have answered by anticipation. The perfection of our Lord's character, as portrayed by the evangelists, is set forth by the professor as an argument for the divinity of His person and mission. This is done in so earnest and candid a spirit, yet with such skill and power, that a healthful glow of indignation may well be awakened when the mind reverts to some of the French writer's insinuations and assumptions. It

is a masterly composition, and deserves wide circulation in a separate form. In M. Roussel's essays the sound sense, keen logic, and trenchant criticism, which have been so often felt the Romish priesthood, are directed against the infidel. They are such as a Frenchman only could have written, and that Frenchman the author of the "Religion of Money."

Sweet Childhood and its Helpers in Heathen Lands. By M. A. S. BARBER. Nisbet and Co.

SOME eighteen years ago, the Rev. Samuel Crother, the native African clergyman (now about to be appointed a bishop), wrote a loving letter to English children about the settlement which was then being formed, by liberated captives from Sierra Leone, at Abbeokuta. This letter, being published in a juvenile missionary magazine, had important consequences. It gave rise to the "Coral Fund," to which many children in private families, boarding-schools, and Sunday-schools contribute, and which at the present moment sustains a number of native catechists and schools in connexion with the Church Missionary Society. Miss Barber's volume tells in a charming manner the good that has been done by these means among children in heathen lands, and affords much interesting missionary information. The first portion of the work relates to the black children on the West Coast of Africa, and the early mission there; then follows some account of Oriental children and schools in different parts of India; Indian fur hunters and their children form the subject of the succeeding chapters; and the work concludes with some judicious remarks on missionary work among the young. The whole is illustrated with a number of attractive engravings on wood.

Autobiography of Maude Bolingbroke. By EMMA JANE WORBOISE. W. Macintosh.

As stated in the preface, this work originally appeared in the *Englishwoman's Magazine*, and has been reprinted "by desire." Miss Worboise is an indefatigable member of a school of female writers of religious fiction, which seems to find much favour among us. There is an extraordinary demand for tales, and if the younger members of the community are not supplied with that which is wholesome and profitable, they may provide themselves with what is injurious. The autobiography of Maude Bolingbroke is a record of the perversion of a young lady to Popery, and of succession of events which brought her to the point of entering a nunnery. At this crisis circumstances lead to reconsideration, and a renunciation of Romish delusions. After this the story is continued for some time, and then the former personal narrative is exchanged for that of ordinary biography until the records of the life are completed. The book is written with much skill and judgment, and the incidents throughout admirably depicted. We have real pleasure in giving it our best recommendation.

Monthly Retrospect.

FOREIGN.

THE state of France, at the present moment, presents a problem that is deeply interesting to every thoughtful mind. In spite of the immense pressure of the Imperial system on the people, the political situation is precarious enough to inspire grave alarm in the minds of the authorities, and to induce them to take precautions that only aggravate the evil; and both in the Romish and the Protestant Churches there are the mutterings of coming tempests that threaten to shake, if not to uproot, existing institutions. The politicians have been disappointed by the reactionary tendencies of the Ministers, while the Roman Catholic dignitaries are still more irritated against them, because they exceed the worst fears entertained of them in the license they allow to infidel publications. They bitterly complain of them that they have more regard for the honour of the Emperor than for the glory of God: any one who pleases may attack the last; but no one is allowed to move his finger against the first. It is difficult to understand how, in the present critical state of affairs, the Pope and Cardinal de Bonald, the Archbishop of Lyons, should be so ill-advised as to attempt to force upon the people of that diocese the Romish liturgy, to the supersession of the old form of prayer, which has been in use for centuries, and which the people themselves believe to have been bequeathed to them by their compatriot and martyr, the venerable Polycarp. The Pope has issued a brief, commanding peremptorily the change in the liturgy. The civil authority comes to the aid of the people, and—mindful of what the Pope appears to have forgotten, that the introduction of bulls and briefs into France, without the consent of the civil power, is an infringement of the last Concordat—the copies are seized wherever they appear. Those who are most familiar with these circumstances say that the issues involved in them are more important than any that appear on the surface. But it is not the Roman Catholic Church alone that is divided—the Protestant Church is also torn by dissensions. We alluded in our last number to the withdrawal of the licence which M. Coquerel, jun., enjoyed from the Paris Presbyterial Council, as assistant to a pastor within its bounds, on the ground of his rationalistic opinions. The decision excited some attention, as M. Coquerel's friends protested with no little vehemence against the decision in the name of liberty. Since then there has been held a conference of pastors and elders, belonging to the National Reformed Church, from different parts of France, at which these questions were discussed, when the opinions of M. Coquerel were condemned, and a resolution affirming that the Protestant Church of France holds positive doctrines, not mere negations, was carried by a majority of 141 votes against 23. Among those who took the orthodox side was the venerable Protestant statesman, M. Guizot, who made a speech in favour of the resolution that was much admired. We may add that M. Guizot disapproved of the late decision of the Paris Bible Society to circulate unsound versions of the Scriptures, though he did not think that the decision justified his secession along with those whom he designated as his dearest friends. In the meantime, he comforted the friends of the Bible with the recollection that this was not the first assault that had been made on its veracity, and would probably not be the last; but that the Bible had triumphantly vindicated itself in times past, and there was no reason to doubt the same result would occur again. On these meetings and discussions the letters of our French correspondents will be found to throw much interesting light.

The Italian population is much excited by the reception which the people of London have accorded to Garibaldi. From one town after another telegrams are received by our Lord Mayor, thanking the people of England for the warmth of their welcome, in which they see only a proof of the sympathy which Englishmen have for Italian unity. But further efforts on behalf of that unity there are at present none. The Italians themselves seem tardily to have come to that conclusion, and action is adjourned for the present during the lifetime of the Pope. Very contradictory accounts of the health of the Pontiff have been circulated during the month. It is certain that he made his usual public appearance at the Church ceremonials during Easter week; but it was said that he looked wasted and pale, and that he had been dragged out, to the prejudice of his health, for political purposes. It

is alleged that when he dies the friends of a united Italy in Rome mean to resist against the election of a successor, hoping that the French Government will thine with them as to throw no obstacle in their way. In this we fear these excitable people attribute more generous sentiments to the French Governm will be found, on trial, to entertain. In other respects, the religious state of extremely interesting. Garibaldi is reported to have stated, in reply to an religious society—speaking more the language of a soldier and statesm simple believer—that he did not profess himself to be a Protestant, for he v if he did his influence with the people would be gone. This is strong te power which the priesthood still retains in that country ; and a curious thou corroboration of its truth occurs in the letter of our Italian correspondent, who in the neighbourhood of Florence, where a promising meeting had been opene about fifty persons, who regularly attended to listen to the simple truths of the G well till Easter came, the period for annual confession, when, by the s withhold absolution, the people were induced to cease their attendance al meeting was for the time given up. Happily, there are other indications of not prove so deceitful. The work of the Gospel thrives in various pla remarkable in the famous old island of Corsica, and in each of these cases the to be traced to the distribution of Bibles. When it is remembered how many Bi their way of late to Italian homes, we are encouraged in the hope that the sa may be produced, though perhaps less conspicuously, at thousands of differen great drawback, worse than the ignorance and apathy of the people, is to k perverse and senseless disputes raised by the Plymouth Brethren. So far do t aversion to all efforts except their own, that an Evangelical Protestant of t more hateful in their eyes than a Roman Catholic.

The combined effort of numbers, science, and skill has had its nat the Danish war. After much bravery shown both in the attack and defe it is sad to think ended in so much useless bloodshedding, the Prussian masters of Düppel, and with it all Schleswig except the Island of Als has already been given to invade Jutland, which must also fall into the l vaders. The only fortified town in the province is Fredericia, and it is no capable of making a long defence. In the meantime, the neutral Powers ar ing for the cause of peace. It was at first intended that the representative Powers should meet on the 12th of last month ; to accommodate the which agreed, after some delay, to send a deputy, the meeting was put but as the representative named, Baron Beust, the Minister of Bavaria, ha meeting was again adjourned to the 25th. The Conference is now sitting stood that England and France are acting in concert. Their union will r councils more weight, but, notwithstanding, it will be hard to get the b upon fitting terms of peace.

The proceedings in America during the past month have been description. The weather has been unfavourable to operations in the have been employing the interval in preparation. The political ne more importance. A word has been raised in the Federal Congress for by a motion for the expulsion of the obnoxious member who dared to j rather significant that a majority of the whole House could not be obta The election for the new President, which takes place in a few months, tion. Mr. Lincoln is a candidate for re-election, but those who object on the man they shall set up as rival. Nothing more is now heard of it seems to be tacitly abandoned by the Government. The people of with a monster bazaar, which they call a sanitary fair, and of whic devoted to procuring comforts for the sick and wounded of the a war and politics we refer with pleasure to an able and interesting let dent on religious movements.

HOME.

A new chapter on the vanity of human hopes might be wri country of Garibaldi. The very reports of his coming created a his arrival threw the metropolis into a delirium of joy. All clas

with each other in the warmth of their welcome to the illustrious stranger ; and in his presence factions feeling and class jealousies alike disappeared. How comes it, then, that before ten days had elapsed all these halcyon splendours were overcast, and his name had become the watchword for party strife, class jealousies, and envenomed feeling between the high and the low in our community ? The tale is soon told. From the first there was a feeling, suppressed, but never eradicated, that the upper classes sought to monopolise the Italian hero. The extreme section of democratic politicians in our own country, and the refugees from landed Governments abroad, desired that Garibaldi should belong to them ; and they urged every hour that was spent in the saloons of the aristocracy ; and when an attempt was made, on medical authority, to circumscribe his visits, and to lay some embargo on the reasoning enthusiasm which would have held him every day and all day long in the hot and unnatural atmosphere of popular excitement, with all its stimulating influence on nerve and brain, the ill-suppressed jealousies at once found vent. The cry was raised that Garibaldi was spirited out of the country for political reasons, at the beck of foreign despots, to facilitate the settlement of the Danish quarrel. Mutterings of resentment, threats of agitation, hints of monster meetings in the open air—all were to be brought to bear upon the Government that had dared to interfere between Garibaldi and the people, and to turn the nation's guest out of the country, rather than displease a few foreign tyrants. Now unreasoning was all this anger may be seen from this simple fact, that all his friends, acting on medical advice, asked him to do, was to circumscribe the list of towns he meant to visit, but by no means to give them all up. It was Garibaldi himself who decided, against his wish, and much to their regret, that if he could not visit every town to which he had given a promise, he would visit none, but would at once leave the country. That Garibaldi himself suspects some other reason than the medical opinion to be at work in the advice given to him is very evident, and it is not for us to say he is wrong ; but we must add that the reason assigned, whether the real one or not, is quite adequate to account for their latitude, without seeking for any other or craftier motive. But who could have supposed at the glow of enthusiasm, which was so demonstrative on the 11th of last month, should have declined into the dull gloom of distrust in which the visit ended. Alas for the frailty of human expectations !

The state of political affairs in this country is more settled now than it was last month. When Parliament separated for the holidays at Easter, the general impression was that the fall of the present Ministers was imminent. Since then a succession of circumstances has contributed to strengthen their position, and to postpone to an indefinite period the inconvenience to the country of a change of Government and a general election. The success of their policy in inducing a Conference to assemble and attempt the settlement of the Danish quarrel is one point in their favour ; the restoring of the cordial understanding between France and England, through the medium of the Earl of Clarendon, who has lately joined the Ministry, is another. The popularity of Mr. Gladstone's Budget, showing a decrease in the expenditure, and a further reduction in the national burdens, is an additional source of strength ; and we might have added the visit of Garibaldi as a fourth ; but through the blunder of Mr. Gladstone's interference in his movements, which has given rise to the suspicion that a Ministerial intrigue is at the bottom of his departure, it is doubtful whether the visit of the great Italian has not done them more harm than good. For the present, however, the design which was avowed by the Opposition to oust the Government has been abandoned, though in the present nicely-balanced state of parties a crisis may arise at any hour.

The meeting of Convocation last month was one of peculiar interest. Every year, it may be observed, there is a tendency to deal with higher questions, to grapple with the wants and defects of the Church, to adapt itself to its felt needs, and thus to root and transplant itself as a living power in the country. The time has gone by when it could be regarded as a mere playing at Church councils. For good or for evil, it is gradually attracting to itself the attention of Churchmen, and familiarising them with the idea of finding a solution of Church difficulties through its means. This object, however, we believe, will never be completely realised till the Convocations of the two provinces be fused into one, and the laity are represented in the united body ; and as it would always be the policy of the Government of the country to keep the Convocation weak, and prevent it growing into the dimensions of an ecclesiastical Parliament, they are not likely to concede either boon, though the Church were disposed to ask for both. The questions with which both

It is not much above twenty years since the Government of this country applied systematically to encourage the work of education by Parliamentary grants. Since the progress of the system has been so rapid, and its adherents have acquired so much influence that it threatens to prove too strong for the very power that first called it into existence. It absorbs about an annual million of the national money ; it resists all attempts to reduce the grants, and bears impatiently with any endeavour to regulate them, and has more than once shaken Governments and individual Ministers who attempted to interfere. It exploits in this way is the driving force from office of Mr. Lowe, who presided over the education department. Mr. Lowe had made himself specially obnoxious to the Government class of educationists. They looked upon him as an enemy ; and it was enough for him to forward any revision with regard to education to induce them to band together in opposition, and to compel the members of the House of Commons to obey their behests. A charge was brought against him of garbling and mutilating the reports of school inspectors which were sent to him previous to publication at the public expense. The charge proved to be one from which he was wholly, perhaps culpably, free—for surely no Minister of Education would be justified in using the public funds to publish, as was done in the report of a Roman Catholic inspector, who wandered from his proper duty so far as to enter into an elaborate comparison between the state of morals in Protestant and Roman Catholic countries. The guilt or innocence of Mr. Lowe, however, was of minor consequence ; the great object was to humiliate, perhaps to oust him ; and succeeded beyond their hopes. Mr. Lowe has resigned his place at the Education Office. His successor, warned by his example, will probably hesitate to draw down upon him the opposition of such a powerful class by pesterling them with reforms.

The 23rd of last month was the 300th anniversary of the birth of Shakespeare led to, perhaps, a larger amount of foolish talking and foolish acting than has at any time been witnessed in England. The central exhibition was at Stratford, which assumed that honour as being the poet's birthplace; and there, on the following Sunday, the Bishop of Dublin and the Bishop of St. Andrews mounted the pulpit of the parish church and preached sermons, or more properly delivered essays, on the moral aspects of writings of Shakespeare—essays, be it said, singularly beautiful in themselves but strangely out of keeping with all our ordinary notions of what should be in the Lord's house on the Lord's Day. The Archbishop, however, did not forget that Shakespeare was a gift of God to the nation; but he seems to have been about the only one of all the speakers at all the celebrations who bore that idea in mind. In all other respects the proceedings were open to Cowper's noble resistance against the Garrick festival of 100 years ago. It must not be supposed from the circumstance, however, that Englishmen at large are about to substitute idolatry of Shakespeare for the recognition of God. The truth is, that the chiefs of our literature have themselves aloof from those absurd displays, which fell into the hands of second and third-rate men, who, straining to produce an effect, fell into the grotesque when they were reading at the sublime.

Evangelical Alliance.

NOTE.—The Evangelical Alliance is responsible only for what is inserted under this head.

TERCENTENARY OF THE DEATH OF JOHN CALVIN.

ISSUES OF THE COMMITTEE OF THE BRITISH ORGANIZATION OF THE EVANGELICAL ALLIANCE.

President.

The Right Hon. Lord CALTHORPE.

Vice-Presidents.

The Earl of RODEN.
Hon. ARTHUR KINNAIRD, M.P.
Hon. WILLIAM ASHLEY.
JOHN HENDERSON, Esq.

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R. C. L. BEVAN, Esq.
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Honorary Secretaries.

Rev. T. R. BIRKEN, M.A.
Rev. DAVID KING, LL.D.
Rev. WILLIAM M. BUNTING.
Rev. EDWARD STEANE, D.D.

centuries have passed away, this year, one of the most illustrious of the Reformers from his labours, and entered into rest. Calvin died on the 27th May, 1564.

Let us expose our fellow-Protestants of Geneva, that they should desire in a fitting manner to commemorate the tercentenary of this

On the contrary, such a commemoration in harmony with some of the noblest and lightened sentiments by which human is governed, nor less with the principles of Christianity. If our veneration for the wisdom of our fathers, and our gratitude for the benefits conferred upon mankind, prompt us to do honour to their memory, so also to the Word of God. In the Old Testament, the attainment of this object are by the prophetic declaration, "The Lord shall be in everlasting remembrance;" and in the New we are especially enjoined to obey them who have the rule over us, and to speak to us the word of God.

While Geneva most properly takes the lead on this occasion, with equal propriety does she the Protestants of Britain to follow her. We are scarcely less indebted to Calvin for his immortal writings than is the country of his birth.

His sincere and lively interest in the Reformation in England, is well known to all lovers of the ecclesiastical history of those times. His letters to King Edward VI., to the Duke of Somerset, to Archbishop Cranmer, and to others—under God, the originators and distinguished promoters of that glorious Reformation yet extant, and are filled with wise counsels and encouragements, fitted to nourish and to direct their zeal. With deep grief, he and his friends, Bullinger, and others of the Swiss Reformers, deplored by death of the young King, so appropriately styled by them "the English Josiah." "We have good reason," he says, writing to Bullinger, "to feel anxiety, yea, even for that nation (i.e., England). . . . Meanwhile the Church of God will be in a manner overwhelmed by manifold tempests. Let us, therefore, say, commend this troubled state of our God." And Bullinger writes with still more eloquence:—

nothing has any other thing so much distressed

me as this English affair. I am hourly expecting more certain information, of which I will not fail to let you know. O how truly wretched are the times into which our good Lord has thought fit for us to enter! Let us earnestly implore His mercy, that He may show pity upon us and upon His most afflicted Church. But where is our Peter Martyr? where John à Lasco? where is Hooper, Bishop of Worcester? where is Cranmer, Archbishop of Canterbury? where is the Duke of Suffolk? where are numberless other excellent men? Lord, have mercy upon them! I cannot easily express how greatly these things distress me."†

Nor did their sympathy expend itself merely in words. During that disastrous interruption of the blessed progress of the Gospel which was occasioned by the reign of Queen Mary, Calvin and his colleagues received with Christian hospitality many of the illustrious men who were driven into involuntary exile from their native land, maintained with others of them a friendly correspondence, and laboured to sustain the courage of them all, and to reassure their drooping hearts by the hope of better days.

The accession of Queen Elizabeth, accordingly, was to them, as well as to their English brethren, an occasion of unfeigned thankfulness. Calvin, especially, on the very day of her coronation, dedicated to her a new and improved edition of his "Commentary on Isaiah," the first edition of which had been dedicated to her brother King Edward VI. In it he encourages her Majesty to devote her chief care to the restoration of those religious privileges of which her subjects had been deprived; and shows what obligation she was laid under to do this, by reminding her of the wonderful manner of her deliverance from that dreadful storm which had fallen upon her, though a king's daughter, as it had upon the heads of all the godly. This was done (he tells her) for the express purpose that, with invincible determination and unshaken firmness of mind, she should acknowledge her obligation to her Protector and Redeemer, and, laying aside all other kinds of business, which at the commencement of her reign would crowd upon her, labour to have His worship, so basely and disgracefully corrupted by her predecessor, restored to its former purity.

"This (he adds) will be the crowning proof of your gratitude to God, and a sacrifice of most delightful savour, that the faithful worshippers of

Calvin's Letters. Edited by Dr. Jules Bonet. Vol. ii., p. 407.

Calvin's Letters. Published by the Parker Society. 1st Series. Vol. ii., p. 741.

God, who, on account of their profession of the Gospel, were constrained to wander far and wide through distant countries, shall now, through your kindness, be restored to their native country. We, too, in whom that mournful spectacle awakened, as it ought to have done, the most poignant grief, have abundant cause for rejoicing, and for congratulating you, when, through the gracious exercise of your Royal will, we see the way opened for the return of our brethren, not only to be at liberty to worship God in your Majesty's dominions, but to render assistance to others."

Thus did this eminent man, by his timely and wise interposition in various ways, aid our Reformation while yet in its incipient growth. Our reformers knew how to appreciate his solid learning, his profound knowledge of the Scriptures, his enlightened, calm, and well-balanced judgment amidst the conflicting opinions and controversies of the times, his holy fortitude and indomitable zeal; and were not backward to ask that advice which his deep experience qualified him to render, and which his love for Christ and for them never permitted him to withhold. One proof in place of many may be sufficient to establish what is here said of the value attached by our reformers to the authority of Calvin as a master and instructor in theology. In the Academical Statute of the University of Oxford of 1579—fifteen years, that is, after his death—it is enacted that, for the extirpation of heresies, and the instruction of the young in true piety, the students shall use, among other books mentioned in the statute, Calvin's "Catechism" and Calvin's "Institutes."

In times subsequent to the Reformation, the writings of but few men have had more influence than those of John Calvin in moulding the theology of our nation: nor its theology alone, but, in the northern parts of Great Britain and Ireland, its ecclesiastical polity as well. And if there are many among our different denominations and within the pale of the Establishment, and one large and influential body of our fellow-Christians in particular, who adopt another modification of Evangelical doctrine, yet, viewing him in the light, not of modern Protestantism, but of the great Reformation which gave it birth, all will unite in paying homage to him as a profound theologian, as an able and enlightened expositor of the Word of God, and as one of the chief luminaries which His grace has placed in this western hemisphere of His Church.

It will create no antagonism, therefore, nor unfriendly strife, if the Committee of the Evangelical Alliance, in compliance with the desire of the Genevese brethren, call on all the members of that institution, and on the Evangelical Christians of their country and its dependencies at

large, to seize the opportunity of the approaching tercentenary of the day when this bright light was withdrawn to commemorate his worth; and still more than that, to unite in devout and general thanksgiving to God for the untold blessing which, through him and his brother reformers were vouchsafed to the nations of Christendom.

They submit this proposal with unfeigned respect and love to the pastors of churches, the tutors and professors of theological colleges, and, in a word, to all who, placed in stations of influence, acknowledge the unspeakable value of the Reformation, and desire still to perpetuate and extend its principles.

Strongly marked as were the peculiarities of Calvin's theology and of his personal character, he was a true lover of the whole household of faith, and laboured much to promote peace and brotherly communion among the Reformed Churches and their founders.* It seems, therefore, all the more becoming that such a proposal should be submitted, not in any spirit of party or sectarian zeal, but with a generous confidence in the sympathy of the entire Christian brotherhood; and the Committee of the Evangelical Alliance, from whom it emanates, regarding their duty from this point of view, will rejoice to find that, in fulfilling it, they have given occasion for another manifestation of that precious agreement in the faith and love of "The Lord our Righteousness," which, in the face of all its diversities, evinces the essential unity of the Christian Church.

In accordance with the resolution of the Geneva Conference of 1861, and with the invitation of the Geneva Alliance Committee, communicated with this address, it is resolved:—

1. That a public meeting be held in Freemasons' Hall on the evening of Friday, May 27, for setting forth the great principles of the Reformation, and the blessings which have been derived from it; and to render public thanksgivings to Almighty God for raising up the illustrious men by whom it was effected, especially John Calvin.

2. That a deputation, representing the British Organization of the Evangelical Alliance, be sent to Geneva, to convey the expression of British sympathy with their brethren in that city, and to take part in their proceedings.

3. And it is suggested that on Sunday, May 28, special services, with sermons appropriate to the occasion, be held in the various places of public worship throughout Great Britain and Ireland, to be conducted in such manner as may seem best to the pastors and rulers of the Churches themselves.

JAMES DAVIS, Official Secretary.

HERMANN SCHMETTAU, Foreign Secretary.

7, Adam-street, Strand, London,

April 5, 1864.

TO THE PRESIDENT AND COMMITTEE OF THE BRITISH ORGANIZATION OF THE EVANGELICAL ALLIANCE.

Dear Brethren,—Permit us to recall to your remembrance the following resolution adopted by the Conference of 1861. The time, the place, the assembly in which it was passed, give it an importance which cannot be too highly estimated. It was under the dome of St. Peter's, where Calvin preached—while every heart in that vast assembly of Christians, gathered together from so many

countries, thrilled with emotion—when the blessed works of John Calvin, both in Geneva and the world at large, had just been narrated—that the following proposition was unanimously adopted:—

"Evangelical Christians of various countries, mindful of the great benefits which the Lord had vouchsafed to His Church by means of the blessed Reformation, having taken the opportunity of the

* See the statute quoted at large in the Dean of Ripon's "Doctrine of the Church of England as to the Effects of Baptism in the Case of Infants." Second Edition, p. 96.

† See Dr. Merle d'Aubigné's Discourse at the Geneva Conference of the Evangelical Alliance in 1861.

anniversaries of the deaths of different Reformers, particularly of Luther, and more recently of Melancthon, to express their gratitude to God, and to those whom He had employed in the advancement of His Kingdom, the Evangelical Alliance, assembled in Geneva at a time not far distant from the Tercentenary of the death of John Calvin which took place the 27th of May, 1564, renders public thanks to the Lord for raising him up in his sixteenth century to labour for the Reformation of His Church and the re-establishment of the Gospel.

"The Conference expresses the wish that on the Lord's Day in 1864 nearest to the day of the Reformer's death, these Divine blessings may be commemorated, leaving the manner in which this shall be done entirely to the wisdom and piety of the pastors and rulers of Churches in Geneva or elsewhere.

"The members of the Conference, by show of hands, adopt this resolution, and charge the Committee of the Evangelical Alliance of Geneva with the duty of seeing it carried into effect."

You see, dear Brethren, that the duty devolves upon us to communicate to the Churches of the Reformation, and to the various Committees of the Alliance, the request that they would institute a general commemoration of the ministry and death of this eminent servant of God. We have, therefore, to express the desire that, in all places of worship to which your influence extends, you will do what lies in your power to promote such services as may be appropriate to the occasion.

We further invite those friends of the Gospel who are able to do so to rejoice our hearts by their presence with us, in the week between the 22nd

and 29th of May. The churches and religious societies of Geneva are greatly moved at the thought of thus glorifying God, who, three centuries ago, honoured our ancient city by giving it a reformer whom He had made so mighty in the Scriptures. The Bible and Missionary Societies, the Evangelical Society of Geneva, the Society for the Sanctification of the Lord's-day (which sprung out of the Conference of 1861), will hold their annual meetings at the same time. The Free Evangelical Church will hold, on Friday, the 27th, a service at the Oratoire for adults, and another for the young. In the evening of the same day the Evangelical Alliance will hold a Conference on Calvin, when, after a paper on the subject, addresses will be delivered by different friends. Lastly, on Lord's-day, the 29th, a special service will be celebrated in all the churches of the Established Church of Geneva, both in the city and the country. Other meetings beside these will probably take place. Without venturing to expect so great a concourse of friends as in 1861, we shall be happy to see as many as can come, and indulge the hope that a considerable number will be with us. We can assure them, in the name of the Lord, that our hearts will be joyously open to receive them, and that we shall not neglect the duties of a cordial hospitality.

Receive, dear brethren, our brotherly greetings, and the assurance of our affection in our beloved Saviour.

In the name of the Geneva Committee of the Evangelical Alliance,

CH. BARDE, Pasteur, President.

DAVID TISSOT, Professor, Secretary.

Geneva, March 22, 1864.

DAY OF SPECIAL PRAYER FOR THE CHILDREN OF CHRISTIAN PARENTS.

The invitation of the Evangelical Alliance to meet apart Tuesday, the 12th ult., for the above object, was very generally responded to throughout the United Kingdom, and as far as we are able to learn in foreign countries. The morning and evening meetings in Freemasons' Hall, London, were crowded each time, showing the deep interest which Christian parents felt in this movement on behalf not only of their own children, but of the children of believing parents throughout the world.

Captain Trotter presided in the morning, and read a paper of suggestions which had been prepared for the occasion as to the proper subjects for thanksgiving and intercession.

The Rev. Samuel Minton read the Scriptures, and prayer was offered by the Rev. Dr. Fry, the Rev. W. Bevan, and Mr. Blackwood. The Hon. and Rev. B. W. Noel read selected portions of the Scriptures, and the Rev. W. Reeve having offered prayer, the Rev. Samuel Martin gave an address, in which, having referred to the difficulty which even Christian parents felt in realising that all must believe, that our children are born saved, are all defiled by sin, he said: "Now it seems to me that in order to have more feeling we must have more thinking upon this subject, less sentimentalism, and more faith. If I go into a house where a child is deaf and dumb, and palsied, and paralytic, and epileptic, I see mourning in that house. If I go into another house over which hangs the dark, deep shadow of the angel of death, in which there is some Rachel mourning for her children because they are not, I see sorrow. If I go into another house where there are prodigal

sons, sons who are vicious and criminal, I also see sorrow. But I do not as distinctly see sorrow in such cases as those which I will in a moment indicate. I do not see Christian parents, for example, as evidently mourning over an intellectual lad, a lad thoroughly refined in all his tastes and in all his sympathies, with a girl's heart and with a philosopher's mind, thoroughly devoted to the pursuit of knowledge, a perfect gentleman in all his behaviour, but, nevertheless, as far from his God as any criminal in our gaols. I do not see his parents sorrowing over him; and until I see that I can have but little hope of any very great change in the spiritual condition of the children of godly parents. We want to translate into full and self-abasing belief the truth that our children are 'born in sin and shapen in iniquity.' It is one thing for me to say that of the children of Adam generally; it is quite another thing for me to look upon my own offspring and apply that general doctrine to them."

In closing the address, parents were exhorted to be examples of salvation before their children:—

"How did the Master first show forth redemption? He showed it in himself in the first instance. Comparatively speaking, He said but little about it; He only said enough about it to get attention to himself, and He personally was the manifestation of salvation to His disciples. Now, it is useless for us in the first stages of our children's life to talk to them very much on points of doctrine. They cannot thoroughly comprehend, for example, that glorious doctrine which we all hold so firmly, of free justification by faith through the righteousness of Christ. They cannot un-

derstand that, but they can understand their father and their mother being saved from the sins and the evils which, with their quick eyes, they see in the unsaved, and this strikes me as a great thing for us to do. If we had to do it alone we should despair utterly, for who is there in this room that would presume to appear even in his own family for a single day as a thorough Christian, in his own resources, and his own strength, and his own energy? But that which I cannot do alone I can do by God; what is impossible to me as a man and as a sinner is perfectly within my reach if I be in communion with the Father, and the Son, and the Holy Ghost. We must, I say, be patterns and examples of salvation to our children in our own dwellings, and this seems to me to supply the sort of training to which the Scriptures so distinctly point us. They speak more about training than they do about teaching. There is a great difference between teaching and training. Suppose, now, that I were to speak to a child about selfishness, and were to give that child a long lecture about selfishness, and point out all its evils; and suppose that that child saw me in my own dwelling from morning till night considering only my own ease, and comfort, and pleasure; the teaching would be in my words in my fatherly lecture, but the training would be in my conduct, and which would be victorious? Why, the training, for the training would smother and stifle my words. Now, if parents are bringing up their children to the pride of life and the love of the world, of what use is it for those parents to say to their children, as they spring into their teens, and get towards manhood and womanhood, 'You must renounce these things.' The girl is trained by the mother thoroughly to embody in her whole deportment the pride of life; all the mother's arrangements for the girl tend to that, and yet the mother in her religious moods will, perhaps, explain that text—'Love not the world, neither the things that are in the world.' I need not stay for a moment to ask which of these will gain the victory. The training will gain the victory, and not the teaching, and what we want seems to me to be this—we want to exhibit salvation in our own persons before our children, and to make that the basis of our verbal teaching. It must not be put above our verbal teaching, but it must be put beneath it, and when the superstructure of our teaching has that for its basis, there is every reason to expect upon it the crowning blessing of God."

Letters selected by a committee specially appointed for that purpose were then read from various persons asking the prayers of the meeting for their children, after which the Rev. Dr. Steane and Mr. Robert Baxter offered prayer, and the Rev. Dr. Steane pronounced the benediction.

EVENING MEETING.

Sir Morton Peto, Bart., M.P., presided.

After a hymn and reading of the Scriptures by the Rev. G. G. Harvey, the Chairman remarked that this meeting should be regarded as one of the highest privilege, for where is the Christian parent who does not above all things desire that

his children may be everlastingly happy? Let us remember the Saviour's promise now, and He who never refused a parent's plea for her child when on earth would not refuse the prayer about to be offered. Mr. R. C. L. Bevan read a part of Luke xv., and prayer was offered by Captain Fishbourne, Rev. Samuel Müller and Pastor Barde, from Geneva. The Rev. C. J. Goodhart gave the address. He presumed he was addressing godly, believing parents, and he would say, in the first place, in reference to the children of such parents, that they possess two great advantages. "They come within the knowledge of the precious truth of God, and though it may appear to make no impression now, we never know when it may wake up to life within the months or years after. What encouragement, this is diligently to teach them Divine truth. Next they ought to see, every day in the parents' life, the power and life of godliness. But there are also their disadvantages, and these are very great and serious. They are liable to get accustomed to these things without at all realising their power, and the result is a hardened conscience. Another disadvantage—they witness all our inconsistencies, and how sadly these operate on them. Can we think too much of these things? I urge them to stimulate to more diligence and more prayer. We are left in no uncertainty as to our duty toward our children. The command is to bring them up in the nurture and admonition of the Lord; and if He has made it our duty, is it possible that He will withhold the necessary grace? No; that the duty is enjoined is the pledge that the grace shall be given. Let me now give you a few words of encouragement. Reflect on the character of God. He is the El-Shaddai—the all-sufficient God; He is Jehovah-Jireh—the God who will provide. What encouragement! He can and will meet all our difficulties. Oh to realise the character of God in all His love toward us! He willeth not the death of the sinner. Let those who feel that the dear ones whose salvation they long for are beyond their reach, remember that there is a hand and a love which can reach them. In conclusion, I would say, plead for the thorough, unmistakeable conversion of your children. Don't rest in their manifesting just some nice dispositions; be not satisfied till you can rejoice in being sure that they have passed from death to life."

At the conclusion prayer was offered by Lord Radstock and the Rev. S. Minton, and the Rev. Wm. Brock closed with the benediction.

Thus terminated a day of special interest and of importance, and one which had been looked forward to with devout anxiety by many Christian parents. For the first time they had been called to unite simultaneously, in all lands, in supplication for their children. May it not be ardently hoped that large and gracious results will follow these meetings, and that many families will receive the blessing so earnestly and so ardently sought?

ALLIANCE SOIREE.

The annual *soirée* for members and other Christian friends will be held in Freemasons' Hall, on Friday evening, May 27. Addresses will be given on the subject of the tercentenary of the death of John Calvin.

JAMES DAVIS, Official Secretary.

HERMANN SCHMETTAU, Foreign Secretary.

Evangelical Christendom.

THE LATE DR. CÆSAR MALAN.

THE Rev. Dr. Cæsar Malan died on the 8th of May, in his seventy-eighth year, at his small country house of Vandœuvres, three miles from Geneva. A long and remarkable career has thus come to a close, and it may be interesting for the many readers of *Evangelical Christendom* to survey in a brief outline the main features of his life and activity of that honoured servant of the Lord.

Dr. Malan was born in the preceding century, before the outbreak of the French revolution, and was in the prime of manhood when, simultaneously with the blessings of restored peace, the revival of Evangelical faith began on the Continent. At that time several religious agencies were at work in Geneva. It would be impossible to point out the precise means and influences used by the Lord to bring His young servant to the knowledge of the truth. Malan liked to ascribe his conversion to the direct action of the Scriptures upon his soul; and in point of fact it was between the years 1816 and 1819 that he first made a stand for the doctrines of the Gospel.

It was no trifling battle. He was master of one of the classes in the college, which had become under his tuition quite a model for his method of teaching and for the proficiency of his pupils. He was a young preacher of no small promise, well endowed with a kind of talent much prized wherever, as was then the case in Geneva, the ebb of real piety enhances the value of the appearances of life in the midst of death. He had a family, whose prospects must be all but cheering if he ceased to be a minister of the National Church. But without hesitation he gave up required advantages and expectations for the Gospel's sake. In the midst of difficulties he showed from the first an unwavering zeal for the glory of Jesus. He refused to preach any doctrine but that which he found in the Scriptures. In his class he rejected the worse than useless catechism of the Church of Geneva, and introduced the direct teaching of the Bible. The ecclesiastical authorities expressed themselves strongly against such innovations; but he persevered. Threats and molestations found him equally determined, and at last he was expelled from his post in the college, and his name was struck off the roll of ministers.

The reproach and obloquy which his fidelity drew upon him are hardly to be conceived at this day. The laws of his country secured to him his personal freedom; but they left him a butt to the unlimited hatred and reviling of those who, having failed to stifle that unwelcome assertion of Gospel principles, were still not without a hope of crushing it. By that time there were other Evangelical Christians in Geneva who had a share in the "reproach of Christ;" but I believe his was the largest. Some of that intensity of bitterness may have been called forth by certain points in his character always strongly marked and personal, and some of which Providence might have softened. But who knows whether the work he had to do would have been consistent with a more measured action? One thing is certain. At that time, the Gospel required an uncompromising testimony in Geneva. The back of God had been forsaken to such a degree, that when Malan raised his voice, his doctrines of the divinity of Christ, of the personality of the Holy Spirit, the redemption through the blood of Jesus, and the free grace of God, were considered as dangerous novelties, to be resisted and condemned with the whole power of a grossly-organised Church, backed by the whole power of the State.

Separated from the National Church, Malan gathered around him those whom his teaching had already awakened, and in 1820 he formed his independent congregation.

gation ; it grew for a time, and reached its greatest prosperity about the year 1827 when internal difficulties arose concerning the organization and government of the Church. His views were Presbyterian, those of the majority of the people incline towards Congregationalism. He was very positive. The result was a quarrel and separation, from which the congregation never fully recovered. He placed himself in connexion with the United Presbyterians of Scotland.

His pastoral labours being thus reduced to a narrow field, he was enabled to devote a larger proportion of his activity to those Evangelical journeys through which he became the spiritual benefactor of many souls, both on the Continent and in Great Britain. But his influence was greater with his foreign friends than with his own fellow-countrymen, whose republican instincts always recoiled from his somewhat domineering disposition.

It is well known that Dr. Malan held those theological views designated as strict Calvinism. Their rigidity, and his peremptory mode of enforcing them, raised much opposition on the part even of many pious persons whose ideas were not of an equally absolute complexion. This was to him a source of constant grief, and he was not always quite just in his feelings toward those who dissented from him, as his individuality made it difficult for him to admit the reality of convictions different from his own. But he remains entitled to the praise of having been throughout a long life an undaunted and indefatigable champion of the Gospel. His zeal for the conversion of souls was unbounded, and equalled only by his jealousy for what he considered the rights of free grace in the salvation of the elect of God. He always stood determinedly opposed to all kinds of Socinian and Arian teaching, to every doctrine of self-righteousness, to every opinion disparaging to the name and authority of the Eternal Head of the Church. This cause it was which separated him from the Church of his birth, where the principles upon which it was once built were no longer recognised ; this it was which kept him for a long series of years apart from the Church which he loved, but loved with an affection surpassed by his love for Zion's King, the Redeemer of his soul.

I have no doubt that Malan's character and influence will be valued hereafter more and more, in proportion as his removal from the scene of his activity will show the fruit of his work apart from his person. He will be valued chiefly with reference to the boldness and firmness of his testimony. He was decisively instrumental in raising amongst us the standard of a pure and orthodox teaching. Even those who could not agree with him in many things, were both impelled and strengthened by his presence and his voice, always ready with no uncertain sound on the side of the truth. That kind of influence may be felt even when the man has passed from this world. Notwithstanding his high views of the Gospel, he was not intended to be the founder of any permanent ecclesiastical form or scheme. The congregation over which he presided never possessed the requisite element of stability, and after some years of a declining condition, it ends with himself.

Dr. Malan has written a good deal ; but it is somewhat strange that a man who had such a definite conception of Christian truth has published no theological work of note. Excepting his "Sermons," commendable for purity of doctrine, but not for any individual quality in their author, three or four times only did his pen venture beyond the proportions of a tract. One small volume, with the title "Jesus Christ is the Eternal God," was dashed off in a week, in a fit of indignation at a momentary attack upon the divinity of our Lord. The form of a tract, the detached handling of single points of doctrine, seems to have been the kind of work he preferred. Some of his tracts are, in my opinion, the best in the French language. But he wrote many (considerably above a hundred), and a large portion of them are marked

by sameness and repetition. Unless he has left some important unpublished work, he will not be entitled to go down to posterity as a theological writer. This may be ascribed to two principal causes—first, his great activity as a preacher and evangelist, and consequent most extensive correspondence; and next, a complete and voluntary estrangement from the movement of modern theological thought. Whether right or wrong, it is known that theologians will not be influenced except by those whom they consider as sharing in their studies. Malan studied his Bible as few amongst us are in the habit of doing; but he had no sympathy for theological science. His theology was the practical side of the Gospel—salvation as applied to souls. In that path, no doubt, he gathered many souls for his hire; yet, had he chosen to do it, I believe he might have widened the sphere of his usefulness with equal advantage to himself and to others. We must not give our adversaries even a colour for their assertion that we can maintain our old orthodoxy only by closing our eyes and ears to the movement of modern mind.

God had qualified our departed friend in a high degree for the service of praise. His "Hymns," of which he wrote many, words and music, and published a collection of three hundred, besides a metrical version of the Book of Psalms, were amongst the first, and are still, in part, amongst the best we have. They remain as a precious legacy. Some have been translated into other languages. While they sound in our own valleys and awaken the echoes of the mountain side, the converted Bechuanas sing their melodies on the breath of the African desert; and if I am not misinformed, they are not altogether unknown to the devotional hours of some of the Romanists.

It had been feared that in his last days the man who was so strong on the doctrine of assurance, might in himself experience some of those fears and anxieties which he used to treat in others as an absolute want of faith. I am happy to say that he was spared that trial. He enjoyed his own assurance of salvation through the merits of the Saviour alone, in the near approach of death, as fully as in the days of his health and strength. To the repeated inquiry of his son, he replied that there were "no clouds" between him and death. Beyond that point I have nothing to record concerning his last days, which were mostly silent, except when endeavouring to lead to Jesus some of those who came around his dying bed; even in death he would bring them to life! It affords me pleasure also to mention his unfailing patience in his increasing illness. After some of the common infirmities of old age, a paralysis of the lower extremities came on. But his faith shone brightly to the end, and his departure was as quiet and peaceful as his surrounding family could desire. His was not a triumphant entrance into glory, but the steady step of the traveller who reaches his Father's dwelling, after manfully performing a long and toilsome journey. He fell asleep in the Lord, like one long trained to follow the Leader, who trod before us the path of the shadow of death, that for us He might change its dark windings into hallowed and everlasting light.

Geneva.

L. H. DE L.

GENEVA IN THE TIME OF CALVIN.

In the publication of the "Christian Institutes" and his letter to Francis I., Calvin had proclaimed himself the uncompromising antagonist of Rome, and had taken a place in the front rank of Protestant theologians; but his life-work was not yet finished to him. His heart was set upon that repose which is favourable to intellectual exertion; his one earthly object was to find a sphere in which to study, to think, to write, and to cultivate the spiritual vineyard of his own soul. But it was the battle that this man was to be called of God; conflict to the end was to be his lot. A prince in Israel, he was not to tend his flock by the still waters or on the

sunny hill, but to go forth before the hosts of the Lord, and to wear a crown of thorns. It was towards the close of 1536, in passing through Geneva, on his way to Strasbourg, that he received what he believed to be the commission of God, determining his future course of activity. Farel, the impassioned and uncompromising Reformer of Picardy, met him in the way, and told him that the curse of God would be upon his studies if they led him aside into some quiet refuge while the ark of God was in danger. Calvin, though calmness and comprehensiveness were the attributes of his intellect, and though his judgment was serene and firm, possessed the susceptibility of genius to impassioned appeals, and was inspired with a vivid consciousness of the presence of God in the affairs of men. As he listened to the words of Farel he felt "as if God from on high had stretched out His hand to stop him." To the end of his life he referred to his yielding to Farel as no result of choice, but as a submission to a Divine command. God, he said, had seized him with His awful hand from heaven. In Geneva, therefore, Calvin remained, and the Reformed Church soon discerned that the city which held Calvin was the capital of the Reformation.

We might discourse at any length touching the state of affairs in Geneva when Calvin arrived there; but we confine ourselves to one or two words, and having taken some care to form a just opinion on the subject, avoid entering upon details which could not possibly be comprised within our limits. Geneva had for a protracted period been in a state of commotion; its condition might be described as one of chronic revolution; and no fact is better attested by history than that continuance of civil agitation impairs the moral stability of a people, gives vice a thousand advantages over virtue, and produces a class of fiery, unprincipled, lawless spirits, in whose eyes restraint is tyranny, law a chain, and liberty a fine name for licentiousness. In the civil and ecclesiastical broils by which Geneva had been torn, this class made itself conspicuous and powerful. Its wild force was doubtless an auxiliary element in casting off the bondage of Rome; but when the victory over Rome was won, two dangers arose from its presence. In the first place, the defeated squadrons of the Papacy, seeing the tumult in the camp of their adversaries, might return, and, with stealthy tread, regain their former positions. In the second place, the triumph over Romanism might be perverted into a triumph over truth, the day of freedom might be turned into a saturnalia of license, and the last end of Geneva might be worse than the first. The class we have described were the Libertines; the problem to be worked out by the Genevese, at the time of Calvin's arrival among them, was to preserve the doctrines of the Reformation from the assaults of Popery and purity of morals from those of libertinism. Such were the essential characteristics of the situation. On the dissolution of manners in Geneva before the time of Calvin, M. Guizot speaks with as much decision as could be desired by M. de D'Aubigné. And, let us be well assured, it was not by rose-water methods that the State could be saved in those days. Calvin saw on the one side the atrocities of the Anabaptists, on the other, the ceaseless glare of martyr fires; he had to contend against the excesses of lawlessness and immorality, and, at the same time, to prevent the re-establishment of an ecclesiastical power which would not sooner regain a footing than it would burn opposition into silence and desolation. Unless we recollect these things, we cannot do justice to Calvin in considering his rule in Geneva. We say, "do him justice," for that is all that is required; complete approval of any human system or achievement is certain to involve us in error.

The men of Geneva, speaking through Farel, virtually appealed to Calvin for a scheme of civil and ecclesiastical administration, and the response of Calvin was

simple and decisive. "In Geneva," he in effect said, "we shall take the Word of God as our legislative code and our standard of manners. We pray, *Thy kingdom come*, and we shall attempt to realise this prayer in our city. We shall bind ourselves to serve the Lord; we shall, as a people, declare that His will is our will, that what offends Him offends us, that sin against God is sin against the Republic. The Church and the State, if not actually one, shall be associated so closely, shall understand each other so perfectly, shall co-operate so harmoniously, that their diversity will be that of function, their unity that of life. We are freemen; let ours be the freedom which is in Christ; the voice of the people is supreme in the Commonwealth; let it be a voice attuned to harmony with the Divine will, and if there is any jarring note, any discord of vice or blasphemy, let it by common consent be silenced. Let offence against morality be offence against the majesty of the State; let not only murder, theft, violence, be punished by the magistrate, but adultery, fornication, drunkenness, blasphemy, heresy, and every excess of frivolity, vanity, or luxury. Let the chief end of government among us be the chief end of the Christian religion, to purify, to exalt, to save mankind." In one word, Calvin proposed to establish a theocracy, its organ not one man, a David or a Josiah, but a republic of men, sovereigns over themselves, yet deeming it the glory of their sovereignty to be subject to Christ. "To raise up the enfeebled will, to stir the individual conscience, to incite the soul not only to reclaim its rights, but to feel its obligations; to substitute free obedience for passive submission—this," according to so unprejudiced an authority as the *Westminster Review*, "was the lofty aim of the simple, not to say barbarous, legislation of Calvin. The inquisitorial rigours of the Consistory encouraged, instead of humbling, independence. Government at Geneva was not police, but education; self-government mutually enforced by equals on each other."

That the idea of Calvin was sublime will be denied by no one able to comprehend it. "Had Calvin," says the Westminster reviewer just quoted, "like Plato, left only a paper sketch of a republic, in glowing language and magnificent imagery, how much more would he have been admired by the world! He did how much more than describe a virtuous society—he created one! . . . The power thus generated was too expansive to be confined to Geneva. It went forth into all countries. From every part of Protestant Europe eager hearts flocked hither to catch something of the inspiration. The reformed communions, which doctrinal discussion was fast splitting up into ever-multiplying sects, began to feel in this moral sympathy a new centre of union. This, and this alone, enabled the Reformation to make head against the terrible repressive forces brought to bear by Spain—the Inquisition and the Jesuits. Sparta against Persia was not such odds as Geneva against Spain. Calvinism saved Europe. The rugged and grotesque discipline of Calvin raised up, from St. Andrew's to Geneva, that little band, not very polished, not very refined, but free men!

That which we are, we are;
One equal temper of heroic hearts
Made weak by time and fate, but strong in will,
To strive, to seek, to find, and not to yield."

All that was greatest and most heroic in Europe for two centuries arose from its influence, or consisted in the manifestation, of this idea. City after city, nation after nation, thrilled with the sacred aspiration to become holiness unto the Lord. A passion of self-devotion to the service and worship of the Most High throbbed in the breasts of men. If you would understand the history of Europe for two centuries, grasp the fact of this *enthusiasm*. When we look into the ecclesiastical ordinances of the Church of Geneva, they seem to us, at the

first moment, the very annihilation of freedom. The member of the Church State—for this, rather than a State-Church, is what we find in Geneva the sixteenth century—was directed and restrained in the minutest concern of his daily life. The number of dishes which he set upon his table was fixed; his dress was conformed to certain strict regulations; when he gave his daughter in marriage he could present her with no more than a regulated number of jewels, and the wreath on her forehead was not allowed to gleam with diamonds or pearl; when he died his nearest relative was not allowed to rear a stone to his memory. We are apt to exclaim that no tyranny could be more grinding or galling than this, and that the man who, after having been generously sheltered and promoted in Geneva, subjected her citizens to such domination, was the most cruel and remorseless of usurpers. Look, again, at one of the most vigorous though remote manifestations of the spirit breathed by Calvin into the Churches, as we find it in Scotland when the Covenanted agitation was at its height. The people are placed under the vigilant surveillance of the Church; they cannot draw water on the Lord's-day without incurring ecclesiastical censure; they may be condemned to undergo discipline, before the congregation, with iron collars round their necks. Who does not cry out against what seems a despotism so searching, so inflexible, so inevitable, and conclude that the nation must have groaned under it? But the Genevese—the representative and authoritative majority in the Republic—were sensible of no restraint in the ordinances of Calvin; and the glow of passionate enthusiasm with which the Scotch accepted and insisted upon the ecclesiastical discipline of the Covenanters has not ceased to warm the blood of that nation to this day. Who was Calvin? Who was Knox, the disciple and friend of Calvin, that the one should rule in Geneva and the other in Scotland? Calvin had no fleet or army; he came into Geneva a poor man, and when he died, he was a poor man still; beyond the powers which dwelt in his heart, his mind, his spirit, his cause, he had none wherewith to act upon the Genevese. He did not force himself upon the people. He stayed with them reluctantly, wishing, like Moses and like Jonah, to escape the burden laid upon him by God. His power was rooted in the fact that in him more than in any man was embodied and intensified that ardour of spiritual aspiration which burned in ten thousand of the noblest bosoms in the State. He laid before them his plan of Church order, and they accepted it. There was the College of Pastors, styled the Venerable Company, comprehending all the pastors of the city and territory, together with the teachers of theology; its functions bore chiefly upon the education and appointment of pastors. There was also the Consistorial Court, a tribunal of discipline, composed of the five city pastors and twelve lay elders, these last selected from the Council of Sixty and the Council of Two Hundred, which constituted the Parliament of Geneva. In 1536 the Genevese adopted this administrative scheme of Calvin's, subscribing also a confession of faith in twenty-one articles. They tried it for a couple of years, but then the Libertines prevailed, and Calvin was expelled from the city. Geneva tried hard to do without him. But it found itself constrained to return to his plan. The Libertine idea of freedom—that of leaving things alone, the *laissez faire* of modern economists—could impart neither strength nor dignity to the State; and the better party, rallying their forces, brought the Republic to their own conception of liberty—namely, the spontaneous determination, resolutely and under penalties to be adhered to, to erect a State realising the Divine ideal of society, and submitting to the Divine injunctions. Calvin was recalled; he asked not to be brought back, but they sent for him. This was in 1541, and for twenty-three years did the Reformer exercise a virtual sovereignty in Geneva. For fourteen years the

opposition of the Libertines was unceasing and virulent; but the steady support of the majority upheld Calvin, and at the end of this time the Libertines were finally cast out. The higher freedom triumphed. Geneva declared for a liberty not of license, but of law; a liberty of energetic persistence in good works; a liberty to will decisively that the city and its territory should shun the evil and choose the good. She would be free not as the tribe that roams the desert is free, but as the company of Spartans were free when, bidding the stranger go and tell their countrymen that they had died in slaying them, they advanced with willing step, but earnest mind, into the battle that must end in death. It seems a paradox, yet it is a fact, that the world-historical agitation—out of which came English Puritanism, with its British Parliament; Dutch Puritanism, with its Republic of the Netherlands; New England Puritanism, with its United States of America; in fact, all that is most liberal in the institutions of modern times—was an agitation in favour of *discipline*. The liberty which is a mere instinctive and irreflective desire to throw off restraint, tends to national dissolution; the liberty which is spontaneous determination towards a noble existence, the liberty which is self-constraint, the liberty which is willing accordance of supremacy to conscience and to reason, is that which sets peoples in the van of civilization. Such was the liberty of Geneva.

Nevertheless, Calvin was wrong. The reign of the saints on earth, the millennial kingdom of the Saviour, will not be attained in his way. In the intensity with which he realised the idea of the State and of the Church, he failed to realise adequately the idea of the individual, or to see what transcendent importance is attached to this idea by Christianity. The Geneva he laboured to form was a Christianised edition of the old Greek State, in which the citizen was lost in the Commonwealth; or of the old Hebrew Monarchy, in which the law of the nation regulated every usage of the household. Calvin sprang from a race on which ancient civilization had left an indelible impression. His type of mind was such as we look for among the heroes of Plutarch, the austere sages of Greece and senators of Rome, rather than among the great ones of Teutonic blood. Luther could not have conceived a Geneva on the model of Calvin. In the Christian ages the Church-State of Calvin's aspirations was an anachronism. The moral character of the individual and of the family has passed beyond regulation by the State. Opinion has been declared to be no vassal of force. The civil sword and the spiritual sword have been placed in different hands, and what God has put apart let not man join together. In regulating by law—even by Divine law—what men should eat and wherewithal they should be clothed, Calvin mistook the office and the capability of law; in vesting magistrates with authority to follow up the decisions of the Church in cases of heresy with imprisonment or death, Calvin mistook the function of Christian discipline. This was the grand mistake of Calvinism, and of its offspring, Puritanism. They would compel men and nations with whips and scourges to come in unto the marriage supper of the Lamb. They would subject peoples to a process of moral purification by force. They would make men religious by public ordinance, spiritual by act of Parliament; select in attire, temperate in diet, simple in dress, all by compulsion. The attempt proved vain. Ostentation, luxury, profligacy, could not be put down by law. Goodness itself became to many minds hateful when imposed by decree of Parliament. Virtue, morality, godliness, lost their beauty when touched by force, as the daughters of a princely house would lose the bloom of their beauty, and the delicate grace of their movements, when set to work in the manacles of the slave. It is by a subtler ministry that these are promoted—by those fine influences which affect the

roots of character—by persuasion stealing into the heart, and blossoming and fruit bearing in the life. Read Calvin's opinions on luxury, frivolity, recreation, and so on, and you will find them admirable. So long as the application is left to the individual, all is well. But when the opinion is enforced by legal apparatus—when men, women, and children are brought before tribunals to answer for irreverent words or to be rebuked for dressing too ornamentally—the sublime descends to the ridiculous. We ought to recognise, with thankfulness to God, that, in these points we have advanced beyond our ancestors. We have acknowledged, in all the breadth of the proposition, that Christianity is neither to be defended nor diffused by force in bringing order and beauty into the moral chaos of the world we trust only to a ministry of light. The end at which we aim is the same as Calvin's, the perfection of men and nations in all moral duties; but the means we use are different. We owe to God that, in applying those means, we were animated by the fervour of Calvin and the earnestness of our Puritan fathers!

As in all things human, we must here once more learn to distinguish the good from the evil; to put the two entirely apart; to love the good no less ardently because of the near shadow of the evil, and to hate the evil no less thoroughly because its dark visage is half hidden by the radiant veil of the good. What was wrong in the Church-State of Geneva was profoundly wrong, unscripturally wrong. The precept of the Saviour, discriminating for all time between the civil and the spiritual, by assigning the things of Cæsar unto Cæsar, and the things of God unto God, was practically violated. In the providence of the all-wise Governor of the Universe, it was permitted that, early in the history of Protestantism, the appalling consequences of bringing reason and conscience before a human tribunal, and making heresy a civil crime, should be displayed. That Servetus died for the sake of his theological opinions—that from Geneva, striving to be the city of God, the bride of Christ, arose the glare of persecution's fires in answer to those of Rome—that Calvin, pleading though he did against death at the stake, was yet beyond question a chief agent in procuring the execution—all this constituted a warning so terrible, that its effect, sooner or later, could not but be the utter and everlasting rejection of persecuting doctrines by the Reformed Churches. To understand the sentence and doom of Servetus from the Genevan point of view is easy. In a theocracy, in a Church-State, the blasphemer is the greatest of possible offenders. To impute the execution to personal vindictiveness on the part of Calvin is mere stupidity. Never did Hebrew king or prophet administer the judgment of God with a purer sense of duty. Had he flinched on this occasion he would have deemed himself an offender against his own conscience, and a traitor to the Reformed Churches—an opinion in which all the theologians of the day, with the dubious exception of Luther, would have agreed with him. The execution of Servetus was the natural, the logical, the inevitable result of the system of affairs in Geneva, and it affords demonstration that in that system there was one grand and incurable error. This is the evil; not to be obscured, not to be palliated; to be condemned and deplored. But the good, on the other hand, was very good. That the end of national as of individual existence is the glory of God, remains eternally true. That the State should be holy, that the family should be holy, that the man should be holy, is to be proclaimed as emphatically in Britain in the nineteenth century as it was proclaimed by Calvin in Geneva in the sixteenth. Substitute the agency of persuasion for the agency of force, and all will be well. It is important likewise to remember that though, as seen from afar by the eye of history, the element of force appears to have intruded in Geneva into all concerns, domestic and personal;

though the citizen appears to have had no existence except under the constraining surveillance of the magistrate—it was in exceptional cases, not as a rule, that force was applied. The recalcitrant minority have made themselves heard for ages; but we are apt to forget that, in thousands of Genevan families, the discipline of Calvin, instead of being a galling yoke, was a willing obedience. The man whose profoundest aspiration it was to live soberly, righteously, and godly, saw in the ordinances of Calvin the realisation of his own ideal, and the Geneva of Calvin's day abounded with such men. If we confine our attention to the cases which came before the Consistory, to the severe discipline occasionally exercised upon the Libertines, to the futile riots by which the minority attempted at intervals to destroy the order of the State, we shall form as incorrect a picture of the Geneva of Calvin as we should form of the institutions and homes of England in our own day by exclusive perusal of law reports. Had we visited Geneva in the time of Calvin, particularly after his final triumph over the Libertines, in 1555, we should have seen a community peacefully, willingly, joyfully serving God; drunkenness, gambling, profane swearing, and other forms of immorality, comparatively unknown; education of the young, instruction of the old, cultivation of literature and learning, going prosperously forward; every home a Church from which praise and prayer went up to God. This it was which made Geneva a Zion to which the eyes of the devout in all Protestant countries turned. This it was which made the thought of discipline to Huguenot, to Puritan, to Covenanter, a thought of delight, an ideal of sacred felicity, to be striven after with heroic steadfastness and invincible daring. This it was which inspired Milton with that prose hymn in which he celebrates discipline as "the very shape and image of virtue, whereby she is not only seen in the regular gestures and motions of her heavenly paces as she walks, but also makes the harmony of her voice audible to mortal ears." What we think of as a rod of iron too stern for earth, Milton thought of as a golden sceptre not laid aside by Christ in heaven. "Yea," he exclaims, "the angels themselves, in whom no disorder is feared, as the apostle that saw them in his rapture describes, are distinguished and quaternioned into the celestial principdoms and satrapies, according as God himself has writ His imperial decrees through the great provinces of heaven. The state also of the blessed in Paradise, though never so perfect, is not therefore left without discipline, whose golden surveying reed marks out and measures every quarter and circuit of new Jerusalem." P. B.

CHRISTIAN PATRIOTISM.

To a large extent the present is an age of evangelistic effort; and, according to accidental circumstances, some take most interest in the home field, others in the foreign. One will give thousands of pounds for church extension in England, and will hesitate about a sovereign for India; his friend will grudge the sovereign for bricks and mortar in Britain, but would gladly send a score of missionaries to the ends of the earth. And each has his own arguments. "Charity begins at home," says the church or chapel-builder. "She has been so long at home," retorts the philanthropist, "that she would be the better of a change of air. Though it were but to save her life, she must go abroad; otherwise she will die, and leave the throne open to that imper, Selfishness." "You have curiously-constructed eyes," says Domestic Charity; "you can only see afar off; and your ears correspond, for you can hear cries from Macedonia, whilst from the mews behind your house they call in vain, 'Come over and help us.'" "And *you*—you walk by sense," rejoins Philanthropy; "unless you see the misery, you won't believe it; and a ragged child on your door-step is to you

more important than a nation at the antipodes." "Forgive me for saying it, friend Philanthropy," by way of last word throws in the keeper at home; "but that is no quarrel with you. There is no sense in a faith like yours. It is a freak, a fancy. I were blackening my white savages, they would grow instantly romantic; and if could get the Seven Dials or the Potteries afloat and tow them away to the Pacific Ocean, you would get up a society and send the Gospel after them."

But, coming in and arbitrating between the two, says Apostolic Christianity: "For this altercation there is no need; though there is need for either form of effort. I was myself first a home missionary, then colonial, and last of all a foreign one. I began at Jerusalem, then I went to Antioch, and then I went into all the world. But even when I came to Greece and Rome, Jerusalem was not forsaken. God is merciful, and blessed us first of all, and then His way was known upon earth. He had first *our* Pentecost, then the world had its times of refreshing. The Lord came, His face to shine upon us, and His saving health radiated forth to all nations." In other words, true patriotism is true philanthropy, and anything which exalts our own land in righteousness is a benefaction to the world. This will be seen whether we view our country publicly and politically, as one of the several nations which dwell on the face of the earth, or as a community made up of so many millions of individual members.

It is often asked, "What's in a name?" and we might answer by simply naming certain names. We might answer by asking, Where would our world be, or what ever would it do, if it were not for some great names? What would Sweden be without the names of the two Gustavuses—the great Vasa and the yet greater Adolphus? What would Scotland be if its annals did not contain three names of renown, each of them a rallying cry, a resurrection word—any one of them, when sounded even in a nation's most lethargic mood, sufficient to make it leap to life again—Wallace, Bruce, and (the most thrilling of the three) John Knox? What would Germany be without the name of Luther? What would the Forest Canton be without the name of William Tell? By earning a noble name, each of these has done his country good through all the successive centuries; and every Switzer walks with a prouder step because the echoes of Uri still repeat the name of the valiant marksman; every German clings closer to the fatherland because the spirit of the great Reformer seems still to linger in its air. And as with the individual, so with the nation. All the world is the better for it when a nation earns a great name and a good one. By their great fight for freedom Switzerland and the Netherlands have left the world their debtor; human history will be ended before these two elements of sublimity are exhausted, "the grandeur that was Rome and the glory that was Greece." There seems something hallowing in the very name of the Holy Land; and we are lifted upwards as we sing, "O Mother dear, Jerusalem;" and, if true to our opportunity, God is now inviting our country to do in all meekness what the builders of Babel attempted in their arrogance. He is giving Britain opportunity to make itself "a name in the earth"—a name for which the world will be the better till the race has run its career and earthly existence has ended.

Even better than a great name is a great presence; and well is it for the world if at any time there is present amidst its peoples a nation strong and free, calm, wise, unselfish. Well was it for Europe when the United Provinces, freed from their successful struggle, threw their weight into the scale of national independence and religious liberty, and offered an impregnable asylum to the exiles of England, France, and Spain. And well for mankind will it be if in the forthcoming conflicts within the old world and the new, there should be at least one nation in

and firm, temperate, self-possessed, magnanimous, looking not only on its own things, but on the things of others—magnanimous enough to wish the general welfare, and itself so free and happy, as to beget in each beholder the desire, “O that we were only such another!”

A result so glorious can only be attained by a very general diffusion of Christianity throughout the masses of our people. Under our representative constitution we can hope for any continuance of a generous, high-toned public policy, on the one condition only that we be a virtuous, self-denying, God-fearing community. Let the twenty millions of England and the three millions of Scotland sink into irreligion and sottishness, with all the consequent rapacity and recklessness—with all the consequent cowardice and slavishness—and no statesmanship will make our national position noble; but let the Christian Church, with God's blessing on well-directed effort, raise the community in moral worth and religious principle—let the Gospel make us a people sober, truthful, self-mastering—a people who take as their rule of conduct the will of God, and who in their calculations include the great hereafter—a people truly Christian, and amidst their distresses and perplexities—it would comfort other countries to know that there is such a nation. The city set on a hill could not be hid, and like the star from the pharos, shooting far forth through the storm, “Ye are the light of the world,” there would be news in its shining—news of a haven for peoples as well as persons in that kingdom which cannot be moved.

There is another way in which it will be seen how the efforts of a pious patriotism are, in the case of Britain more especially, a great contribution to the world's welfare. We go everywhere, and everybody comes to us. “Go ye into all the world,” said the Lord Jesus to His disciples, “and preach the Gospel to every creature.” Britain goes into all the world, and wherever a Briton goes he preaches something; but is it always the Gospel? What is it that our sailors often preach on the shores of China? What is it that our settlers have too often preached to the aborigines of Australia and America? What is it that both civilians and soldiers have preached times without number to the natives of India? Amongst the more savage races has it not been too often a gospel of gunpowder? And if races more civilised—if the Mongol and Hindoo—were to take all their visitors as living epistles of the English religion, would they not often associate it with oaths and imprecations, bad blows and heavy drinking, great mischief in our seamen when merry, great silliness in our gentlemen when sober? Doubtless there are glorious exceptions, and British commerce has often been a mighty benefit to regions where our religion has been poorly represented. But would it not be well for those regions, and more creditable for ourselves, if the exceptions were the rule? Would it not be well for the colonies, well for the Continent, well for the world, if Britain were a community pervaded with piety in all its ranks—in that rank from which our ships and armaments are replenished—in that rank from which our clerks, and traders, and merchants are recruited—in that rank from which go forth our officers and diplomats, our tourists and sightseers? You will grant that it would be well for our colonies if they abounded in such men as Thomas Pringle, whose gentle and long-suffering goodness in the eyes of fierce Caffres shed round him a lustre almost heavenly—securing through many a savage warfare protection for his people and their property. It will be allowed that it would be well for the Continent if men of wealth and leisure, spending a season anywhere, would do as Robert Haldane did, whose reading of the Romans with a few students at Geneva opened the eyes of Senner and Gonthier and Merle d'Aubigné, and lit many a lamp still shining in

Belgium, France, and Switzerland. It would be well for our own army, and for the heathen among whom they sometimes sojourn, if the sight were oftener seen when some one witnessed at Rangoon, who, hearing the voice of psalmody in a Buddhist temple, entered, and found the heroic Havelock with his Bible and hymn-book before him, and surrounded by more than a hundred men, whilst in their laps the cross-legged images held the lamps for the Christian worship.

Only think of it! A nation truly Christian! An empire in the mood and spirit in which the little Moravian band once was, every man, whatsoever might, his trade or calling, professedly a Christian and practically a missionary! What a prospect for the forty colonies and dependencies of this empire, with all their populations, actual and possible—what a prospect for the 130 millions of our pagan fellow-subjects—if we dared to hope that every settler henceforward going forth would set up an altar to the God of Bethel—that every servant going out to India would be like the little Hebrew maid in Syria—that every governor at Calcutta or Hong-kong would be like Daniel in Babylon, with an excellent spirit and an open loyalty to God! And think of it, if we at home were what we ought to be, and what we profess to be—think of the effect on the stranger who comes to sojourn within our gates! For if *we* go into all the world, the world repays the visit; and if our social state and spiritual tone were high enough, even without a gift of tongues, the foreigner would understand the sermon. As they looked and listened, as they saw the empty prisons and crowded sanctuaries, the pure streets, the smiling homes, the hearty industry, the harmless pleasure-parties—as they saw the whole aspect of a people by whom God is loved, and trusted, and remembered—“strangers of Rome, Jews and proselytes, Cretes and Arabians,” in the protracted Pentecost, would perceive a “wonderful work of God,” and to their own endless advantage might be led to ask, “What meaneth this?”

Let us remember our responsibility. In the distribution of His gifts God is Sovereign, and as to certain individuals, so to certain nations, He gives a larger share. But where much is given, there is much required. It is a serious thing to be the possessor of large property, the steward of so many thousand pounds a-year. It is a serious thing to be at the head of a large establishment, to be an extensive employer of labour, to have servants under you, or soldiers, to whom you say Go or Come, and who are so far amenable to your wishes. Perhaps it is the most serious thing of all to possess what are called great talents—a clear head, the power of vigorous or original thinking, popular manners, a persuasive style of speaking; the abilities which can invest truth with new attractions, or throw over error a momentary glamour. Now, we need not disguise it; the Most High has dealt with us as He has dealt with no other nation, and ours is a tremendous stewardship. English is now the chief vernacular of Christendom; it is the native language of more people than speak either French or German; and a book written in our mother-tongue has a wider power for good or evil than any other. And we have vast estate, great wealth, high *prestige*, and enormous numbers. It is enough to make a young man thoughtful to find himself a reigning prince or a wealthy peer. It should be enough to make Britain very thoughtful when from her sea-girt eminence she looks out on her vast dominions, on which the sun never sets, and where summer never ceases; as she surveys her subjects and fellow-citizens, red and dusky, fair and sable, one in eight of the human family; as she sees floating to her feet the produce of every climate and the wealth of every haven, and hears the voice of Eternal Rectitude proclaiming, “To whom much is given, of the same shall much be required.”

It is a tremendous stewardship, and as ours is a world-wielding position, it is surely right that ours should be a missionary attitude. It is right that conferences should assemble to consider the best mode of conducting evangelistic operations; it is right that mighty gatherings should convene to hear of the progress made, and that large offerings should be consecrated to the cause; and it is right that some of our noblest spirits, some of our most gallant workers and heroic adventurers, should go forth on the glorious enterprise. But the point at which we more immediately aim is this: That for effective evangelization abroad, we need a religious revival at home. We need it, in order that from a fervid community there may go forth fervid evangelists. We need it, in order that after they are gone they may be followed by affectionate remembrance and by persevering, earnest prayer. We need it, in order that our attitude and action, as a nation, may be a commendation of our Christianity; and we need it, in order that our authorised missionaries, instead of being contradicted, may be supported and seconded by the example and teaching of all their own countrymen with whom the heathen come in contact.

We subjoin but one remark: Piety goes farther than political economy. As far as the one can keep up with the other they make excellent fellow-travellers; for, on the one hand, cheap food and abundant occupation are conducive to well-doing; and, on the other, by its thrift and forethought, its sobriety and honesty, real religion prevents physical degeneracy, and pauperism, and crime, and so promotes the wealth of nations. The two are good friends, and, as long as the strength of the feeble holds out, they make delightful travelling companions; but at last a platform is reached where the air is too pure for the more mortal organization, and where the science which is of the earth earthy begins to flag, and can only say to Faith, "Go you forward." In other words, the political economist has done his part when he has made a population rich and strong and comfortable; but the true publicist—the Christian philanthropist—goes farther. He thanks the gallant warriors, be they stipendiary or volunteer, who sustain the nation's valour, and who, by keeping it strong, keep it safe and unmolested. He thanks the busy traders who bring in the wealth, who into the lap of Industry pour abundance from all seas. And he thanks that industry which, producing for all lands, provides for its own house and attracts to the cottage homes of England luxuries once unknown in the palace of the Cæsars. But he looks farther and looks higher. After all, he cannot forget, "What shall it profit if the soul be lost?" And whilst the economist, as such, is not bound to think of the life hereafter, nor of the lands around it—feeling that his country is only safe when under God's own guardianship, and only blessed when God's face shines on it, the Christian philanthropist feels that there is something better for a nation than even wealth, power, comfort. That better thing is nobleness, the ability and disposition to confer benefits on others. And in this spirit—the Psalmist's spirit—he prays—

Shine, mighty God, on Britain shine,
With beams of heavenly grace;
Reveal Thy power through all our coasts,
And show Thy smiling face.

Amidst our isle, exalted high,
Do Thou the glory stand,
And, like a wall of guardian fire,
Surround the favoured land.

So shall Thy name, from shore to shore,
Sound all the earth abroad,
And distant nations know and love
Their Saviour and their God.

Foreign Intelligence.

FRANCE.

—, France, May, 1864.

DEBATES OF THE LEGISLATIVE CHAMBER UPON THE QUESTION OF THE TEMPORAL PAPACY.

There are subjects which continually recur through the very necessity of things, until they are definitely arranged. Such is the occupation of Rome by a French army. Our Government is conscious enough that this is one of the most vulnerable points in its foreign policy; it tries to prevent all discussion in regard to it in the two Houses and by the press. But silence is a remedy for nothing, and discussion recommences on the very first favourable opportunity.

Thus, M. *Jules Favre*, one of our most eloquent political orators, has recently unfolded this question before the Legislative Chamber. Take, in few words, the substance of his complaints:—

1. The French Government had promised to effect a reconciliation between Italy and the Papacy; but its intervention has not at all attained that end. Very far from it; animosities have increased on both sides. Pius IX. is more and more obstinate in his retrograde pretensions. The Italian nation, for its part, is every day more convinced that any agreement with the Pontifical See is impossible. Is it not time for our country to put an end to efforts which are barren and almost ridiculous?

2. The French had won a great and just popularity in the Peninsula by breaking the Austrian yoke. But the advantages of this popularity are lost. The Italians are irritated against our Government, which opposes the obstacle of its bayonets to the organization of its internal liberty.

3. The Pope himself and the cardinals have no gratitude to Napoleon III. On the contrary, they manifest, on every occasion, sentiments of mistrust and hostility against the French troops and the Cabinet of Paris.

Moreover, France is exposed to a kind of dishonour by protecting at Rome a Government which favours brigandage in the kingdom of Naples, and which holds out its hand to the vilest malefactors. This is a partnership which we ought to repudiate. If not, the civilised world will reproach us for being the accomplice of abominable crimes.

The speaker for the Government, M. *Rouher*, has not judged it fitting to refute

these arguments. He has contented himself with saying that *time and Providence* would furnish the best solution of the difficulties. It must be admitted that this Minister of State has chosen the most convenient, but not the most conclusive course. Providence and time certainly effect great things, but men ought to be co-workers with God, and it is not permitted to an earnest Government to remain, like the fatalists of Mohammedanism, in complete inaction, with the vague hope that all will be arranged by a superhuman power. M. *Rouher* has simply evaded the problem, and this is not the way to solve it.

CONSTANT EFFORTS FOR THE INTRODUCTION OF THE ROMAN LITURGY IN FRANCE.

While the temporal power of the Papacy is the subject of conflicts in the Legislative Chamber, Pius IX. obstinately pursues his plan for introducing the *Roman Liturgy* into all the dioceses of France. This question is more grave than it would seem to be at first sight. The question is not only of some modifications in the liturgical prayers, it is a new system; it is the Ultramontane spirit which seeks to prevail.

The old French liturgies were, in different degrees, the expression of Gallicanism. The Roman Catholic bishops of the seventeenth and eighteenth centuries in particular, had removed from or added to the liturgy certain articles which had a political as well as a religious character. Now, if the *Roman Breviary* is everywhere adopted, it will be the triumph of the Jesuits and of pontifical absolutism. The ancient liberties of the Gallican Church will disappear.

The French Government views this movement with legitimate displeasure; for it is said, among other things, in the *Roman Liturgy*, that the Pope has the right to *depose emperors and kings*. This is the theory of Gregory VII. But when the priests are in agreement with their bishop as to this change the Minister of Worship says nothing. He would fear, if he ordained the keeping of the Gallican liturgies, a violent resistance, and consequently he shuts his eyes, meanwhile reserving to himself the right seriously to reprimand the prelates who might dare to mix themselves up in civil affairs.

At Lyons, as you know, the question has taken quite another turn, because the priests

themselves have given the signal for energetic opposition to Cardinal de Bonald. Pius IX. has persisted in his design; but the *Moniteur Officiel* has, within these few days, published the following declaration: "The Government, using the right which the Organic Articles of the Concordat attribute to it, has not authorized the publication in France of a brief given at Rome for the introduction of the Roman liturgy into the diocese of Lyons. Any publication given to this brief would, therefore, constitute a violation of a law which the Government has the will and the duty to make respected." This is very exact and clear. The Ultramontanes are excessively mortified, because Pius IX. has been humbled before public opinion; but they dare not raise their voice against a legal act of the civil power.

GRAND FESTIVALS IN HONOUR OF THE VIRGIN MARY.

The Jesuits seek to console themselves for these checks by inflaming the popular imagination through splendid ceremonies and festivals. They hope thus to conquer among the ignorant and devotee classes an influence which will permit them to employ more lofty language towards the Government.

It would be difficult to give your readers an exact idea of what they daily contrive in honour of the Virgin. It is a rivalry of superstitious which exceeds all bounds. In the city of Puy, for example, in the centre of France, the bishop has lately inaugurated a colossal statue of the Virgin, in the presence of more 50,000 spectators. This statue is in bronze; it has been made in great part out of the cannon taken by the French soldiers in the Crimea. What a singular association of ideas and of things! The Virgin Mary, a woman so modest and ingenuous, armed—in her image—out of the most terrible instruments of war! But Romish bigotry is by no means arrested by such spectacles.

Another festival of the same kind will shortly take place at Marseilles. The Jesuit journals are already filled with details respecting the preparations for this solemnity. It appears that the French cardinals and bishops in great number will officiate, and it has been announced that perhaps 300,000 persons will take part in the ceremony. What is all this? A new species of Paganism.

We are in the month of Mary at the time I write these lines. Processions, litanies, prayers, and the exhibition of relics, are incessant. The whole of the Roman religion

seems to be concentrated in the worship of the Virgin. Peasants and female devotees will, perhaps, derive from it greater fervour; but the intelligent men of the Roman Church feel disgusted at it, and the number of unbelievers increases.

ACTS OF INTOLERANCE IN RELATION TO CEMETERIES.

From time to time our political and religious journals point out facts which prove that the Papal clergy are little disposed to respect religious liberty, and carefully abide by their superannuated maxims.

I shall especially refer to what concerns the cemeteries. According to the provisions of our laws, the cemeteries belong to the municipal authority. It is the mayor, and not the *curé*, of every commune who exercises control over these civic possessions. But the priests do not accept this state of things, and by all possible means prevent heretics or dissidents from being interred by the side of the Roman Catholics, saying that the cemeteries would be profaned by their presence.

Generally, when the Protestants are numerous in a town or village, they possess a cemetery apart, and then all occasion of dispute is avoided. But it happens sometimes that a Protestant family is isolated in such or such a locality. In this case, when a member of the family dies, his relatives ask for him to be buried in the communal cemetery. But what is the conduct of many of the *curés*, supported by the power of their bishop? They obstinately refuse to yield to such a request, and pretend that the heretic must be buried in an obscure corner, intended only for infants which have died without being baptized, or for unfortunate beings who have perished by the laws. It is evident that the relatives cannot consent to this mark of dishonour. Hence arise conflicts which scandalise honourable people.

The State functionaries, we ought to say, to their honour, sustain the rights of the Protestants in circumstances of this nature. Thus several prefects and other magistrates have formally enjoined the interment of dissidents in the communal cemeteries, notwithstanding the resistance of the *curés* and the rebukes of the bishops.

GOOD EFFECTS OF RECENT PROTESTANT CONTROVERSIES.

I have given in my previous letters long details of the controversy about M. Coquerel, and the violent struggles which have taken

place within the pale of French Protestantism. Matters have become more quiet, for the present at least, and we can better determine the effects which this great storm has produced.

Certainly everything has not been good either in this crisis or in its results. The attention of the Protestant Churches has been for several weeks almost entirely fixed upon painful and blighting disputes. The interests of piety and the spiritual life have suffered. Edification, which is the essential object of religious society, has ceded the first place to the expression of mutual resentments, and precious energies which ought to have been employed to enlighten and satisfy the faithful have been sadly absorbed by controversies.

Nevertheless, the good effects of the late discussions are visible, and ought to be mentioned.

1. The Evangelical party have shown that they were able to display a noble courage and a manly self-devotion. This energy has confirmed the confidence of pious minds in the triumph of truth.

2. The Liberals, or rather the radicals of Protestantism, have presented a singular spectacle—that of disunion under their own banner. They meet, they speak, they walk as one man, whenever they attack orthodoxy. But when they are called upon to declare what they believe themselves, the most startling discord appears. There are among these radicals earnest men, who admit still the supernatural intervention of God in the establishment of Christianity; but there are others who scarcely preserve their faith in a personal God, and in the system of future rewards and punishments. Some maintain the Apostle's Creed as their rule of doctrine

and teaching; others reject it. It is a Tower of Babel: an inexpressible confusion of ideas and of words. How, then, could Protestant radicalism constitute a Church?

3. A certain number of persons who had been seduced by equivocal language are beginning to open their eyes. They see that these radicals, while continuing to use recognised formulas, have not at all the same belief in the authority of the Bible, the divinity of Christ, His expiatory work, &c. This is a revelation which is recalling to Evangelical pastors such of their parishioners as have preserved any desire for piety.

THE NAME AND MEMORY OF CALVIN IN OUR COUNTRY.

Amid these contests, the three-hundredth anniversary of the death of Calvin has not been forgotten. The Presbyterian Council of Paris has taken suitable measures for worthily celebrating the memory of our great and glorious Reformer. A number of important Churches in our provinces will follow this example.

Calvin is worthy on all accounts to receive testimonies of the gratitude and admiration of French Protestantism; for, under the blessing of Heaven, by his solid piety, his generous devotion, his powerful genius, and his prodigious activity, he accomplished a work which still endures and bears good fruits.

Our Reformer has been always maligned in France by two very different classes of writers—the Jesuits and the sceptics. Voltaire gave his hand to the most fanatical Ultramontanes in order to do violence to the character and deeds of Calvin. We ought to reinstate his memorial, and this duty will be accomplished.

X. X. X.

ITALY.

MEETING OF THE SYNOD OF THE VAUDOIS CHURCH IN THE VALLEY OF PIEDMONT.

La Tour, Waldensian Valleys,
May 20, 1864.

The Annual Synod of the Waldensian Church has just closed. Like your own May meetings and the assemblies in the North, it is the great event of the year. Among these Alpine Protestants numberless arrangements of dress and household economy are made with reference to the third week of May. It is a week of festivity, hospitality, and kindly greeting and intercourse. La Tour, the capital town, is all stir and bustle for the moment.

This year the weather has been all that could be desired, the glorious sunshine giving

us glimpses of the splendid scenery which grows in wild beauty as you ascend the bridge-paths which traverse the remote glens and gorges of the mountain parishes. The Synod, which moves about from parish to parish from year to year, has held its meeting this week at Coppier, the old parish church of La Tour, and about a mile higher up the valley. It is a rustic and venerable sanctuary, having been built and dedicated to God's service in 1506. It is also associated with some of the most heart-stirring events of Waldensian history, being the only church which was spared by the persecutors of this ancient people.

during their forced exile from 1686 to 1689. The first Synod of the Church after the heroic *rentrée* of the Waldensians under Armand—like their pastor and their general—was convened in this building, which, in 1861, was restored through the liberality of Miss Bradshaw, now the wife of General Molyneux Williams.

As usual, a large number of Christian strangers from various Churches and countries have been attracted to the spot, two of whom, Messrs. Graham and Roberts, with excellent photographic apparatus, succeeded in obtaining views of the assembled Synod and of the more historic localities of the neighbourhood. The Free Church of Scotland was represented by Dr. Stewart, of Leghorn, Rev. Mr. McDougall, of Florence, and the Rev. Mr. Ollie, of Genoa; the National Church of Geneva by Mr. Chapuis; the Church of England by Rev. Carter Hall; the London Vaudois Committee by Mr. Amedroz, of the Admiralty-office; while Mr. James Graham, of Limekilns, and Mr. Roberts, architect, London, old friends of the Waldenses, represented the wide-spread interest felt in their past preservation as a witnessing, and their present efforts as an evangelistic Church all the world over.

The opening service was on Tuesday, when Pastor Meille, of Turin, unquestionably the foremost man in the Church for intellectual gifts and preaching power, discoursed eloquently on the parable of the talents. He showed the number of talents lately put in the stewardship of the Waldenses by God, in the shape of wonderful opportunities of usefulness throughout wide Italy; and while taking note of the efforts put forth, did not fail to express a profound sense of shortcoming in quitting themselves like men and Christians, highly-favoured, of their solemn responsibilities. The evening sederunt was occupied with receiving four reports of the "Table," the governing body of the Church, during the past year, composed of five members, three clerical and two lay, whose duty is confined to the care of the Valley parishes; of the Evangelization Committee, many of the facts contained in which report I have ere now communicated to your readers, with regard to the progress of their missionary enterprise from Milan to Palermo; of the Hospital Committee; and of the Educational Board; the latter being naturally a branch to which the greatest attention is paid, and on which the greatest stress is laid.

On Wednesday morning—and the Synod opens very early, at seven o'clock daily—very

interesting reports as to the spiritual life of the various parishes were given in. These bore upon the state of the Sabbath-schools, the prayer-meetings, the attendance on ordinances, the moral condition of the parishioners, in short, upon the revival of religion generally; and were in answer to questions on these subjects addressed by last Synod to the ministers and elders of the Church. The reports were, on the whole, satisfactory, evidencing a growing and higher inner life among the people, though on this head much yet remains to be accomplished, with God's blessing.

In the afternoon the case of Mr. Pendleton and the Rosario colony of Waldenses in South America was taken up. Five years ago, the Rev. Mr. Pendleton, now British chaplain at Florence, but then Foreign-office chaplain at Monte Video, after having nobly hazarded his own life on behalf of these simple emigrants from the Valleys, and secured for them a safe asylum in Spanish South America, through his persevering exertions with foreign governments and merchants, came to the Waldensian Synod, was received with all the honours due to the David Livingstone of the South American Continent, obtained a pastor and schoolmaster for the colony, and a *mandat* to collect funds to build a church and school-house at Rosario, as well as to support, in perpetuity, the preacher and teacher whom he and the Synod had chosen as suited for the colony. Mr. Pendleton has received generous contributions in many quarters, but has met with difficulties, which necessitated his return to the colony, where he felt called to aid the material interests of the emigrants, as well as to maintain the ordinances of religion among them. Differences have arisen between the Rosario pastor and him, the church has not been erected, nor money funded to secure a salary for the minister and schoolmaster, and some grumbling has naturally arisen on the part of the contributors, not so much that the direct object of the subscription has not been attained, but that no account of the moneys received and expended had been laid before them. At last Synod this balance-sheet was asked from Mr. Pendleton, and not being forthcoming, this Synod has expressed its deep regret, and simply withdrawn from Mr. Pendleton any "further authority to raise money on the part of the Waldensian Church for the benefit of the colony."

This step was absolutely called for. Though the object contemplated, and for which a considerable sum has been raised, and no account

of it given, has not been compassed, Mr. Pendleton has intimated that after July he is not responsible for the pastor's maintenance, and the same thing with regard to the school-master after December next. You can easily conceive with what feelings of gratitude and esteem for the person and work of Mr. Pendleton, on the part of every member of the Synod, this most disagreeable step was taken. I trust it may lead Mr. Pendleton, whose honour and moral character, as an intimate friend of my own, I do not doubt for a single moment, to furnish the necessary monetary statement. A general *compte rendu* would have sufficed, though after the lapse of five years, and the object unaccomplished, further delay was impossible.

On Wednesday evening, in the large church of La Tour, an evangelization meeting was held, which it was worth while coming from England to be present at. A number of evangelists were to tell the public the story of their labours in the outfields of missionary enterprise. As it was, time only permitted three of the large staff to speak—namely, Messrs. Turin, of Milan; Jalla, of Turin; and Appia, of Naples. I wish all the friends of the Waldenses could have listened to these cheering details of Christian successful labour, aye, and their enemies also, for speech is so superior to a written report, especially to a Waldensian report, which eschews all that is enthusiastic, or merely promising, or in any way tinctured with exaggeration. Of this meeting, over which Mr. Geymonat presided, I hold myself bound to give you further information another time, as your space must be too crowded this month.

On Thursday morning, the important question was discussed of the nomination of pastors. Several of the Valleys parishes are in the High Alps, where for several months of the year the pastor and his people are snowed up, and cut off from all intercourse with the world. By reason of this, the law has all along obtained that the young ministers, after consecration, should go to the mountain parishes, and as vacancies occur descend in rotation, and according to seniority, to the churches of the upland districts and those of the cultivated plain. This law has, of course, its inconveniences, interfering as it does with the liberty of the people to choose their pastor, though securing a ministry among the people on the hills who might otherwise be left destitute, as is actually the case in the Felix Neff Valleys, on the French side of the Alps, and immediately adjoining the Waldensian Valleys. The in-

conveniences have latterly been felt in several parishes in a serious manner, and have caused a great deal of remonstrance, and even opposition. The Synod, after lengthened investigation, refused to grant full liberty to the various parishes to elect whom they would, and resolved to continue the law as at present, but appointed a commission to secure as much as possible "the right man in the right place."

In the afternoon, the most interesting meeting of the Synod was held, the one which always crowds the place of meeting—viz., the reception of the deputies of other Churches and friends of other lands. Dr. Stewart, the staunch friend and life-long benefactor of the Waldenses, whose affection for him is something inexpressibly touching and tender, among other things, urged the duty of Vaudois missionaries to instruct their people in the privilege of contributing more largely than at present for the expenses of worship and the maintenance of ordinances, so as to relieve the funds of the Evangelization Committee. Mr. McDougall gave details of the revived work in Florence and Tuscany, which had not been sufficiently enlarged upon in the Evangelization report, nor at the meeting of the previous evening. Mr. Collie spoke of having already gone hand-in-hand with the Genoese evangelist in school and missionary work. Mr. Chapuis, who many years ago had been Swiss pastor at Genoa, spoke of the love of Switzerland for the Waldenses, and its intense interest in their great work in Italy. Mr. Roberts made happy allusion to the need of better houses for the working classes, and urged the pastors to attend to this question, which had made so much progress in England and Scotland. Mr. Graham lauded the exertions of Mr. Appia, their evangelist at Naples, and very earnestly insisted on one or two more men coming to his aid, to undertake the many openings in Southern Italy; while the Rev. Carter Hall made a solemn appeal to the Waldenses to honour better the Lord's day in their Valleys, and so enjoy better the blessings which that day commemorates and secures. The reply to these brethren was one of the finest oratorical addresses of a Christian that I ever listened to, from the lips of Mr. Meille, and I can only for ever regret that no reporter was present to take down word for word.

To-day (Friday) the results of the competition by essays on the Sabbath question was announced. Mr. Henderson, of Pully, had kindly renewed his offer this year of three prizes of 30*l.*, 20*l.*, and 15*l.* respectively. The three best essays were discovered, on the

g of the sealed envelope, after the
of the adjudicators, to have been
by—1st, Mr. Meille, student, son of
Meille, of Turin; 2nd, Pastor Malan,
Tour; 3rd, Professor Benjamin Malan,
or. A new interest was excited on the
; and the decision has given great
tion.

recent action of Dr. De Sanctis, to
I have referred in recent letters, and
er again, did not escape the notice of
Valdenses, whose hearts have been
d to the quick by the generous and
words spoken in their favour by this
ished man. In the circumstances,
ot to compromise the independence of
actis, it was finally resolved to adopt
lowing resolution:—

Synod, full of solicitude for the evangoli-
of Italy, and desirous to see the work
; not only in its own particular field of
but wherever it is carried on with a
gly Christian aim, notices with pleasure
gress that is taking place on every hand.
ies particularly in the recent publications
De Sanctis, in which is presented such a

noble exposition of the constitutional principles
of the Churches of Christ in general, as well as of
the generous defence of the Waldensian Church
which he has lately written in reply to an anony-
mous and defamatory libel. The Synod expresses
likewise its earnest prayer that God may bless the
Evangelical labours of Dr. De Sanctis, and that he
may be able, without difficulty, to consecrate to
the propagation of the Gospel in Italy, and in a
sphere suited to his special acquirements, the great
gifts which God has bestowed upon him.

After the re-election of the present "Table"
and the appointment of next Synod to meet
at St. Jean, the brethren commended one
another to God, and separated to return to
their various spheres of labour.

The only other intelligence of deep interest
I have to communicate, is the resignation of
Dr. De Sanctis of his charge as evangelist of
the Free Italian Church in Genoa, and of his
official connexion with the Geneva Committee.
Dr. De Sanctis begs me to acquaint the Chris-
tian world of this fact, and to explain the
motives which have induced him to resign.
I reserve the details upon the subject until
next month.

TURKEY.

Constantinople, April 6, 1864.

PROTESTANT MISSIONS IN TURKEY—THE AMERICAN BOARD.

commencing a series of letters from
Constantinople, we cannot do better than to
brief sketch of the missionary opera-
of the various Protestant societies whose
are labouring for the evangelization of
y. We shall not speak particularly of
Syria or Africa in this review, for Con-
stantinople is not properly the centre of ope-
s in these distant provinces.

most extended missionary operations
they are carried on under the patronage
American Board of Missions, which is
led chiefly by the Congregational and
School Presbyterian Churches of the
United States. The Armenians, Greeks, and
absorbed the attention of the earlier
series of this society, who were located
Constantinople, Smyrna, Athens, &c., but
not among the Armenians became at
as interesting as to absorb the whole
of the mission. The work among
was given over to the Scotch, and
for missionary labour for the Greeks
was up, except at Athens, where the
able Dr. King still labours. The Arme-
nians is still the most important, but
the Crimean war this society has sent

out men to labour exclusively both for the
Mohammedans and Bulgarians.

At the present time, the American war
has somewhat reduced the number of la-
bourers in the field; but there are still *forty*
missionary families, beside female assistants,
actually on the ground, aside from those in
Syria. These are divided as follows: *Two*
in Constantinople are labouring for the Mo-
hammedans; *one* in Constantinople, and *four*
occupying Philipopolis, Tophia, and Eski
Zagra, are devoted to the Bulgarians. The
remainder, although labouring as occasion
offers for all nationalities, are more directly
connected with the Armenians, occupying
seventeen of the principal cities of Asiatic
Turkey. In addition to these foreign mis-
sionaries, this society supports wholly or in
part *two hundred and eighteen* native assistants.

The funds contributed in England by the
Turkish Missions Aid Society are devoted
wholly to the support of native labourers.
The amount expended by the American Board
in Turkey last year, exclusive of Syria, was
a little more than *twenty thousand pounds*.
Somewhat more than *two thousand pounds* ad-
ditional were contributed by the Turkish
Missions Aid Society.

CHURCH MISSIONARY SOCIETY.

The Church Missionary Society, about

three years after the close of the Crimean war, sent to Constantinople the Rev. Dr. Pfander, well known as a veteran missionary in India, &c. After a full survey of the field and friendly conference with the American missionaries, he established himself in Constantinople, to labour for the conversion of the Mohammedans. He has since been joined by two other missionaries, sent out by the same society—Rev. Mr. Weakly and Rev. Dr. Kölle. These three missionaries, with their families and two assistants, now constitute the mission of the Church Missionary Society to the Mohammedans of Turkey. They are all located in Constantinople, this being the only place where open effort for the conversion of Mohammedans is tolerated.

OTHER MISSIONARY SOCIETIES.

Several societies have missionaries in Turkey labouring among the Jews—the Free Church and the Established Church of Scotland, the London Jews' Society, the Nova Scotia Society, and perhaps others. Constantinople, Smyrna, and Salonica, are the principal stations which they occupy, and there are several missionaries at each of these. In Constantinople there are six, and they have succeeded in establishing flourishing schools for the Jewish children.

The Gospel Propagation Society has one faithful missionary in Constantinople, whose time is chiefly devoted to British residents, but who superintends work for other nationalities, including especially that of three Christian Turks, two of whom have received ordination, and all of whom are supported by this society.

The American Methodist Episcopal Church has one missionary in Constantinople, one at Schumla, and one at Toulcha, labouring for the Bulgarians and Molakans, and intends to occupy Eastern Bulgaria fully.

The British and Foreign Bible Society and the American Bible Society have each an agent at Constantinople, to superintend the publishing and circulation of the Scriptures in all the languages of the empire. These societies also support the Rev. Dr. Schauffler, who is translating the Bible into Turkish.

The Prussians have a most flourishing and interesting school at Smyrna, under the charge of the Kaiserwerth Sisters, besides several hospitals under the same direction. Of these institutions, so far as they have come under our eye, too much that is good cannot be said. They are worthy of the highest praise, and deserve the sympathy and the prayers of all the followers of Christ.

It is very possible that there may be of Protestant organizations represented in Turkey; but if so, they are unknown to us. The chaplains connected with the Protestant embassies, however, deserve to be mentioned here, for their influence is generally favourable to the progress of the truth.

From this brief sketch of the operations of various Protestant organizations in Turkey it will be seen that the three great Protestant nations of the world—England, America, Germany—have joined hands to publish glad tidings of peace to the people of the empire. And the representatives of almost all the various bodies meet together from time to time as members of the Constantinople branch of the Evangelical Alliance, in utmost harmony of action prevailing among them.

We do not need to pause here to speak of the general results accomplished by these missions, for these are familiar to all our readers. We wish rather to make this a history of passing events, and we shall generally class these under the head of the various nationalities, rather than under the several societies in Turkey.

BULGARIANS.

It is well known to all those familiar with Turkey that a bitter feud has grown up between the Bulgarians and the hierarchy of the Greek Church. The Catholics have several times proclaimed to the world that this feud had resulted in the conversion of the Bulgarians to Rome, and some have been so sanguine to believe that the liberally-inclined leaders of the people might induce them to accept of Protestantism. But the truth is that the great body of the people are most warmly attached to the Greek Church. They hate the Hellenic element in that Church which seeks to destroy the nationality of the Bulgarians, through the influence of Greek priests. They desire an independent Bulgarian Church, in full sympathy with the dogmas of the Greek Church. The Greeks have sufficient influence here in Constantinople to prevent this, and they are now making a grand final effort to reconcile the Bulgarians to the present state of things. A great council is now sitting at the Constantinople Patriarchate in this city, consisting of the Patriarchs of Constantinople, Jerusalem, Alexandria, &c., together with the most influential laymen of the Church. Their object is to give a fair consideration to the claims of the Bulgarians, and so far as possible to grant them. There is very little probability, however,

ver, of any permanent settlement being made. The views of the two parties are truly irreconcilable.

Meanwhile the missionary work in their half goes steadily on. Dr. Riggs and Mr. [unclear] are completing the revision of the New Testament, the Old having already been [unclear]. They are now in the Gospel of [unclear]. A religious newspaper has also been commenced by Mr. Long, called the *Day Star*, which is received by the Bulgarians with the most favour. The sale of other religious books and tracts among them is undiminished. [unclear] of 5,000 copies are always printed, [unclear] some books have already reached a third [unclear] fourth edition. The American Board [unclear] a high school or seminary for boys at [unclear]polis, and another for girls at Eski [unclear], both of which are in a promising [unclear], and everywhere the Bulgarians are [unclear] to converse freely on personal religion. [unclear] religion and politics are so inseparably [unclear] mixed in their minds, that it is very difficult to reach their consciences and hearts.

ARMENIANS.

The accounts received from almost all the prior mission-stations in the Armenian field [unclear] more favourable than they have been for [unclear] years. In some places, where cotton [unclear] used, the whole people have become almost [unclear] with excitement on this subject, and can [unclear] talk of nothing but cotton. This [unclear] of things is very favourable for the [unclear] of a largely-increased supply of [unclear], but it acts very unfavourably upon [unclear] spiritual interests of the people. [unclear] poverty and physical suffering, resulting from short crops, oppression, taxation, [unclear] has exerted an equally unfavourable [unclear] influence in some other parts of the field, but [unclear] spite of these obstacles, there seems to be [unclear] an increased interest in the truth of [unclear] Gospel.

From Kharpoot, for example, we learn [unclear] a new interest has been awakened in all [unclear] region in the Bible. In that city, and in [unclear] number of the surrounding villages, the [unclear] have voluntarily formed Bible societies [unclear] supply all with the Word of God; and on [unclear] Sabbath the disciples go out two by two, [unclear] each Christ in the most benighted of the [unclear]. As a result, in one village, where [unclear] missionaries had long laboured in vain, [unclear] an interest was excited, that of them- [unclear] they established a school, hired a [unclear], and furnished it with Protestant [unclear]. It has now some fifty scholars. The [unclear] was so great and so unexpected, that

the missionaries actually found themselves without books to meet it. And the same thing has occurred at one or two other stations. At Kharpoot, having nothing but gilt Bibles left, the missionary went into markets and sold these to rich men there, that they might give or sell their old Bibles to the poor. In one such visit twelve of these expensive Bibles were sold, and so great an interest awakened, that two Bible societies were started.

THE PROTESTANT CIVIL COMMUNITY.

The greatest obstacle to the progress of Protestantism in Turkey now is the present state of the civil community. Stepan Effendi, the head of the community, who once performed the duties of his office very well, is now taking a course which brings every Protestant in Turkey into the most trying circumstances. He absolutely refuses either to resign or to perform the duties of his office. He cannot be removed except with the consent of the Government, and Aali Pasha, who is a fanatical Moslem, and a bitter hater of Protestants, evidently rejoices at this state of things, and supports him in his place. This leaves every Protestant at the mercy of whoever chooses to oppress him, for their only means of redress are through this man, who will neither do anything for them himself or suffer any one else to. Even in Constantinople, Protestants have been imprisoned and robbed, within a few weeks, without means of redress.

THE MOHAMMEDANS.

Two Turks have been baptized in Constantinople within ten days—one by Mr. Williams (Selim Agha), the converted Turk, and one by Rev. Dr. Pfander. The latter was, I believe, the first Turk ever baptized within the limits of Constantinople proper. His name is Ismail, and there is a general confidence in his real piety among those who know him. There is some excitement in Constantinople about this baptism, and it was generally reported and believed to-day in the city that the Sultan, having been informed of the fact, had ordered Dr. Pfander's rooms to be closed up. They have not been closed as yet, at least, and the story is probably untrue, but is an indication of the feeling which has been excited.

It cannot be denied that the present policy of the Government is to revive the old spirit of the Mohammedans, and this baptism in Stamboul itself naturally excites some feeling. This well-known policy of the present Sultan has rendered it much more difficult

than before to gain access to the Turks—and the Turkish congregations are now very small—altogether probably seldom exceeding thirty persons. During the last Ramazan (or fast), however, a certain class were more than usually accessible—but they were generally of that class who do not conceal the fact that, while adhering to the outward forms of Mohammedanism as far as is necessary for their safety, they are, at heart, confirmed Pantheists. Most of the officials at the Porte are probably of this class. Many of them are quite familiar with the writings of the French and German Rationalists, especially just now with Renan's "Life of Jesus."

SIR HENRY BULWER ON TURKISH REFORMS.

At a dinner given to him by the English residents, Sir H. Bulwer delivered, last week, a long speech on what he had himself accomplished in reforming the Turkish Government. The reforms which he claimed to have originated involve everything good which has been done under the present Sultan. An enumeration of these, taken from his speech, may serve to give a definite idea of what has actually been accomplished.

The revenue has been increased by a

change in the commercial treaties, reducing export duties and increasing import duties. Also by new taxes. The accounts of the Government were systematised, and an annual publication of a budget made possible. The floating debt was funded. The army and navy were both renovated, while the expenditures of these departments were reduced. The paper money was withdrawn by means of a loan in England. He adds, in conclusion, what is very true, that "the real amelioration of Turkey can never be relied on until a totally new system of administration is instituted throughout her provinces." He might have added that this is not only the most important, but the most hopeless thing in Turkey.

These reforms in Constantinople, although very important as far as they go, are only on the surface. In the interior, oppression, injustice, corruption, and every form of misadministration, is not the exception, but the general rule. Whoever would reform these things must create in Turkey a new race of men to rule, and some other code of law than the Koran and Turkish precedents. He must reform not only the Turks, but also the Christian ecclesiastics and chief men, from whom the people often suffer even more than they do from the Turks.

ALGERIA.

SUCCESSFUL LABOURS OF A SPANISH EXILE.

One of the most remarkable efforts now carried on in Algeria is that among the Spaniards who live or travel in the country. A Spanish pastor reached Algiers in May, 1863. The Protestant Consistory granted him the use of its church at once, and on June 4th he preached to his countrymen for the first time. The hearers were few, but attentive and orderly. The pastor, besides preaching, received and made a good number of visits; he read the Bible, and distributed tracts, especially to the captains of vessels with whom he met. Appeals were soon addressed to him from neighbouring localities, where they had heard of his services, and wished to know and participate in them. New services were thus originated, and in eight months three Evangelical congregations of Spaniards were founded in Algeria.

Not less interesting than this work is he who conducts it. As he has often told his story, we may repeat the substance of it. M. F. Ruett was born at Barcelona, of a Catholic family, and was destined for the bar. At the age of 22 he went to Italy to finish his studies, and settled at Turin. He soon

learned Italian, and, being a man of talent, he shortly became distinguished as an advocate. But one day, as he passed through a street in Turin, he was surprised to see a number of persons enter a house. Curiosity prompted him to go in, and he found a large room, which a serious assembly soon filled. Some inscriptions on the walls attracted his attention: "There is one God, and Jesus Christ, the Mediator between God and men, the Son of God," "The just shall live by faith," and so forth. A man entered a desk (it was Pastor Meille), offered a prayer, and delivered a discourse on subjects new to him. He was in the meeting in a pensive mood; but went a second time, and a third time; more and more urged by the wants of his soul, he purchased a New Testament, read it with eagerness, and at last besought the pastor to receive him into his Church. To be brief: after some months he became an evangelist in the service of the Protestant community at Turin.

Nothing indicated that he should quit his post, but the Lord had designed him for a more difficult field. A dream determined him to leave Italy. Twice he thought him-

over snowy mountains, and borne by visible force to an agitated crowd, which is mother tongue. There, priests him, and threatened him with violence, braving their anger, he preached well. This reiterated dream seemed to indicate the will of God. He left and went to Barcelona, where, Bible in hand, he preached the good news of salvation. The authorities interfered; he was arrested, cited before the Tribunal, and led to keep silence. No sooner released than he began afresh. Again arrested, and with no better result. On the balcony of his house the bold preacher of the Gospel preached Christ to trymen. This could not be endured. Bound with cords like a bandit, and once again dragged before the judges,

he was this time banished from the kingdom—as a heretic. Exiled from Spain, he settled at Gibraltar. There were Spaniards there, and through them the truth might, perhaps, get access to the kingdom which excluded it. He was not deceived. One of his regular hearers was Manuel Matamoros, and it was from the preaching of the exile that Matamoros received the first germs of the faith for which he too was to be exiled. In 1863, M. Ruett had to leave Gibraltar for reasons unknown to us, and went to Algiers to commence the work of which we have spoken. There are, in all, from 150 to 160 hearers in the three places where he has established regular services. Many leave, it is true, but they carry with them good seed which, we doubt not, will some day germinate in Spain.

AMERICA.

New York, May 7, 1864.

MAY MEETINGS IN NEW YORK.

May anniversaries are at hand. They have already begun, for a few early sermons have been preached in the denominational societies. But "anniversaries," which have been accustomed to gather multitudes of all denominations, will take place next week. A week after they are over would be you in time for the June issue. I therefore, reserve an account of them till next month. Anniversaries in New York, however, are not what they were. Not that good sermons have been lost interest in the causes his yearly festival is designed to stir, on the contrary, that interest has deepened and spreads continually. It is by the festival itself that loses some of its *éclat*. This loss is due, in some measure, to the fact that the advocates of every reform, however questionable in its merits or morality, have come to assert their right to a hearing and an anniversary in every week, so that the Bible cause, women's rights, or "free love" even, are discussed on the same morning, in a stone's throw from each other. It is very enough, indeed, to discriminate things so different; and the religious anniversaries would probably have retained their interest and influence, if an honorable incident had not helped in the way to confound them with these

adventurous bids for popular attention. The destruction of the old Broadway Tabernacle, which eight or ten years ago was replaced by large warehouses, drove out our religious societies from their well-known and most commodious centre, to find such inadequate and various accommodation as churches and halls can furnish them. From that day the "anniversaries" in New York lost more than half of their interest; and the pious among us now talk of those bygone assemblages in the Tabernacle, as the Jews at Babylon must have spoken of the passovers which they had held at Jerusalem. Those were great days, when your own Dr. Duff, for example, stood in the midst of that sea of faces, and shaded or brightened them, as the sun does the waters. The building was in the form of Surrey Chapel, though it was very much larger. Behind the central desk of the speaker ascended a steep inclined plane of seats, extensive enough to accommodate 400 or 500 persons. These seats were occupied by clergymen, whose uniform dark dress and serious or venerable aspect made a most striking background to the animated form of the speaker. Pious eloquence never had a fairer field than in the midst of the earnest multitude, which, year by year, crowded that house from the first day of the anniversary week to the last. But the multitude does not assemble now. Pilgrims need to think of a place where their sacred journey is to end. The Tabernacle was well named, for "thither the tribes went up." The best substitute we have for it is a flat-floored

concert-room, called Irving Hall, where the societies at length have come together as sailors meet on a beach after they have been scattered by shipwreck. The room is often crowded, and neither themes nor speakers have grown dull. But the former enthusiasm is gone. The anniversaries are no longer a religious power among it.

DENOMINATIONAL TENDENCIES.

It is not to be doubted, moreover, that all our great societies have felt the influence of a growing disposition to denominational action. *Church boards*, as they are called, are made to do much of the work which used to be done by the *voluntary societies*. Publication boards, missionary boards, Sunday-school boards, and even separate societies for printing and circulating the Sacred Scriptures, have been established within some of the leading denominations. The result has been, not that the income or the work of the central societies has suffered actual diminution, but the advance of both has been materially retarded. It is manifest, however, that the aggregate both of income and results has been greatly increased. Men give and work more freely when all their denominational convictions and preferences can be gratified; and co-operation even in religious action may require compromise. It is a most important question, and one which is rapidly approaching solution among us, what sorts of work are best done by denominational effort, and what sorts are best done in concert? Is the Church—that is, the specific body organised under its denominational name and constitution—appointed by Christ to originate and complete every form of Christian action by itself; or is the Church in its largest sense the one body of Christ, appointed to act in many things with visible unity, as well for the demonstration of that unity as for the increase of power? It is a striking and hopeful sign of the immense and undeveloped resources of our common Christianity that, after so many centuries of the Church's existence, and in this day of her renewed and increasing activity and success, this question of methods is only coming to a settlement. The providence of God is showing earnest men how to work. Theories are testing in practice; and in religious engagements, as in all others, use is giving skill and facility. The happy medium will be hit at last, and our Churches will all learn what is family work, and what is social work. And when that secret shall

be discovered, the impediments in the way Christian union will all be removed.

YEARNINGS FOR CHRISTIAN UNION.

It is very manifest that there is among us a growing yearning for such union. The signs of its approach appear less promising to some than they do to others; but they are well worth noticing. A course of sermons upon this subject has been sustained in this city for several months. Many of our ablest divines have taken part in the discussion; and if their views of methods have not quite coincided, their interest in the proposed end has been clearly proclaimed. Since nearly every preacher has delivered his discourse in the pulpit of a denomination different from his own, the sermons have in some degree illustrated the charity they have undertaken to commend. A discussion of Christian union in the new Tabernacle (Congregational) Church, by a minister of Trinity (Episcopal) Church, you may be sure was a novelty even to progressive Americans. The preacher, indeed, did not carry all his hearers in his definition of the basis of such union. But it was something for such a discussion to be had.

A more remarkable spectacle by far was witnessed on Good Friday of this year, in the large Presbyterian church of Dr. Adams, on Madison-square. The preacher was the Rev. Dr. Muhlenbergh, of the Protestant Episcopal Church, whose wise and devoted Christian philanthropy has endeared him to all this community; but whose beautiful hymn, "I could not live away," has perhaps given him his widest reputation. The house was crowded to excess; and great numbers could not gain admittance. The devotional services were all performed by Presbyterian clergymen; no prayer of the "Liturgy" being used. Neither from prayers nor sermon could any stranger have inferred that any other than a Presbyterian minister took part in the service. The fraternal feeling which the day developed was very beautiful to witness. And even those who could find in the act of the venerable preacher no bearing upon any ecclesiastical question were charmed and edified by that manifest union of Christian hearts around the Cross and tomb of their common Redeemer.

There are some other much more important signs of practical union of which I have not now room to write. Moreover, the passage of a month or two will either develop or destroy them, and make them matter of history instead of conjecture.

Home Intelligence.

THE MAY MEETINGS.

When the patriot Jews, returning from a long captivity, engaged in the work of restoring the fortifications of their capital, so moved by the threatenings of their enemies, that they were compelled, while with one hand they builded the wall, with the other to hold the spear, it does not at all follow that their work would make the slower progress for their distractions. Their apprehensions did quicken more than their disadvantages did impede. We are reminded of them by the condition and aspect of our Churches at the present time, and by the renewed activity which is everywhere manifest in missionary work at the very moment when the defenders of the faith are called to do battle for the elemental truths of the Gospel they seek to propagate. The attacks made upon belief have only incited to greater activity in practice. Speculative doubts have reacted on missionary effort. Our builders, like those of old, have been called to the double work of pulling and extending; and though we must say that in our case there has been much of alarm or apprehension, yet there has been as much holy indignation, and the one action has been as stimulative as the other. The attacks on the inspiration of the Bible have received a noble answer in the extraordinary increase of effort to extend its circulation. The insinuated doubts respecting its doctrines as the atonement, justification, &c., as underlying them all, God's everlasting war against sin, have acted upon the minds of Christian men powerfully indeed, but powerfully in the direction of making those doctrines more widely known, more deeply felt.

These causes have been operating all through the year in the quiet but steady extension of the funds of the various societies; and they culminated in overflowing attendance at the annual meetings. It was known beforehand that there would be no exciting novelty to attract their attention. No new discovery had been made, no tribe had been won off its superstitions, no nation "had been born in a day." There was the old story to be told of work and faith, and of hope; and the people showed, by their flocking to the meetings and by their eager attention to the addresses, that it was the story they alone cared to hear. There was, we think, discernible throughout the meetings a strong conviction that

we are on the eve of great events—that the world is big with the advent of a new era. There was never, probably, a year in which so many allusions to political events were made by the speakers, none in which they were more eagerly caught up and vociferously welcomed by the audience. It was not in one meeting that these allusions occurred, but in all. Even that most decorous of all bodies—and necessarily so, as composed of all different denominations—the Religious Tract Society, burst out into enthusiastic applause at the mention of Garibaldi; and the name of the Italian hero was welcomed with equal earnestness elsewhere. It is, of course, easy to say that this only argues a derogation from the high tone of missionary feeling to the lower level of secular politics. We believe, on the contrary, it arises from the instinctive sense that God, in His providence, is at this moment lifting secular politics into the higher level of Christian effort, and that the convulsions and changes among nations are but the smoothing of the highway for the progress and spread of that kingdom which is righteousness, and peace, and joy in the Holy Ghost.

The increase in the funds of the religious societies is, this year, general. Last year, it may be remembered, the principal sufferers from diminution were the Home Missions. This year we are glad to see that they have recovered their lost ground. Nor has there been any slackening of personal effort. Both among Churchmen and Dissenters, the obligation to do personal service for Christ is felt with increasing force.

THE BIBLE SOCIETY.

The great topic at the annual meeting of the Bible Society, at which the Earl of Shaftesbury, the president, occupied his accustomed seat as chairman, was, of course, the Bible itself, especially in connexion with the controversies of the present day that go to the root of its inspiration and authority. It was a striking and gratifying fact to find that all the late discussions and all the bold attempts to unsettle the faith of the people in this record of God's revealed will had only issued in making the people cling to it more closely and circulate it more extensively, in deepening the interest taken in the society's

work, and in greatly adding to the society's funds. The report spoke of extended work. The obstructions that had been put in the way of the society's colporteurs in France, last year, were now removed, and legal authorisation was given wherever it was applied for. In the war unhappily raging between Germany and Denmark the society had, with most commendable impartiality, voted Bibles and employed agents to distribute them among the soldiers of both parties. Spain was referred to, but with great reticence, which the audience appeared to appreciate. In Italy there was an increase in the issues of the past year of 1,200, the total number being 28,000. A second edition of Diodati's New Testament had been issued from the press at Florence, and during the last year upwards of 4,000 had been expended, chiefly by the working classes, in its eager purchase. In the other parts of the world the work was referred to in a similar manner, and the extent of the society's operations may be inferred from the fact that prayer was desired on behalf of the Rev. Mr. Stern, who, while labouring for the society, had fallen under the persecution of the King of Abyssinia. The receipts from all sources amounted to 1,221*l.* more than in any former year, being the largest revenue the society has ever received.* The issues of the society for the year were, from the dépôt at home, 1,849,767; from dépôts abroad, 645,351—total, 2,495,118 copies. The total issues of the society now amount to 45,539,452 copies. An interesting feature in the day's proceedings was, that the ambassadors from Madagascar were upon the platform—a circumstance which was happily referred to by the noble chairman in the few weighty sentences with which he opened the proceedings.

The first speaker was the venerable Bishop of Winchester, who, as an old friend and member of the society, could encourage his younger brethren on the subject of the present controversies, and tell them that even in his own experience the Bible had come out of as great ordeals as it was now passing through unharmed:—

Error, like some of those disorders which affect the human body, seems to come from time to time with a kind of periodical recurrence. True it is that the errors of the present day are the errors of the past time. There is nothing new under the sun, and indeed there is nothing new in scepticism and free-thinking. The Voltaires of another country, or the Paines of our own, or the daring spirits of yet more modern days, over whom we lament, and of whom we are ashamed—

(cheers)—but of whom we are not afraid—(doubled cheers)—they have unquestionably said nothing in our own day which has never been said in times past. And the Bible Society, like the Bible itself, suffers from attacks received from time to time. Sometimes it is the constitution of the society that is impugned; sometimes it is the catholicity of its organization; sometimes it is the apocryphal question which is brought under discussion; sometimes the Trinitarian controversy divides our friends. But in all this there is nothing which need affright us. The Bible still holds its place; it holds its place in our hands, and, what is far more, it holds its place in our hearts; and if this be so, every friend of the society will rejoice to learn that at home as well as abroad, the circulation of the Word of Truth has been increased, and that now, here at home as abroad, that which began in small things, the smallest of all seeds, has become a great tree, with leaves for the healing of the nations.

Lord Charles Russell then briefly addressed the meeting. The Rev. William Arthur was the next speaker. He took up two topics—Italy and India. With regard to the first, he made an effective contrast between the circulation of the Word of God now and the profane work that was sold by that name under the Bourbon dynasty. He said:—

It is only a very few years ago, when in the streets of Naples, looking over an old bookstall, I saw a pamphlet entitled "Biblia Sacra." I said to the man, "What is that?" He said, "It is the Holy Bible." I took it up and turned to the title page, and seeing upon it, in Italian, "The Holy Bible for Children," I opened it, and found printed on such paper as our confectioners might use to sell confectionery in, with such pictures as they might put on their bags which they put the biscuits in—hardly so good. I said, "What do you call this book? You do not call it a Bible." "Certainly it is; certainly it is the Bible." Well I bought it for sixpence, and there it is, my Lord. The only advantage that this Bible has over the circulated by your society is, that it settles the points in controversy that are left undetermined by the other Bible. It settles the point that St. Paul did go to Rome; for the very last question is that both the Apostles Peter and Paul were put to death for the faith in Rome. St. Peter was crucified with his head downwards, and St. Paul was beheaded; and it settles another very important point not touched upon in our Bible—the day of the month on which it took place, the 29th June! I think the change represented between the sale of this pamphlet in Naples for the Word of God, and the fact that the whole Bible is now circulated throughout all Italy, except in the little part of it where the Pope holds some dominion, is one of the most wonderful things in modern history, and one for which we ought certainly to raise our praises to the God of the Bible.

Mr. Arthur then adverted to India, and with much eloquence and force a proposal made several years ago, that an agency should be established in India, whose mission should

* The total receipts of this and the other societies will be found at page 303.

to go into every town or village, and there visit from house to house, and wherever they found a man able to read, to leave with him a copy of the Word of God.

The Rev. Canon Stowell, like the other speakers, dwelt on the present controversies, and gave his theory of inspiration. "Pardon me," said he—

If I venture to give a somewhat more accurate definition of inspiration than is usually pronounced, and which seems to give a certain handle and occasion to those who stand opposed to us. I conceive that whatever in the Bible is direct revelation discloses to us the thoughts of God, and these must be given to us in the words of God. We only know what God thinks by what God says; and His words must, therefore, be His thoughts, for we can only reach and understand them through the medium of language. But when we come to the historical and narrative portions of Scripture, to say that every word was given by the direct inspiration of God is not tenable, because portions of the Old Testament Scriptures were introduced into the canon, with certain allusions to uninspired books and appeals to uninspired existing chronicles. These could not have been inspired in the strict sense of the word; but the records were put there at the suggestion of the Spirit of God, and then they were throughout infallible. Thus, without holding that every word in the Old Testament was directly and immediately suggested by the Spirit of God, we hold nothing was introduced into it without the Spirit's will, and nothing excluded from it but by the Spirit's authority.

The Rev. Mr. Spurgeon handled the controversies of the day in his own racy style. The other speakers were the Bishop of Epton, the Rev. Dr. Edmond, the Rev. C. D. Marston, and a venerable member of the Society of Friends, Mr. Josiah Foster, who said he had belonged to the society for sixty years, and rose up to bear his testimony in favour of the Divine nature of the Book that had decreed him through his long pilgrimage.

CHURCH MISSIONARY SOCIETY.

At the sixty-fifth anniversary of the Church Missionary Society, the president, the Earl of Chester, occupied his usual position as chairman. The report, read by the Rev. J. Venn, showed that though the income had exceeded that of the preceding year by upwards of 3,000*l.*, it was insufficient to meet the largely-increased outlay. The home expenditure has been reduced; but the increased prices of the necessaries of life in India, and the extension of the work in several of the missions, in consequence of the success of the work, have caused this increase of expenditure, which is now 10,000*l.* a-year beyond the ordinary income. The Islington Missionary Institute has had an average of forty-five students; the Europeans thus preparing

for the work are fewer, the natives more numerous, than last year. The success of the Sierra Leone Mission was reported as being complete. The voluntary contributions of the people have supplied the stipends of nine native clergymen at a higher rate than the society had paid. In connexion with the Yoruba Mission, it was reported that the native Christian Church had been enlarged and strengthened. Several native teachers have been sent into the interior, who are supported solely by native contributions. The Niger Mission was next referred to. On the West Coast of Africa, through the labours of sixteen missionary societies, native Churches are gradually rising up, at various points along a coast line of 2,000 miles, numbering at least 80,000 converts. One-fourth of these are the fruits of Episcopal missions, in connexion with which also twenty-five native ministers have been ordained. It is considered, therefore, that the time has arrived when a bishop should be provided for these native Churches. The report also reviewed the society's operations in the Mediterranean, India, Ceylon, China, North-West America, and New Zealand. The following statistics show the present state of the missions:—

Stations.....	140
Clergymen—English	157
" Foreigners	41
" Natives and East Indians	71
European lay agents	269
European female teachers (exclusive of missionaries' wives).....	22
Native catechists	10
Communicants	1,983
	18,110

These returns do not include the statistics of stations from which the society has withdrawn, and among them those of the Church in Sierra Leone, which contains 10 native clergy, 4,356 communicants, and 12,866 scholars.

The noble chairman, in the course of his opening speech, referred to the approaching elevation of the native African minister, the Rev. S. Crowther, to the episcopate. This and similar allusions by the Archbishop of York, who moved the first resolution, Lord Shaftesbury, who seconded it, and other speakers, were loudly cheered. The northern Primate, indeed, gave utterance to the suggestion, "Let them do that [make a coloured man a bishop] in America," which also elicited loud and prolonged applause. His Grace was very decided in his enunciation of scriptural truth, notwithstanding, as he remarked, opposing errors had "recently received some shadow of colour from authority." And he was justly severe upon those journalists who, an account of the comparatively scanty number of con-

versions from heathenism, pronounce the missionary enterprise a failure. "I am comforted," said the Archbishop, "by this reflection, that that kind of newspaper article would have been written much more appropriately in a certain place in Judea on the day of the crucifixion. There would have been a practical logic in saying, Christianity is now dead, because the Founder of it is nailed on the cross, and all its followers have run away. But Christianity lives," notwithstanding all the "slashing logic" of those who so anxiously seek to prove that nothing has been done. The Rev. John Barton (missionary from Northern India), who spoke in support of the first resolution, stated, among other facts, that three members of the Society of Friends having visited Calcutta, and held meetings for worship, the educated Bengalees of the city were remarkably interested on the subject. They might, as they learnt, become Christians without being baptized. That was the very thing they wanted, and one or two of them became members of the Society of Friends. Mr. Barton pleaded for more men for mission-work in India, and his appeal came with the greater weight as being made by one who had served as a labourer in the mission-field without cost to the society. The Rev. J. C. Ryle, who spoke next, urged, with his characteristic earnestness, fidelity to the "distinctive Evangelical principles of the Church of England," in the conduct of the society's affairs. The Rev. J. Smith, Prebendary of Derry, informed the meeting that the Irish branch of the society had just been celebrating its jubilee, at the meeting in connexion with which the Archbishop of Dublin had presided, and recalled some interesting facts connected with its early history.

The real interest of the day, however, centred in the Rev. Samuel Crowther, the Bishop-Designate of Niger. Had this been the first occasion on which an English audience had listened to him, they might have justly drawn the most favourable conclusion as to his piety, modesty, and thorough good sense. It is scarcely necessary to say that the reverend gentleman experienced a most cordial reception from the vast audience. He began by saying that he had been surprised to hear the objections of certain newspapers that the accounts produced by the missionary societies were unreadable or unread. As some persons wanted to see results, as a result he presented himself before them. He then sketched the history of missionary effort on the West Coast of Africa, as conducted by the society from

its commencement to the present time, spoke of the success which had been achieved, and adverted to the future. Towards the close of his speech, he made some touching references to his personal experience in procuring some of his assertions. He observed :—

This society has been labouring only in a colony of Sierra Leone among a population of 80,000; but now in the Yoruba mission there is population of three millions open for the Christian ministry. On the banks of the Niger, among a people speaking six different languages, and to whom we have access, there are upwards of six millions ready made to our hand into whose languages the Holy Scriptures are now in course of being translated for circulation amongst them. I came to this country, Christian friends, not as a missionary to Paul, but as a real applicant to Christian England to come over to Africa and help us. You have many a time heard people say who did not desire our welfare that Africans sell their own children. No, Christian friends, Africans do not sell their own children; and if there are any present who can come forward and assert that Africans bring up their children for sale, I am ready to confront him here and challenge him to the proof. I was a slave boy myself; but my mother did not sell me, and my father perished in the attempt to save me. (Loud applause.) And when once a relative of mine was about to be cut asunder by slave-hunting marauders, my mother fell on her knees before them, and besought his captors rather to let the poor boy go and be a slave for life, than cut him in pieces and spill his blood on the ground. When I returned again, after twenty-five years' absence, to Abbeokuta, and met my mother and other relatives in the presence of Mr. and Mrs. Townsend, they stood gazing in astonishment at my mother's exhibition of yearning love for her son, and can bear testimony that it could not have been she who sold me.

Mr. Crowther also denied that the introduction of cotton cultivation into Abbeokuta had occasioned an increase in the slave-trade—precisely the reverse being the fact. He strongly recommended the employment of English capital in this direction.

The Rev. Canon Stowell spoke next, and mentioned as a fact, on the authority of the Rev. Mr. French—"the Henry Martyn of the Church of England at this moment"—who has been compelled to return from the Punjab, on account of ill-health, that there are thousands of the fine, manly, noble men of the Affghans and Sikhs that are receiving with open mind and heart the Word of Truth. The Rev. C. D. Marston also addressed the meeting.

The firm tone in which the obligation was recognised and enforced of all connected with this institution to maintain a steadfast adherence to scriptural truth, whatever defections may occur elsewhere, was a marked feature, from first to last, in the proceedings.

which Government is now doing by means of its universities, its schools, and its liberal grants in aid to missionary and other societies for the regeneration of the people. The Government teaching is secular. It does not profess to overthrow Buddhism, Mohammedanism, or Hindooism; but although it does not profess to do that, it is doing it nevertheless. (Loud applause.) The scientific teaching of the Government cuts right through these systems, in order to bring its pupils to the other side, and raise them to the intellectual status to which it proposes to carry them.

Thus much for the present. As to the future, he said:—

The religions of India are doomed to extinction as inexorably as night before the dawn of day; and Government teaching, I rejoice to think, is the star that ushers in the dawn. And we older missionaries who have looked and longed for the greater and hallowing light, who have watched through the starless night of India for the first faint rays of morning, are grateful for the signs which indicate that we are nearly at the end of a watch, which some of us had almost thought would never come to an end; and although the sad habit of looking out only to be disappointed makes us sometimes doubt whether the glimmer is only the effect of phosphoric exhalation, yet if we look again we perceive a steady light in the horizon, which assures us that her light has come, and that the glory of the Lord has risen upon India.

He thus described the agency by which the evangelization of our Eastern empire is to be secured:—

Let me say, however, in regard to this work, that, like Lord Clive, we intend to conquer India by means of Indian levies. European missionaries, unaided and alone, will never be able to convert India. So we draw our young men around us. We wean them from the gross vanities of their religion, and by the teaching of God's Spirit they are enabled to cast from themselves those fictions in which they had trusted as heavenly revelations. We take them into our counsels. They know the Gospel as well as we do. They can preach it as efficiently, they can proclaim it before an assembly as eloquently, and teach it in a class as impressively as ourselves; aye, and sometimes more impressively, because the truth coming from one Hindoo has great power over another Hindoo. The sophisms which they sometimes bring out in their conversations to puzzle or distract the foreigner can never appear in the presence of a Brahmin who has been converted. Besides that, the arguments of race and of caste which they bring before us so frequently fall to the ground in the presence of a man who has been one of themselves. And when I have been preaching the Gospel in the highways of India with a converted Brahmin by my side, or a Hindoo of high caste, the people have disturbed us by noisy opposition; but he, casting his eye on the tumultuous throng, has hushed them in a moment, and has said, "Why, you know that Hindooism is all a lie, and you dare not contradict me." These are the men whom God is giving us. These are the men with whom we go forth. They are witnesses of the power of Divine truth, and in some respects such witnesses as I have never seen in any other part of the world.

Here is a graphic picture of the way in

which (to adopt the metaphor of the eloquent speaker), by the Useful Knowledge Education Railway, Young India is being carried forever from the domain of Hindoo superstition.

We take a little fellow into the school, say about seven years of age, when his mind may be supposed to be pliable, vacant, and impressionable. We take him up at the A B C station, and we steam on with him in a direct line to syllables, words, and truths. From the present terminus of history he looks back, not through the mazes of an Oriental romance, but over a distinct and lucid chronology. From the present terminus of science he looks back, and is not distracted or intimidated by the hypotheses of an exploded philosophy with which Superstition arms herself to make the heavens above, the earth beneath, and the waters under the earth, speak a language which God never intended them to speak. Our Eastern youth looks back over a road of iron demonstration; as when the priest threatens to bring fire upon his head, or withhold rain from his village, his chemical data come to his aid. And when he hears the old men talk gravely of this flat earth and of the oceans of milk or liquid butter, he laughs at the belief of his friends; he shows them the reasoning, too, by which astrology is proved to be false, and magic to be wicked craft. He smiles at the dotage of old wrinkled Hindooism, shrinks back even from the presence of a youth into his cave of darkness and shame, like a witch whose reign of spell and enchantment is over; a wit before whom the fathers of that youth bow down in times past. And from the midway terminus of religion our youth looks backward as forward. He looks backward, and sees that the road by which he has come to the knowledge that there is one God and one Mediator between God and man is as straitly consistent with the principles of evidence which satisfy the human mind and as clearly laid down as any line of geometrical or historical analysis. And, Sir, we travel over this grandest of all roads together the wheels of our demonstrations go crashing over the images of Bramah, Siva, Vishnu, and Kali and the inspiration that drives us along scatters to the winds the myths and the legends, impostures and the holy abominations of Brahminical lore. The young man now looks forward, and we tell him that the path of his mind is none the less bright and certain because our reason and imagination fail us; that the "Faith is the substance of things hoped for, the evidence of things not seen," and that eternal blessedness with God is as much the inevitable result of believing in God the Saviour as a sequence in geometry or natural science. This is the way in which we separate these young men from the faith and fiction of their fathers. I do not say that we make them all Christians; but they can never return to the A B C station at which they had set out with us.

The other speech referred to above, deserving of special mention, was by the Rev. H. J. Pigott, of Milan. The Wesleyan Methodist mission in Italy, it appears, has been carried out exactly upon the model as in the very spirit which the Rev. William Arthur described and recommended before was commenced. "I have been asked," he

Mr. Pigott, "is Methodism growing up in Italy?" He replied, "It may be, but we don't call it Methodism. . . . We don't want to talk about Methodism, but about Christ. When wants arise, we try to meet them as led, by His Holy Spirit, may suggest to us." The aim in this mission is to employ native gary. Two years ago, the Wesleyans had merely an agent in Italy. Now they have only forty agents, eleven of whom are evangelists (the others being colporteurs and school-teachers), labouring in that country; and they are occupying three of the chief cities of Italy. Mr. Pigott, while appealing to his own society for more help, invites the cooperation of all Evangelical bodies. He said:—

We want all the missionary societies to take up the Italian cause. There is work for all to do. What is needed for all. No single society can do the work in the country; and at this moment, when God has so wonderfully thrown the wide open to Evangelical effort, we want all influences that the Christianity of this country is bringing to bear to be thrown into this open field. Let the Baptists come; let the Church of England send over its agents; let the Congregationalists come; only whoever come, we hope they will preach Christ Jesus, and Him crucified; and they will not vex the troubled minds of the people with those petty differences which separate them from denomination in this land, and which the Italians know just nothing. We hope that these differences will not be brought to prominence, at least, until we can see what the sentiment the Italian mind chooses. All then we ought to be content with preaching the grand and saving doctrines of our holy faith.

The meeting was also addressed by Mr. Ireland, of Cornwall; Mr. Howard, Mayor of Bedford (who stated that after the presentation to Garibaldi in that town of a copy of May's "Pilgrim's Progress," the General had promised him to read it); Mr. William Smith, of Gledhow; the Rev. Thomas Jackson (these two last the only founders of the society present); the Rev. William West, of Africa (who gratified the meeting by showing it that no such distinctions prevail here as exist here, the very last Sunday he was in Abbeokuta he having preached in the Baptist Episcopal church in the place; and shortly after he left, Mr. Townsend, the head of the Church mission there, having occupied the mission platform in the Wesleyan Chapel); the Rev. Dr. Crook, of Dublin; the Rev. W. Butters, representative of the Australian Conference; and other gentlemen. As is customary, had a gathering in which its interests exclusively were the topic of discussion. A breakfast meeting took place at the London Tavern, at which a "Minutes' Report" was read by the

Rev. William Arthur. The principal speaker was the Rev. G. Piercy, the earliest Wesleyan missionary to the Chinese empire, who went out, some dozen years ago, alone, and who has returned as "Chairman of the China District," where there are now seven actual missionaries, and applications for eleven more.

Both meetings were largely attended. "The Jubilee trumpet, blown throughout all our tribes," says the journalist already quoted, "had brought up a larger number of the people to this year's festival than can ordinarily be found at our May meetings."

LONDON MISSIONARY SOCIETY.

This society had for its chairman Lord Ebury. There was nothing of an exciting nature in the proceedings; even the London Missionary Society cannot have the return of a Moffatt or a Livingstone every year; but, notwithstanding, the crowds that attended the general meeting at Exeter Hall and the supplementary meetings held afterwards, testified to the unabated interest which the supporters of the London Society take in its varied operations. The noble chairman, who has distinguished himself by his efforts in the cause of liturgical revision in his own Church, made the following happy allusion to the constitution of the society:—

He felt that in coming to this meeting he breathed the purest religious atmosphere, and that the jar and discord of controversy was left outside. No denominational differences entered there; for the only question asked, even of men seeking to be sent out by the society as its agents, was this, "Do you believe in the Lord Jesus Christ, and confess Him with your mouth, as the Son of God who died to save mankind?" He had been for many years engaged in discussing what were called "terms of subscription," and must profess before that large assembly that, if he could have his own way, these would be the only terms of subscription that should exist.

The report was read by the Rev. Dr. Tidman. The detail of operations embraced a wide area of the world's surface, but detailed no events of exciting interest—nothing but hard, steady, persevering work, in Polynesia, the West Indies, South Africa, China, India, and Madagascar. Reference was made to the atrocious attempt to convert the Polynesian Islands into a slave-hunting ground, in the course of which several members of Churches had been carried off into slavery; but the directors were glad to say it was promptly stopped. The arrival in this country of envoys from Madagascar was hailed as an omen for good, and it was added that the work of Christian instruction was spreading over that interesting land. It was announced

that the Hon. Arthur Kinnaird, M.P., had been elected treasurer, in room of the late Sir Culling Eardley.

The first resolution was moved by the Rev. T. Jones, in a speech which was all glitter and sparkle, and seconded by the new Treasurer, who, in a very sensible, earnest manner, urged upon the meeting the claims of India, stating that nothing solid could be effected there till the number of the native converts was greatly increased. The Rev. George Hall, missionary from Madras, followed him, and came forward to tell what increase of native converts had been made, especially in the southern parts of India. He said :—

Missionaries were doing a great educational work in India. There were no fewer than 96,000 young people receiving Christian instruction daily; and whenever schools were opened in the rural districts, there was no difficulty in getting them filled. Owing to the degradation of women in India, it was considered wrong to teach them to read, and consequently the females of high caste had remained almost wholly ignorant of the Gospel. They also exerted a great influence over their sons, and kept them from becoming Christians. Many of the natives were now, however, anxious to have their daughters taught. Two years ago he commenced a school in Madras, with four or five high caste girls, and at the end of last year there were seventy receiving instruction who were now able to read the Gospel in their own language. In the Madras presidency there were, in connexion with all the missionary societies, 110,000 professing Christians, 20,218 of whom were communicants or members of the Church of Christ. In the South Indian missions of their own society there were 25,849 professing Christians, of whom 1,808 were Church members. There was not a caste that had not its representatives in the native Christian Churches. There were 541 European and American missionaries in India, but what were they among 200 millions of idolaters? It did but give one missionary for every 3,000 square miles of the country and every 400,000 of inhabitants, being much the same as if there were but six preachers of the Gospel in all London.

The Rev. W. Lea, missionary from Amoy, rebutted the notions so industriously circulated in certain quarters, that our missions in China had proved a failure. The results of former labours, he said, were now beginning to appear :—

Fifty years ago, Dr. Morrison was honoured of God to clear away obstructions, and to dig broad and deep foundations on which the fine structure is built that now gladdens Christian eyes in that far distant land. Other zealous missionaries were labouring in the Indian Archipelago amidst great discouragements; so much so, those fields had to be deserted; but now the fruit of their labours had begun to appear. About five years ago a native Chinese missionary was sent to Singapore, whence the European missionaries had long departed; and now there is a church raised there with a hundred members. Moreover, there has gone forth from that church a native Chinese to Batavia, the scene of Dr. Medhurst's early labours.

The reverend gentleman then went on to tell of the state of missions at Amoy, where 850 communicants were in fellowship with the Church, and where a valuable native agency had been raised up and trained for work. Of about seventeen outlying stations, embracing a district of nearly fifty miles round Amoy, more than half had been formed, and were sustained by native preachers.

The Rev. J. B. Owen, incumbent of St. Jude's, Chelsea, adverting to the case of India, said it had often struck him that there was a parallel between India and Ireland. In both there was a twofold authority, which was always an inconvenience, and always led to divided allegiance, and divided allegiance led to dissatisfaction, and that to a chronic phase of rebellion, which in India, and sometimes also in Ireland, led to a crisis very dangerous to the public interests. Other points of importance were the persecution of converts in both countries, the Government staple of education, and the Government patronage of idolatry. If they had time to work out those four thoughts, they would see that precisely the same thing which produced the slow progress of Protestantism in Ireland, over which all Christians must mourn, also caused the comparative slow progress of Christianity in India.

The other speakers were the Rev. J. Makepeace, of Bradford; Rev. E. Mellor, of Liverpool; Rev. S. Thomson, of Manchester; Sir Frank Crossley, M.P.; and Mr. Henry Wright.

BAPTIST MISSIONARY SOCIETY.

Lord Radstock, who was the chairman of the Baptist Missionary Society meeting, in his opening speech expressed the joy which it imparted to him to preside over a gathering of brethren of another communion than his own, affording as it did a proof of their essential oneness in the same faith and in obedience to the same Lord. The report which was read by Dr. E. B. Underhill referred at some length to the financial crisis through which the society had lately passed. In consequence of the continued falling off in the receipts up to July last, there was a prospect of a debt, at the end of the financial year, of 8,000*l.* (about twenty-five per cent upon the entire income). With one heart and voice, however, the committee declined to discuss the expediency of reducing the expenditure by recalling some of the missionaries. They forthwith placed the facts fully before their constituents, and the result was that by great exertions and self-denial (the "poor churches" were the first to make

response to the appeal), the gross the year 1863-4 proved the largest been received since the jubilee of not only was the old debt paid off expected deficit fully met, but there a balance in the hands of the

The proofs that love for the both deep and strong were so and the devout and earnest feeling so manifest, that the committee the present difficulty has been lessening." With reference to the which the brethren have been e report stated that they "spread lands; that they employ an number of workers; they affect a ty of persons, institutions, and perstitution and idolatry; they run channels, some of them hidden, to observation; they are more or lete in their final results, and they nadequately represented by statupations." After sketching the of missionaries, the report went in detail of the progress of the slating and printing the Scriptures oks. It was pointed out how, ariety of ways, these translations ly conduce to the spread of the aries of striking illustrations were f the happy change that is every- g over the native mind of India, xtent to which the facts of Scrip- the New Testament especially are he people. Passing to Ceylon, it that the movement of last year ; the Churches in the Kandy dis- the attainment of independence of the society, had taken root. a next taken of the work of the ina and Africa, and a brief state- with reference to the Jamaica There was considerable decrease ber of Church members, in the year, chiefly attributable to the ng after the period of revival in report added:—

ps of the union were this year held ay, in order to celebrate the com- the mission in the island fifty years out the contrast now with the dark itution and bondage! In connexion ion, there are upwards of seventy tribes, having more than 25,000 0 inquirers, ninety day-schools, and 7-scholars. There are upwards of , and numerous parsonages, which, s of grace and the stipends of the maintained by the liberal gifts of about Government or foreign aid. store watch over the spiritual well-

Churches, of whom twenty are

coloured men. A missionary society raises about 1,200l. annually for the spread of the Gospel at home and abroad.

The Rev. T. Evans, of Delhi, having delivered a long and able speech, illustrative of the great difficulties attending missionary work in India, was followed by the Rev. S. Coley (Wesleyan), in a happy and interesting address on Christian Union. Dr. Angus (President of Regent's-park College) next addressed the meeting. In the course of his speech he said: "I am aware that there has been for years among us, and probably there is still, a feeling of doubt about our societies, a preference for individual action, and for Church action; and among the grounds for this preference is the conviction or fear that societies for the most part have no conscience and no heart; they excite no sympathy, because they themselves feel none." ("Hear, hear," from Mr. Spurgeon.) Dr. Angus, however, expressed his belief that, though a society, the institution whose claims he advocated was by no means adverse to either "individual action" or "Church action;" and that, notwithstanding the absence of any express provision as to the personal piety of its members, it was yet "practically an association of God-fearing men."

The Rev. C. H. Spurgeon, who followed Dr. Angus, remarked that, when the gage of battle was thrown down, as he considered it had been by that gentleman, he was not the man to refuse to take it up. He pleaded for what was right and scriptural, and "to say a thing is right and scriptural, but does not signify, would be to cut the rock from under our feet and stand upon the sands." He could not submit to that. He was not less a friend to the Baptist Missionary Society than any man living, but he fondly cherished the hope that he might see an association formed on thoroughly scriptural principles:—

We have not believed in an association composed of ten-and-sixpences; we have always said piety is an essential, and the profession of that piety before men. We have always thought that any connexion with the world, merely on account of ten-and-sixpences, or even thousands of pounds, was almost as great an evil as uniting the Church with the State, which contains so many worldly elements. And therefore we have not spoken about words and phraseologies, but about what is to us a very solemn principle. We are prepared, as Christian men, to maintain in its fullest strength this society, but we are not prepared to work with any society which either ignores the Churches or does not distinctly make itself a Christian society, by having no members but those who profess to be Christians. We don't believe we could expect to have God's blessing unless we purge out the old leaven. We think that just as in the human body, if there is a piece

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of bone that is dead, there will be an ulcer and a swelling till the bone is cut out, so the admission, even in phraseology, of anything like a dead world, and the unrenewed nature of man into the working society of Christ, would only be to breed an ulcer in it, which would mar the whole body in its beauty and strength. But, leaving this question, let me touch upon another point. What I want to say is this: I want to see everywhere a widespread satisfaction with the Baptist Society, and a widespread dissatisfaction with what it is. I want to see a widespread dissatisfaction with all the results that have ever come out of the missionary enterprise—a dissatisfaction which shall make us fall upon our faces before our God, and groan and weep, saying, "Lord, how is it that Thou dost not bless Thy Churches more?" We want to get Christian people to say we must have something more; for God will never give us greater things till we want them, and pant after them even as the hart panteth after the water-brooks. To a great extent our prayers and expectations are prophetic. They show what God is going to do, and if we are content with what we have—(grateful I know we must be)—if we do not pant after wider and larger things, we shall not have them. But when the groan has gone up, "O God, we cannot endure this any longer; Lord, Thou who didst work so mighty a work at Pentecost, is Thine arm shortened that it cannot save;" were not whole continents covered with the truth in a short space of time, and may we not expect the like wonders now?

He also wanted to see a deeper sense entertained of personal responsibility. This would be promoted by every individual who could afford it supporting his own missionary, paying the money for his support to the society, and coming into direct communication with him. Knots of churches, too, might combine to support a missionary. He concluded by advocating greater denominational unity.

The propriety of making certain important changes in the constitution of the Baptist Missionary Society had been previously brought under the notice of the "members' meeting" of that institution which invariably precedes the Exeter Hall gathering. It was resolved that the question should be further discussed at the next annual members' meeting. The *Freeman* (the denominational organ) describes the anniversary as having proved in many respects the most interesting that has been held for many years past. The attendance at several of the Baptist meetings was larger than the writer in that journal ever remembers to have witnessed.

COLONIAL, CONTINENTAL, AND OTHER MISSIONS.

The *Society for the Propagation of the Gospel* held their annual meeting at St. James's Hall, under the presidency of the Archbishop of Canterbury. It appeared from the report that, notwithstanding the gross receipts were less, the income of the society, from

subscriptions and donations during the past year, had largely increased, as compared with the year before, and the committee state that the society is steadily proceeding in the course upon which it entered several years ago, of reducing its grants in those dioceses and colonies which, through increasing wealth and population, are yearly becoming more equal to the support of their own Churches and clergy. The speakers included the Duke of Marlborough, the Earl of Harrowby, who especially eulogised the sending out of bishops, who might be called the seed of clergymen, and who he wished might be multiplied in this country also; the Right Hon. E. Cardwell, M.P., and W. E. Gladstone M.P., both of whom spoke eloquently of the value of voluntary missionary enterprise, in contradistinction to the system of relying on the public purse; while the latter specially warned the meeting to beware of Chancellors of the Exchequer. Mr. Gladstone went on to say:—

Your grace will no doubt recollect, at all events I well remember, that Dr. Burton was Professor of Divinity at Oxford in the year 1833, when a parliamentary vote was withdrawn. It amounted to 16,000*l.* a-year, which at that time was equal to four-fifths of the entire income of the society [The society's income now approaches 88,000*l.*]. A meeting was held at Oxford on the occasion, and great was the dismay that overspread, and blanched the visages of those who attended it, and on being suggested to Dr. Burton, who was not only an eminent scholar, but an excellent and enlightened man, that as the vote of Parliament had been withdrawn, the best thing would be to see if it was possible to supply its place by voluntary assistance, he replied, "If the sum were less, it might be done, but being so enormous, it is impossible." That was not his error; so far as it was an error, it was the error of the age. Our age, perhaps, has its errors too, and if we are as hearty as to the objects we have in view, there may come when those who follow us may look back to our faint-heartedness and reproach us for our despondency and despair.

In conclusion, Mr. Gladstone remarked on the appointment of colonial bishops wiped off a reproach against the Church which had existed for 300 years—namely, that it could not exist except where upheld by the authority of the State; whereas it was effectually proved that she could stand forth, alone and unsupported, into the wilderness, and flourish by her own independent spring of permanent life, the orthodox faith, and the pious and devoted life of her clergy, being her only credentials. The Bishop of British Columbia gave an interesting account of the work of the Church in his diocese, and Mr. Gathorne Hardy, M.P., in a subsequent speech, insisted on the duty of a

at home planting herself on the f every land on whose waters waved fish flag. The concluding vote of to the Primate was adopted, on the of the Archbishop of Armagh, secretary the Bishop of Chichester.

Report presented at the anniversary of *the National and Continental Church Society*— Lord Calthorp presided—adverted last year as having been felt by the ee to be in many respects a trying he loss of their secretary (the Bishop burn) and other circumstances had

as drawbacks, so that the committee kful that although there had been a off in their funds, it had not been asiderable. The supply of men also al to the demand, and it was sug- that the colonies must look more themselves for the supply of their nistry. The society's agents num- 7, 94 of whom are clergymen. shop of Ripon, who was the first

adverted to the objection taken he society, that the objects at which are sufficiently promoted by the for the Propagation of the Gospel, and d his belief that there was room for king both institutions. After some remarks, he went on to say that his relief was that the Evangelical prin- pon which the society is based formed, me who objected to it, the real of its unpopularity; and the meeting, from its cheering, appeared to be of se opinion. The Rev. E. Garbett : the cause of the society in an elo- speech, in the course of which he re- the audience that—

as no use trying to make heathens Chris- at the same time they were allowing Chris- become heathens. The cause which they light all over the world was one and indi-

Their object was not merely to keep for dominions already won, but to go into the portions of the world, where the power of Satan still reigned. Their desire was to he Gospel to every land, till there should a wind that blew, nor a language under , which would not be associated with a l of their blessed Master, and with the nations of their holy religion. Many an y battle had been lost because, while one of the army was victorious, the other had l defeat. Colonists of this country had in place not only lost their Christianity, but ge lost their civilization; and there were pended in the reports of that society in t the Sabbath-day had been forgotten, and the commonest habits of civilised life had e changed for the rude habits of the heathen [from the settler dwelt. Let them by all f alive to make the heathen Christians,

but on the other hand, let them take care lest Christians should become heathen.

An eloquent speech was delivered by the Bishop of Cork, who somewhat humorously protested against the "Church of England" being spoken of (there being, his lordship said, no such Church), instead of the United Church of England and Ireland. The Rev. C. E. Oakley, the Dean of Graham's Town, and the Rev. W. Cadman also addressed the meeting.

The meeting of the *Turkish Missions-Aid Society* was presided over by the Earl of Shaftesbury. The report commenced with a reference to the loss sustained by the society in the death of the deeply-lamented secretary, the Rev. G. R. Birch. It went on to say that the pecuniary aid rendered by the society to the missions in the Turkish empire since its formation amounted to £21,000. During the past year 110 native agents had been supported by the association, and efforts were still being made to enlarge the sphere of its usefulness. The adoption of the report was moved by the Rev. Dr. Blackwood, who stated the circumstances under which the society had been founded, and gave the result of his own observation in the East, as to the importance of the work. He also adverted, at some length, to the importance of missionary effort among the Bulgarians. Lord Dufferin, who seconded the resolution, observed that, during his residence in Syria, after the massacres, he was brought into official relations with a great number of American missionaries, and he had then opportunities of appreciating the wonderful energy, self-devotion, and zeal with which they fulfilled the trust committed to them, and said he was glad to have that opportunity of expressing publicly his deep sense of the obligation of all those who were interested in the cause of humanity to the American missionaries in Syria. The Revs. Messrs. Titcomb, Arthur, and Elliott, of Brighton, also addressed the meeting. In his concluding speech from the chair, the Earl of Shaftesbury remarked, with reference to the American missionaries, that he would say to the meeting, once for all, that they might depend upon it, that if that excellent body of men were removed they would never be able to replace them in this generation. The meeting audibly expressed their concurrence in the noble lord's opinion.

The *Foreign-Aid Society* had as its chairman (in the involuntary absence of the Marquis of Cholmondeley) Mr. J. C. Colquhoun.

The deputations who attended from France were M.M. Pastors Fisch and C. L. Frossard ; from Geneva, M. Pastor Pronier ; and from Belgium, M. Pastor De Fay—all of whom represented associations for evangelization in their respective countries which had been aided by the society. These gentlemen severally addressed the meeting, giving interesting and encouraging accounts of the success of their labours in the districts under their superintendence. The Hon. Arthur Kinnaid, M.P., Mr. A. Haldane, and Canon McNeil also spoke. Italy was not represented, but it obtained a large share of notice in the report, which was read, as usual, by the Rev. R. Burgess. "Many of the agencies" in Italy, we are told, "are unmanageable, or act prejudicially; and the Foreign-Aid Society hitherto has not been able to go into union with more than three for all Italy—the Vaudois Commission of Synod for Evangelization, the Evangelization-Aid Committee at Naples, and the Italian Committee at Geneva." All these, however, are spoken of in terms of commendation, and it is stated that "the Neapolitan Committee has accomplished wonders in Naples." The grants in aid of evangelization upon the Continent generally amounted to 200*l.* more than the previous year.

The *Evangelical Continental Society* was presided over by Mr. J. R. Mills. Its object is similar to that of the Foreign-Aid Society, which is supported by Churchmen, while this association is composed of Dissenters. The meeting was addressed by the deputations already mentioned, the English speakers being the Rev. Edward Prust and the Hon. and Rev. Baptist Noel ; the latter of whom gave a *resumé* of M. Pronier's speech, which was delivered in French.

HOME MISSIONS.

The meeting of the *Church Pastoral Aid Society*, held in St. James's Hall—the Earl of Shaftesbury in the chair—was highly encouraging, in respect not only to the attendance, which was most numerous, but to the society's funds and operations, and to the general tenor of the proceedings. Wherever there may be doubt or hesitancy in the enunciation of the great truths of the Gospel, there is none upon the part of the conductors of this great institution. The committee, in their report, expressed their "wish explicitly to state, that they regard it, if possible, more than at any former period, as a point of primary consideration, to take special care that none be supported by the society but men sound in doctrine, who will know nothing

among their people but Jesus Christ and Him crucified;" and the sentiment thus expressed seemed to strike a chord in the hearts of the various speakers which was heard, in a subdued or a louder key, throughout the subsequent proceedings. So, too, the employment of lay agency was again and again insisted upon. It appeared from the report that the society's funds had increased, as compared with the previous year, by nearly 3,000*l.* The number of grants was twenty-seven *grants* more than had been at the previous anniversary. The aid of the society is now afforded to 460 incumbents, in charge of an aggregate population which gives about 8,000 souls to each. By means of the grants now made additional and more systematic pastoral visitation is provided for a population amounting to nearly three millions and three-quarters.

Canon Champneys, in a thoroughly practical speech, such as only could be delivered by one who had acquired wide experience, a hard-working clergyman in a densely populated parish, moved the adoption of the report. Speaking of the employment of lay agency, he adverted to the time when lay assistance was promised to the society, if would throw that agency overboard ; "and now," he added, "it has won its way, there is no need of speaking or arguing about it, further than to thank God that we more and more see that the clergy are not the Church, that we cannot possibly do without the laity, as the laity could not possibly do as well without us." Canon Boyd followed in the same strain ; but expressed his wish for co-operation [unpaid assistance] as well as lay agency. The reverend gentleman said :—

I join heartily in the sentiment that the Church is not the clergy. I believe the operation of contrary opinion has done more to hinder exertions of the Church of England than anything else that can be named. It leads to the belief that we have adopted the principles enunciated by the Church of Rome in past times, in the attempts to isolate ourselves we have conveyed to the world the impression that the Church of England is not the laity and the clergy, the laity alone. The consequence is what we just have been expecting, that the laity have actually said to us, "Have it your own way ; let the Church if you like, but don't expect at the time to have our co-operation." It is a strange thing to look back and see how early in Christian Church things changed their relation by the process of absorption. The laity were swallowed up by the deacons. If you look at the deacons, you will find that they were swallowed up by the presbyters. If afterwards you look at the presbyters, you will find that they were swallowed up by the bishops ; and perhaps, in retribution, the bishops were swallowed up by the chief bishop, the Pope of Rome. There is a gradual moving from lower to higher stations.

got to the apex of the pyramid, and that monstrosity called the universal ched at the top of the pyramid. . . . been too much of the non-recognition y and a keeping up of certain pretense them. . . . Somehow, it seems to , that churches were founded and established by lay agency.

rd cited the example of one whose Churchmanship has never been

r. Hook undertook to bring something n truth to the dark masses—when any o him with religious doubts, anxieties, he said, "The best thing you can do al is this—go and make yourself useful don't stay at home and encourage morbut do some active work for Christ, ll not only do good to others, but pronesse for yourself." He was in the king out his note-book on such occasaying, "I have got to No. 54 provided l place Nos. 54 to 84 in your hands—this day month, and give me a strict the houses; tell me the names of the what their religious profession is, what ous condition is, and after that I will your conscience to report everything, ter them."

end gentleman went on to recom-bishops to refuse ordination to every 1 who could not produce a certifying spent at least six months in rochial work, under the superin- of an experienced clergyman.

Stowell, who was the next speaker, the noble chairman that two years kindred occasion, he had reported ful and calm manner in which the peratives in the North of England rgoing the fearful distress arising otton famine. He went on to say:— my privilege to report that the con- these worthy classes, so beautiful in durance, is, if possible, more beautiful at sunshine of prosperity that is now to dispel the clouds that overshadowed that hope and employment are begin- to illumine their path. I will give it which occurred a fortnight ago in the ood of Manchester. There was an extory which formerly employed some hands—employed and supported the g population of a vast village. That d stood unemployed for nearly two s. No smoke issued from the chimney a bales were carried into the warehouse of a spindle was heard. The people t wearied out, when, only a fortnight ad tidings circulated all around that coming in, that the mill was to be d the people summoned to their work. did the people hear that the wain laden was coming, than the glad tidings of a wildfire around. Fathers, mothers, g men, children, flocked around to erious scene, and keep their ovation. the wain came in view, the standard d, the evergreens strewed the way,

the men unyoked the horses from the wain, and attached themselves to it, and dragged it triumphantly into the factory yard, attended with bands of music. They rent the air with their shouts. But, best of all, when once it was fairly landed in the mill-yard, they struck up, as with one voice—

"Praise God from whom all blessings flow,
Praise Him all creatures here below,
Praise Him above, ye heavenly host,
Praise Father, Son, and Holy Ghost."

The effect was electrical on the crowd, and especially on the mothers and children. They could not sing, they were so choked with tears of thanksgiving and gratitude.

Mr. Stowell spoke like a veteran of the importance of the younger clergy, who are taking the places and laying hold of the standard which is loosening from the grasp of those by whom it has been long borne, carrying it triumphantly to victory. He particularly insisted on the necessity of sound views upon inspiration. The Rev. John Richardson, of Bury St. Edmunds, and the Rev. W. Cadman also spoke in support of the institution. The noble chairman followed up all that had been said by enforcing the duty of earnest effort for the good of those living in sin and ignorance, and the propriety, in the pursuit of practical objects, of disregarding questions of merely speculative interest.

The *London City Mission* has entered on the thirtieth year of its existence under promising circumstances. Last year, as we then stated, in consequence of a falling off in the funds, it was necessary to dismiss twenty missionaries, and the prospect was imminent of a still further reduction in the number. In answer to a special appeal, however, there was subsequently received, within one month, the sum of 4,300*l.*, and this year's income shows an increase of between 5,000*l.* and 6,000*l.*—the largest annual increase with which the society has ever been favoured. The chair, at the anniversary, which was so often filled by the late Mr. J. P. Plumptre, was occupied, this year, by Mr. Joseph Hoare, who said that the system of lay agency has so spread throughout England, that every town of any size has now lay agents at work. Those very men who, under different circumstances, might have been expected to come to London, now remain as evangelists in their own places and neighbourhoods. The result is, that at this time there are nine or ten districts vacant; the money has been paid in for them, and the committee are only waiting for suitable men to fill those districts. The report, which was read by the Rev. J. Garwood, thankfully acknowledged the Divine hand in the improved pecuniary position of

the society. The returns of the mission show a larger number of adults visited in their sickness and until their death than in any former year of the society's existence. The sick visits of the missionaries considerably exceeded a quarter of a million, and were at the rate of 715 daily. In perusing the 390 annual reports which have been sent in by the missionaries, the feature which most immediately strikes the reader as peculiar to this past year, is the very general reference to the inconveniences and injury experienced in the districts by the displacing of the poor by railways and new thoroughfares. At such a time as the present, that the Bible should be more generally in the abodes of the poor than probably has ever yet been the case, is an especial cause of thankfulness. The society's circulation of tracts was larger last year than in any previous year, and exceeded 3,100,000. "It is to the invaluable publications of the Religious Tract Society," continued the report, "that the mission is mainly indebted, and it is through the very liberal terms on which the committee of that society supply the mission with its publications, at a considerable loss to themselves, that the mission has been enabled so very largely to purchase of them during the past year." The indoor meetings of the mission, 45,436 in number, were last year both more numerous and also better attended than in any previous year. They averaged 127 meetings daily. A large number of these meetings are held in rooms granted freely by the poor, the society in no case paying rent. More than 4,000 open-air services were held by them last year, and often with the happiest results. The missionaries report 1,182 drunkards reclaimed during the year, which is, with one exception, the largest number yet returned in a single year, averaging more than three every day. The visitation of the foreigners of London embraces persons of almost every nation.

The Rev. Dr. Edmond, in moving the adoption of the report, showed how beautifully the three principal features of our Lord's personal ministry were reproduced in the ministrations of the society. Lord Charles Russell seconded the resolution. The Rev. J. C. Ryle, who was the next speaker, adverted to the Bishop of London's Fund. He said he was heartily glad to find that the Bishop of London was looking the matter in the face, and was endeavouring to find some remedy for the spiritual destitution of his diocese. But in the country—

They had a certain proverb about catching a

weasel asleep, and they were not such simpletons as to give their money in a cause until they had confidence in the cause. If the money raised & that fund was to be given to pay persons to preach in the spirit of "Essays and Reviews," the Fund would not go forward very fast, and a great many people in the country would hold their hands before they gave their money to it. They were in suspense in the country about it. If it went to the Gospel, the whole Gospel, and nothing but the Gospel, then they would help it; but if there was anything short of the Gospel, or anything added to the Gospel, not one farthing would come to it from many quarters he knew.

The Revs. Francis Sharr and S. Manning were the next speakers, and were followed by the Rev. W. Cadman, who testified from his own experience, during twenty years' ministry in London, to the utility of City missionaries in all departments of Christian work. Mr. W. J. Maxwell and Colonel Tudor Lovie also addressed the meeting.

The anniversary of the *Irish Church Missions to the Roman Catholics* commenced with a public breakfast at St. James's Hall, Piccadilly, at which the Bishop of Ripon presided. After breakfast Sir Hugh Cairns, M.P., addressed the meeting, taking for his topic the identity in the interests of the two branches of the United Church of England and Ireland; Sir H. Cairns was followed by the Rev. T. R. Birks, who spoke of the present danger of the Church from foes within and without; after which the Rev. Canon M'Neile delivered an address on the duty and safeguard of the Church in the impending crisis. At ten o'clock the usual business of the annual meeting commenced, the chair being taken by Mr. J. C. Colquhoun. The report, extracts from which were read by the Rev. Alexander Dallas, secretary, stated the encouraging fact that, in consequence of an increase in the society's receipts, the committee had been enabled to devote the sum of 1,500*l.* for the extension of missions during the current year. The report set forth the successful efforts which had been made by the society to co-operate with the parochial clergy who might be desirous of carrying out missionary operations among their Roman Catholic parishioners. The Earl of Bessborough, in moving the adoption of the report, bore testimony to the incalculable benefits which the society had conferred upon Ireland. The Archbishop of Armagh said he had good evidence that the society was doing for Ireland the work of God honestly and effectively, and he rejoiced at its success. Canon M'Neile expressed his admiration of the practical character of the Irish Protestant clergy; he valued the integrity of the Word of God, as

account of the mission work in Ireland. A very powerful address was delivered by Rev. Canon Stowell, in which he called his brethren in Ireland to concentrate efforts to bring about the work of redemption in that country.

The Archbishop of York presided at the meeting of the *Army Scripture Readers and their Friend Society*, and speeches were made by his Grace, the Bishop of Cork, the Dean of Dealtry, of Madras, Colonel Hart, and Major-General Lawrence. This society owes its existence to the interest created in soldiers by the Crimean war. The necessity it is well put by a sergeant whom the Archbishop quoted: "A Scripture-reader is as essential as a doctor. You will allow that going to church once a-week is not sufficient to keep a soul alive; whereas if we had only a reader to walk to and fro among us it would keep us in mind of what we had done, and it would be an easier matter for a chaplain to secure our attention." A retired chaplain had stated that he had been able to do more for the soldiers under his charge during the last two years with the aid of a Scripture-reader than during the whole of the previous eight without one.

The *Church Home Mission* has been organized expressly for the benefit of country churches throughout the provinces. The service at the anniversary was filled by Canon Gile, who told his audience that the Church Home Mission operates on this wise:—

A letter from the honorary secretary, or one of the coadjutors, to the clergyman of the parish, by post, says: "Watchman, what of the

We regret that the receipts of this meritorious society are considerably less than last year.

The *Systematic Benevolence Society* met in Exeter Hall—its first appearance, if we recollect aright, in that spacious building. Dr. Cather read a statement explanatory of the objects of the society, which are familiar to our readers. The meeting was then addressed by the Rev. James Bardsley, of Manchester, and the Rev. John Hall, of Dublin. The cause of the society was also advocated by Mr. Mason Jones and the Rev. W. Morley Punshon. In the course of his speech, Mr. Jones remarked that he was sorry to hear that the Earl of Shaftesbury (who occupied the chair) was himself not a member of that society. He ended with a reference to the recent visit of Garibaldi and the expression of a hope that the General would soon have obtained possession of Rome and Venice. The noble earl, in his concluding speech, remarked that the income possessed by private individuals in this country considerably exceeded 400,000,000*l.* per annum, and he thought the amount contributed to religious and charitable objects not at all in proportion to this enormous increase in wealth. He did not wonder, therefore, that a number of religious men should have joined together to consider how they could best make an appeal to the consciences of the public in reference to the duty of giving. His lordship went on to say:—

Whether you have chosen the right way of proceeding, by assuming the form of a society, I do not know. Perhaps there was no other course that you could take. But of this I am persuaded, that if you clearly explain your object, if you show

his own house and his own field. In conclusion, let me say it is perfectly true, as Mr. Mason Jones has observed, that I am not at present a member of this society, but I am not an unwilling disciple; and this I will say, that if systematic beneficence will without any hazard take Garibaldi into Rome and Venice, I will become a member to-morrow. (Cheers and laughter.)

The *Young Men's Christian Association* had their annual public breakfast, as usual, at the early hour of six, at their institution in Aldersgate-street. After breakfast, Mr. J. Gurney Hoare took the chair in the Lecture Hall, and introduced the series of addresses by a few exhortations to firm, open Christian profession. The Rev. H. J. Cummins dealt with the inquiry, "How should young men approach questions arising out of the progress of science?" The Rev. S. Coley, Rev. W. Arnot (Edinburgh), Rev. T. Aveling, and Mr. Robert Hanbury, M.P., also addressed the company. The Rev. C. H. Spurgeon spoke to the subject, "Have faith in God"—in His Word, His guidance, and His help. He took incidental occasion to deprecate what he thought the undue prominence of the Colenso controversy.

At the *Protestant Alliance* meeting—Lord Calthorpe in the chair—a marked feature of the proceedings was the firm and decided tone of the speeches, as opposed not only to Popery, but to latitudinarianism, and the resolute determination evinced to maintain the standard of Protestantism amid whatever defections may occur in Church or State. Mr. John Macgregor read the report, one of the most interesting items in which was the expenditure of between 400*l.* and 500*l.* in a competitive examination of young men for prizes on the Romish controversy, and for which there were 187 candidates. The speakers were the Rev. W. McCall, the Rev. C. Prest, Colonel Walker, and Mr. T. Chambers (Common Serjeant). The latter made a speech which deserves notice. He had no faith, he said, in parliamentary action with reference to Romanism, at the present time, and he gave his reasons why. But he had faith in the people, and upon them the influence of the people should be brought to bear. He said:—

We were living in a state of things not unlike the state of things which existed in ancient Rome as described by Gibbon, with regard to the national system of belief. The systems of religious belief were considered by the people to be all equally true, by the philosophers to be equally false, and by the State to be equally safe. The general indifference to the claims of truth, the overwhelming peremptory indispensable claims of truth, was such as to induce our statesmen to say, when the population is divided into so many classes, each

must have its share, and all must be placed on the same footing. Nothing would shake Parliament out of that belief until the people were shaken out of it.

The sixty-ninth anniversary of the *Religious Tract Society* was celebrated under the presidency of Lord Benholme, one of Her Majesty's Judges in the Scottish Court of Session. The report, read by Dr. G. I. Davis, presented a striking array of statistics as to the extensive scale of the society's operations. We give the salient points:—

During the year the society issued 83 publications of the tract and hand-bill class. It published 13 books for adults, 14 for the young besides a large number of miscellaneous works and its weekly and monthly periodicals, the circulation of all of which is steadily advancing. The number of publications issued from the deposit during the year amounted to 43,281,000. If these be added the number of probable issues in foreign countries, the amount will be about 48,000,000, and the proximate circulation for the formation of the society, 1,054,000,000. The total grants for the year for Great Britain and Ireland amounted to 6,774*l.* The foreign operations were varied and extensive, embracing France, Belgium, Holland, Denmark (where very large quantities of tracts were given to the opposing armies, and received with avidity), Sweden, Russia, Germany, Switzerland, Spain, Portugal, Italy, Turkey, India, China, British North America, the West Indies, the Australian Colonies, and Africa. [The mention, in the report, of Italy, and a personal reference, by Lord Benholme, to Garibaldi, elicited the loud applause of the meeting.]

Mr. Thomas Chambers, the Common Serjeant, moved the adoption of the report, and gave his personal experience in proof of the fact that a better-attended committee than the committee of the Religious Tract Society is not to be found in London. The Rev. Charles Clayton, of Cambridge, seconded the motion, and told several interesting anecdotes showing the beneficial results of tract distribution. The Rev. J. H. Titcomb followed with some useful hints to tract distributors. The Rev. S. Manning addressed himself to the objections urged against the constitution of the society and its plan of operations with considerable ability, and the Rev. James Leighton, Vicar of Bispham, gave some special information on the circulation of tracts and books in India, derived from his personal residence there. Mr. Leighton remarked that just as the influence of the writings of our Reformers and the great Puritan divines have given a sound tone to English religious thought and English religious literature, which in the main, thank God, continues to the present time, it is an omen of the happiest promise that the Church

are of the infant churches of India : pure, peaceful, scriptural, catholic be Religious Tract Society, and is r its auspices.

EDUCATIONAL SOCIETIES.

ish and Foreign School Society had man Earl Granville (Earl Russell ined at the Conference). The d that there would be a diminurly 2,000*l.* in the funds of the the next year, owing to the opera- Minute of Council affecting train- . The several agencies of the inue in effective operation, one of oportant of these being the train- ng persons for teachers, of whom are engaged in their preparatory he society's training-schools. The re Mr. S. Gurney, M.P., the Rev. all, the Rev. J. H. Titcomb, of St. Lambeth, and the Rev. C. H. The latter said :—

a choice between teaching and sweep- ng, he should have no hesitation in his mind, for though the crossing- ght not be so honourable an employ- other, yet the man who followed it le to the tempers of the surly boys e sure to get into a school. He ear- ated a higher rate of payment. He t this country was not well educated, d give an illustration of it—namely, f in witchcraft extensively prevailed the rural districts of Ely. He did e, mean among the intelligent middle among farmers, who had a large num- ; and no brains, and among chaw- had 8*s.* a-week and nine children to it.

l Granville said :—

it feel himself quite at liberty to look those poor chawbacons who had been criticised, struggling against the s of large families and small incomes, mbered that the higher and middle e country had given way to the most easonable, and ridiculous impostures, ble-turning, spirit-calling, spirit-rap- e like. He thought this was a proof l classes a little more scientific educa- ve nothing but a beneficial result.

iversary of the *Sunday-school Union* led by a conference of delegates ry and town Sunday-school Unions biles Buildings, Old Bailey. The eting at Exeter Hall was densely The Earl of Shaftesbury took the s meeting being the fourth on hough indisposed, he presided that s Earl made a warm-hearted appeal t, especially ladies, to support the Sunday-schools, some of his advice on the choice of husbands being

naturally provocative of some little laughter. Mr. W. H. Watson read the report, which stated the great increase which had taken place within the last twelve years in the number of schools, teachers, and scholars. In 1852 the number of schools in town and country was 1,990; of teachers, 46,847; and of scholars, 346,971; while in 1864 the number of schools was 3,284; of teachers, 73,134; and of scholars, 635,654. The business in the depository during the year had also considerably increased. There were 600,000 children in London between the ages of five and fifteen, but the gross total on the books of the Sunday-schools did not exceed 200,000, so that there were still many hundred thousands of children destitute of the moral and religious instruction afforded by the Sunday-school. This was a fact calling for the serious attention of the committee. The meeting was addressed by the Rev. F. G. Rogers, the Rev. Mr. Charlesworth, Dr. Hugh Allen, the Rev. Francis Tucker, and the Dean of Dromore. Mr. Tucker, who was for some time a minister in Manchester, told an anecdote of James Kershaw, Esq., the recently-deceased member for Stockport, which deserves to be reproduced. Mr. Tucker said :—

Everything, under God, did James Kershaw owe to Sunday-schools. When he was a lad of ten years of age he was in a class in a Sunday-school in Manchester. The name of the president, or superintendent, of that school was Steele, a name very fragrant in the history of that great town. James was a very troublesome boy. The teacher came up with his name to the superintendent, and again and again said, "I cannot do anything with him." "But," said Mr. Steele, "I am sure there is something in James, if one knew how to develop it." Again and again came the complaint, and again and again did this kind-hearted superintendent set it aside. At last this little boy broke through a rule which involved exclusion; and when the next Sunday came the inquiry was, I believe, somewhat in this form, "Who of you has been to the races during the past week?" None in this class, none in the next, none in the other, none anywhere but James. "Well," said the teacher, "you see the boy must go, Mr. Steele; a diseased sheep will infect the flock." "But," said the superintendent, "I cannot part with that boy; let us have him up in the presence of the whole school." Up he came, a fine, daring, defiant, handsome little fellow, of ten years of age. All the school looked on, and the superintendent said, "Now, James, I am sure, when you come to think of it, you are sorry that you went to the races." The little fellow shrugged his shoulders; he was not at all sorry. Then, just as one of you ladies would touch the keys of a piano, did the superintendent in his address try to touch the keys of that boy's heart, till at length he had produced some effect. Turning to the hundreds of boys in his presence, he said, "My lads, if we turn James out of the school he will go to the bad and become

worse. Shall he go?" "No, no, no," shouted 300 voices, and James burst into tears, fairly conquered by affection, fairly won by love. What he became afterwards there are Manchester gentlemen on this platform who can tell you better than I. He became a member of Parliament; he became a deacon of a Christian Church. His 100/- a-year was always carefully paid into the London Missionary Society, and sixty guineas, as I know, to the Manchester City Mission; and I may also say, as I happened to have some pleasant acquaintance with him, that there were many things which his right hand did which his left hand was not allowed to know. Now, he has gone; one of the brightest trophies of Sunday-school instruction.

There was a crowded meeting at the anniversary of the *Ragged-school Union*, the Earl of Shaftesbury occupying the chair, as he has done on each of the twenty annual gatherings since the foundation of the society. The report, which was read by Mr. Locke, showed that there were in connexion with the Union 600 schools, with 51,247 scholars, being an increase of about 1,500 upon last year. The Shoeblack branch goes on successfully, having eight societies, numbering 335 lads, whose total earnings during last year was no less than 6,423/. The results of the Rag-collecting Brigade are upon the whole satisfactory. It has attached to it eight trucks and forty boys, and the weight of goods collected during the year was 3,554 cwt., value 1,677/. The refuges continue to be conducted with the efficiency of former years. The noble chairman expressed the pleasure he felt in presiding, but regretted that notwithstanding the progress of ragged-schools, the necessity for them was not only so great, but even greater than when, twenty years ago, they were first established. His lordship made an earnest appeal for more teachers. The adoption of the report was moved by the Rev. C. Oakley, Rector of St. Paul's, Covent-garden, who read several interesting letters which he had received from boys in various situations, who had been educated in Streatham-street Ragged-schools. The other speakers were the Rev. J. G. Rogers, the Rev. Dr. Edmond, the Rev. C. Campe, John Glover, Esq., Joseph Payne, Esq. (who announced that as his last appearance), and the Rev. Mr. Wilson.

At the anniversary of the *Reformatory and Refuge Union*, 600 children belonging to the different refuges were present, and formed a

choir, singing several popular melodies. Mr. Hanbury, M.P., Dr. Lankester, and the Rev. W. Brock (of Bloomsbury) were among the speakers. The Earl of Shaftesbury (who presided), in referring to the remarks of the latter gentleman, spoke of "the sterling common sense, the deep piety, the manly eloquence of, let me say, that jolly old Saxon fellow-worker, William Brock, whom I never hear without hearing something good." In the course of the speech which elicited this deserved compliment, the reverend gentleman remarked that from the very first God had put His *imprimatur* upon the movement:—

There were now valuable colonists, reputable tradesmen, aye, creditable ministers of the Gospel; he had men working with him at St. Giles's, in the Domestic Missions, who, but for that institution, might have been hung by that time. A burglar once entered his place of worship, and received such impressions, that he came again and again, and at last gave him (Mr. Brock) the life preserver with which many evil deeds had been done in days past. [Mr. Brock pulled the instrument out of his pocket.] That man was an evidence that they were not labouring in vain. &c. (Mr. Brock) had many such trophies.

At the meeting of the *Church of England Metropolitan Training Institution*, the Earl of Shaftesbury, who presided, adverting to some remarks which had been made by the Rev. F. Bayley, expressed his belief that the course pursued by the Council of Education has resulted in a death-warrant having gone forth against Training Colleges. But whatever might happen with regard to the Metropolitan College, its friends had reason to thank God that it had sent out some good and true men who were producing a good work wherever they went.

The Duke of Argyll was in the chair at the meeting of the *Christian Vernacular Education Society for India*. The report, read by the Rev. J. H. Titcomb, stated that twelve schools had been opened in British Burma, Bengal, and Orissa, and that a plan had been adopted for improving heathen schools. The number of publications printed during the year was 115,400. The Archbishop of York, Mr. J. C. Colquhoun, the Rev. Wm. Arthur, the Rev. C. Fenn, Mr. Macfie, and Dr. Davy addressed the meeting.

* * We have reserved the financial statistics of the various societies for inspection at one view, as they appear on the opposite page. Two or three particulars should be borne in mind in glancing over the statement. In the case of the Wesleyan Missionary Society the amount reported is exclusive of £2 contributions promised to the Jubilee Fund, which already exceed 170,000/. Receipts from sales are included in the income of the following societies, which received from these sources the sums not mentioned: British and Foreign Bible Society, 79,007/. (besides 771/. for the Chinese New Testament Fund); Religious Tract Society, 96,934/.; Sunday-school Union, 18,077/.; Religious Book Society, 2,000/. Church of England Sunday-school Institute, 1,720/. In the case of the Wesleyan Education Committee the amount reported is on account of new schools, while the increase is on the committee's general fund.

RECEIPTS OF THE RELIGIOUS SOCIETIES FOR 1863—4.

Principal Foreign Missionary Societies—	Receipts reported		
	In 1864.	Increase.	Decrease
Church Missionary Society	£154,247	£3,029	...
Wesleyan " "	184,258	...	£7,380
London " "	81,073	...	851
Baptist " "	34,419	7,280	...
	£403,997	£10,259	£8,231
Colonial, Continental, and Other Missions—			
Society for the Propagation of the Gospel in Foreign Parts.....	£87,832	...	£5,494
London Society for Promoting Christianity among the Jews	32,681	£147	...
Colonial and Continental Church Society	28,919	...	852
Primitive Methodist (Home and Foreign) Missions	11,891	...	...
United Methodist Free Churches Missions	11,585	4,208	...
Colonial Missionary Society	6,718	1,437	...
British Society for the Propagation of Christianity among the Jews...	6,585	113	...
Turkish Missions-Aid Society	2,875	...	...
Foreign-Aid Society	2,418	369	...
Evangelical Continental Society	1,983	171	...
	£193,487	£6,445	£6,346
Home Missions—			
Church Pastoral-Aid Society	£44,545	£2,852	...
London City Mission	42,476	5,714	...
Additional Curates Society	26,119	1,110	...
Irish Church Missions to the Roman Catholics.....	26,073	1,323	...
Church of England Scripture Readers' Association	11,193	908	...
Home Missionary Society (Congregational)	10,181	...	...
Incorporated Church Building Society	9,832	346	...
Army Scripture Readers' Society.....	9,477	7	...
Missions to Seamen	6,681	527	...
Protestant Reformation Society	4,619	...	£1,351
Irish Evangelical Society	4,015	296	...
London Diocesan Home Mission	2,510	480	...
Baptist Home Mission	1,376	82	...
Midnight Mission	1,309	185	...
Lord's Day Observance Society	1,171	16	...
Seamen's Christian Friend Society	940	...	...
Church Home Mission	925	...	369
Systematic Benevolence Society	750	30	...
	£204,192	£13,876	£1,720
Bible, Book, and Tract Societies—			
British and Foreign Bible Society	£89,897	£5,634	...
Religious Tract Society	10,872	...	£157
Naval and Military Book Society	1,782	...	498
Bible Translation Society	1,706	...	113
Prayer-book and Homily Society	1,305	...	199
Trinitarian Bible Society	747	78	...
Religious Book Society	481	...	215
	£106,790	£5,712	£1,182
Religious Educational Societies—			
British and Foreign School Society	£14,938	...	£1,267
Wesleyan Education Committee	14,150	184	...
Regend School Union	9,594	£3,686	...
Christian Vernacular Education Society for India	5,718	1,410	...
Church of England Metropolitan Institution	4,938	353	...
Malta College for Eastern Evangelization	2,500	...	...
Congregational Board of Education.....	2,350	...	...
Sunday-school Union	1,754	...	257
Church of England Sunday-school Institute	503	...	27
	£56,445	£5,633	£1,551
SUMMARY.			
Principal Foreign Missionary Societies	£403,997	£2,028	
Colonial, Continental, and other Missions	193,487	99	
Home Missions	204,192	12,156	
Bible, Book, and Tract Societies	106,790	4,530	
Religious Educational Societies	56,445	4,082	
	£964,911	£22,895	

ECCLESIASTICAL EVENTS.

THE ARCHBISHOPS AND THE JUDICIAL COMMITTEE OF COUNCIL.

The Archbishop of York has followed the example of his brother Archbishop, and has published a pastoral address to the clergy and people of his province on the subject of the late judgment in the case of the "Essays and Reviews." There is nothing perhaps original in his Grace's views; he concurs with those who think, and, indeed, he proves, that the Queen's judgment in the case is by no means identical with the reasons assigned by the Lords of the Council for the advice tendered to Her Majesty. He also shows that the Court was shut out from the consideration of everything but the extracts taken from the obnoxious "Essays," and that these were, in many cases, so framed as to make it impossible to extract an intelligible meaning out of them. Yet, after all these deductions, he cannot, or, at all events, he does not, disguise from himself that even these extracts, so garbled, do deny the inspiration of the Scriptures and the eternity of future punishment, and that these denials the Court refused to condemn.

A more important circumstance—indeed, an historical event—took place in the course of the month at Lambeth Palace, where a large deputation of the clergy presented to the Archbishop of Canterbury the now famous Oxford "Declaration," signed by more than 11,000 ordained clergymen of the United Church of England and Ireland. We have on a former occasion given the text of the "Declaration;" we now do the same by the Archbishop's reply, which it will seen is extremely cautious and guarded:—

Rev. and dear Brethren,—We accept this Declaration as a renewed expression of your belief in those doctrines of the Church to which it refers. It is satisfactory to receive your assurance that there are some thousands of the clergy who, agreeing with you in the substance of the Declaration, hesitated to sign it only by reason of its form or circumstances. This assurance strengthens our convictions that the clergy of our Church will never be disposed to propagate opinions which tend to subvert the fundamental doctrines of Christianity. We shall ever feel it to be our duty to maintain the authoritative teaching of the Church, humbly trusting that we may receive guidance from above, and be endued with strength and wisdom to promote the glory of God and the welfare of His Church. Through Jesus Christ our Lord.

THE NEW BISHOP AND THE NEW DEAN.

Dr. Jeune, who only a few months ago was appointed to the Deanery of Lincoln, is now promoted to the See of Peterborough,

vacant by the death of the Very Rev. Dr. Davys. His post in the deanery will be filled by the Rev. Dr. Jeremie, Regius Professor of Divinity at Cambridge. Both of these appointments have had the rare merit of pleasing all parties in the Church. We believe we may state that the sentiments of both these dignitaries are decidedly Evangelical. Indeed, there has been no more masterly defence of the doctrine of the atonement published than in the sermon on that subject preached, not long since, by Dr. Jeune. The new bishop is a native of Jersey, and speaks and preaches in French as well as a native-born Parisian, of which his sermons to the French visitors at the time of the Great Exhibition were universally admitted to be conclusive evidence. Dr. Jeremie is also a scholar and divine of high standing, and has for some time acted as Vice-Chancellor of his University. When the Convocation was reinstated, now several years ago, and the eyes of all England were fixed upon the strange movement in the long dormant body, Dr. Jeremie was selected to preach the Latin sermon to the members of Convocation in St. Paul's Cathedral, and a crowded audience was assembled on the occasion. It is matter of great thankfulness that the precedent set in the case of Dr. Stanley, of appointing men to dignities in the Church who do not speak out the thought that is in them, has not been followed in either of these later instances.

THE UNION OF THE FREE AND UNITED PRESBYTERIAN CHURCHES IN SCOTLAND.

Our readers are aware that at the meeting last year of the two Churches named above, the propriety of a union between them was seriously taken into consideration, and both Churches appointed committees to meet together, to ascertain their points of difference, and the practicability of so overcoming them as to allow of a permanent fusion into one. In the course of the year that has closed these committees have held several meetings. Their deliberations were confined to the one knot, and between them most important point of the relations of the Church to the State. The voluntarism of the one body, and the theoretical maintenance of an Establishment in the other, is the great difficulty. Yet even here the agreement was stronger than might have been foreseen. The Free Church only argues for the lawfulness of an Establishment "as a question to be judged of according to times and circumstances, and always when the

al independence is preserved entire." On the other hand, the United Presbyterians, they will not admit of an Establishment consent to the abstract principle that ment ought to be regulated according Word of God, that the magistrate is to further Christianity by means in accordance with its spirit, and particularly ought to make his marriage law conform to the doctrines of Scripture, that for the good of society he is bound to legislate outward observance of the Lord's-day, that it is within the scope of his function to invite all subjects of the realm to fasts and thanksgiving days on important occasions, provided that he prescribe the forms or modes of worship to be observed. These points came on for discussion first before the United Presbyterian meeting is held before the Free Church. There were some members of the assembly whom the Rev. Henry Renton, of Kelso, Rev. Dr. Davidson, of Edinburgh, were present, who thought that their committee conceded too much of the voluntary principle of their eagerness for a union; but the action of the committee was vigorously debated by the Rev. Dr. King, of London, who was the moderator for this year; by Dr. Cairns, of Glasgow; Mr. Marshall, of Coupar Angus, and others. Ultimately the following motion was unanimously adopted:—

The Synod expresses its great satisfaction at the Christian courtesy and kindly feeling which distinguished the conferences of the joint assembly, and the unabated sense of the importance of the object; and without giving any opinion on the articles submitted in the report appoints the committee, and re-commits to them, with instructions to continue the work in terms of the original appointment.

CONGREGATIONAL UNION.

Congregational Union of England and Wales held its usual Spring session on two evenings last month. In the absence of the Rev. J. C. Harrison, of London, who had been originally elected chairman for the year, the Rev. H. Morley had consented to occupy his place, and read the usual address from the chair. The subject was the current controversies on Christ, the Book, and the Church. The first topic Mr. Allon dismissed with the utmost brevity. Upon the first his address was some truly beautiful and eloquent, and he enunciated, with the utmost plainness, the Evangelical view of our nature and work. Of the doctrine of the death of the cross into self-sacrifice and the atonement into

mere moral influence," he spoke as an "insidious heresy," adding: "Our Churches hold to the conception of Christ's death as a proper expiatory atonement, having a legal aspect Godwards, as well as a moral aspect manwards." In speaking of "the Book," he strongly insisted that "some of the most damaging assaults upon the Divine authorship of the Bible have really been assaults upon only untenable theories of inspiration, which a more justifiable position utterly disables." In seeking to make good this point and to demolish these "untenable theories," he devoted so much time and attention in showing the reality of the human element in Scripture, that in the judgment of some in the assembly he somewhat lowered its Divine authority. Such at least was the opinion of Mr. Samuel Morley, though the majority dissented from his view of the matter; but other brethren thought there had been a want of caution in some of Mr. Allon's phraseology, and it was suggested that the address should undergo revision. Mr. Morley entreated the brethren not to enter into controversy upon the inspiration of Scripture, but "to do the work of the Bible, to make it tell its own tale among the people of this country, where it is grievously wanted." The Rev. J. G. Rogers said that on the previous Sunday he had listened to "one of the most clear, calm, and logical discourses he had ever heard." The preacher was the Archbishop of York, and he could almost fancy that the most reverend prelate and Mr. Allon had been conferring together, so fully did they agree. The great point laid down was this, that a theory on such a question as the mode of inspiration was an impossibility with our present knowledge of the relation of the finite to the infinite. "That," said Mr. Rogers, "appears to me to be the position of our chairman." The other discussions were, for the most part, upon questions of denominational interest.

BAPTIST UNION.

It will be seen, from our abstract of the proceedings of the Baptist Missionary Society, that the Rev. C. H. Spurgeon exhorted his brethren to greater denominational unity. There would seem to be indications that the advice entirely accords with the present temper of the Baptist body generally. One of these is the improved position of the Baptist Union. This association has never possessed, among those whom it is supposed virtually to represent, the same importance which is acknowledged to belong to the Congregational Union among the Independents

holding Pædobaptist sentiments. This year, however, the Baptist Union made a considerable stride towards attaining a higher position than it has ever hitherto done. The much larger attendance, the character of the proceedings, and the spirit of union manifested, are all regarded as affording ground for congratulation. The chair was occupied by the Rev. J. P. Mursell, of Leicester, and his opening address is spoken of in terms of high commendation. After he had treated of the controversies of the day and the position of parties in the Established Church, he warned his brethren against "a too indiscriminating sympathy with the æsthetic spirit of the times," and put amongst their foremost duties that of nourishing in the youth of their congregations "a profound reverence for the Word of God." He declared his denomi-

nation to be very "slightly, if at all affected with any tendency "to substitute earnest godliness a kind of gaseous inflation. As a denomination," he continued, "our dominion and strength lie in resisting it, in countering it by the faithful, plain, penetrating, affectionate preaching of the great doctrines of the Cross." The only other address which we need mention was that delivered by the Hon. and Rev. B. W. Noel, on "the state of Churches" of the denomination. He recommended, in ministers, the cultivation of personal piety and earnestness, individual converse with their hearers, and the preaching of the simple Gospel. This address, which was delivered with touching simplicity and almost apostolic fervour, was listened to by a crowded audience with a solemnity that befitted the weighty subject.

Miscellaneous.

MISSIONARY MATTERS.

INDIA.

The Rev. John Robson, a United Presbyterian missionary, gives an account of a preaching tour which he has made in Ajmere. Hindooism here remains in all its old form, unbroken by the inroads of a foreign religion or new developments of the native religion. He had large and usually attentive audiences in the bazaars.

When there was any discussion, it was generally on the favourite argument of the Hindoos, that the powerful can do no wrong. They eliminate the idea of holiness from their ideas of God, and are willing to bow before a strong demon as much as before a strong benefactor. . . . I found very frequent evidences in their discussions of an idea which, I have often heard, is current in Hindustan, that we English are the tenth incarnation of Vishnu. This struck me most prominently at Kekri, a place of about 7,000 inhabitants, with a good bazaar and several fine buildings. In the course of my remarks I spoke on the folly of imagining that a being guilty of such dishonest and immoral deeds as Krishn could be God. On this one of the crowd exclaimed very vehemently, "Why, these were just the pranks of Krishn. You English have your pranks too. You have railways, and steamboats, and electric telegraphs. If you amuse yourselves in that way, I do not see why Krishn might not amuse himself as he chose by theft or adultery, or any other way he thought fit." This was almost too much for my gravity; but I showed the man as well as I could that we English were not gods, and that our pranks were useful and beneficial.

The Rev. Mr. Cooper, of the Nagpore Free Church mission, reports the baptism of six adults—two at that station, and four at Kamptee. All had been under instruction & considerable time, having previously renounced idolatry.

The Free Church Mission at Indapore is conducted entirely by native agency. The Rev. Narayan Sheshadri, the head of the mission, states that for children belonging to the lower classes there is in that town no provision made of any kind whatever. He adds:—

About a year ago I was permitted to set up two ragged schools for the lowest of the low. For a number of months I myself instructed these literally ragged children (and even a number of them without any rags at all) out of the Word of God. Not a few have become by this time quite familiar with the grand facts of revelation. They all sing a number of Christian hymns to some well-known Marathi tunes. These tunes hitherto were sung by the lips of the "twice born" alone. One of our female schools is supported by a rich Hindoo merchant, who is not as yet a Christian, but who believes, with hundreds of his countrymen, that Christianity is the best and purest of religions, and has been the greatest power in the civilization of the world.

We regret to record the murder of the Rev. Mr. Janviers, of the Lodiana Mission. The object of the murderer was revenge on some Englishmen; yet his assassin stroke fell on an American. Mr. Janviers is very highly spoken of by the Church missionaries who knew him.

them, to tell them of the doctrine of Christ." On the other hand, the people who have been touched, directly or indirectly, by the Gospel, detest foreigners. "At Pechuia," "I rarely show face without more or less contemptuous epithets being applied to me, sometimes ribald abuse." Dr. Maxwell is preparing to break new ground in Formosa. At Swatow (Tie-Chew) the English Presbyterian missionaries communicate the cheerfulness of another large and important village, named Tung-ow, being opened to the Gospel, of the baptism of two converts, and of the commencement of the mission, consisting of chapel, dispensary, and private dwelling-house at Swatow.

BORNEO.

Bishop of Labuan reports that during last year there were 141 heathen baptized in stations of the Propagation Society in Borneo. The Sarebus Dyaks—who are the most energetic and powerful people in the country, and were long noted pirates—desirous of missionaries to reside among them, the Bishop is about to send them one of their old chief has been baptized, and now his whole energies are given to prepare himself to be a teacher to his own people.

WEST AFRICA.

King of Dahomey has sustained a severe defeat in his attack upon the great town of Abbeokuta :—

The expedition had been very long in preparation, and, in spite of the urgent protest of the authorities at Lagos, he had determined to carry it out. On the 15th of March the King of Abbeokuta with 10,000 men and women—the women being of course those redoubtable Amazons who form the royal body-guard. The Dahomians made a furious assault upon the town, using three brass field-pieces to bear upon the gates, while many of the Amazons clambered to the wall, which was fifteen feet high, and fought with desperation. One Amazon, who had her hands cut off in her efforts to clamber over the wall, discharged her musket with the same accuracy, and shot an Egba. She received a severe blow from a sabre, and fell backwards into the town, however, was well defended by its inhabitants, the Egbas, under the direction of the King, or "principal chief," and the Dahomians were repulsed with the loss of 1,000 in killed and 2,000 prisoners.

Rev. G. F. Buhler writes that the battle only lasted an hour :—

The Egbas and heathens could hardly believe that such a formidable enemy should be defeated in so little time. But it was the hand of God, and this is acknowledged by thousands of heathens of Dahomey, the terror of so many thousands—the man who, according to the statement of the King, cleared a piece of land where he would execute the missionaries whom he should catch in the future—that man suffered such a defeat as has no parallel in the history of Western Africa. of Dahomey's flight can only be compared with Napoleon's retreat from Moscow in 1812.

The following, dated ten days earlier than the above, is addressed to us by another of the missionaries :—

Abbeokuta, March 5, 1864.

Work of missions here is beset with peculiar trials just now—that of the want of an united front and war with surrounding tribes. These circumstances occupy the minds of the people

circumstances. There is the influx of wealth—changes in costume, and the common use of things formerly forbidden—the increased pride and independence of the people, which wealth brings—the increase of needy, and also dishonest, debtors, which stimulated commerce has brought about—and then, added to these, the demoralization of war. Our efforts to make peace are rendered powerless by those who wish to escape the payment of their debts, and, of course, as long as the roads for commerce are shut, no one can compel them to pay.

We have many things to be thankful for. We enjoy the protection and confidence of the chiefs and the great mass of the people, when not acted on by unprincipled persons. We enjoy full religious toleration: no one interferes with us in the exercise of our religion or in teaching it. One of their superstitions, which would, if used on our Sabbath, hinder our meeting together, the chiefs always manage to appoint for some other day, out of respect to our religion. The English language is eagerly learnt in our schools, and the general population try to address a white person in English—but one word is known, that word is used. "Good morning" is sounded in our ears on every side as we pass the streets, without regard to the time of day. Some of them go so far as to add "Sir" to it. It is a small matter in itself, showing the tendency of the native mind.

Among our converts, a very large number are converts from heathenism to outward Christianity only. There are others who give us good hope of a real work of grace on their hearts, and they are, we believe, not a few. There is, without doubt, a great and good work going on in the country; it is the Lord's work, and it will go on, however many difficulties beset it. We have not heard from our friends shut up in Ibadan; but we hear of them, and that they are in health. We assemble together weekly to pour out our prayers and supplications for peace. A prayer-hearing God will answer us in good time.

On the first Sabbath of the present year a little church was formed and the Lord's Supper was dispensed for the first time at Ikorofiong, Old Calabar (more than 100 miles from the coast), by a United Presbyterian missionary.

SOUTH AFRICA.

The United Presbyterian Church has entered on the occupation of another missionary station in British Kaffraria, situated on the Upper Thomas River. The ground was granted by the Government, and the Gaika commissioner, Mr. Brownlee, introduced the Rev. Mr. Chalmers, the missionary, to the chiefs and people, with all the formality required by Kaffr etiquette, in an assembly specially summoned for the purpose. Mr. Chalmers was very cordially received.

The mission-stations in British Kaffraria were about to be visited by Dr. Duff, who, early in February last, was at Cape Town.

The Wesleyan missionary at Palmerton (Natal) has lately admitted nine natives into the Christian Church by baptism.

MAURITIUS.

Twenty-one Telugu immigrants, who, while in India, had been receiving instruction, as catechumens, from one of the Church Missionary Society's agents, and had just been prepared for baptism, became anxious, on their arrival at Mauritius, to be admitted into the Christian Church. They first went to a Roman Catholic church near which they were located, but found it was "not the right place." Subsequently they came in contact with the Rev. S. Hobbs, of the Church Missionary Society, by whom they were baptized, and who has imparted the pleasing intelligence to the missionary who has been the means of their conversion from heathenism, that the sower and the reaper may rejoice together.

NEW ZEALAND.

Letters from the agents of the Church Missionary Society show that there can be no greater mistake than to suppose that the whole of the native race are either engaged in the present war or even sympathise with the insurgent portion of their fellow-countrymen. Among several testimonies to the fact that the locality of the rebellion and the tribes engaged in it are circumscribed, we quote but one—that of the corresponding secretary of the society in Auckland. This gentleman writes:—

The natives to the north of Auckland are all quiet. The Bishop of Waiapu reports the same of those of the east coast and Turanga. Indeed, it would appear that, from Turanga southwards, all along the coast, which is the most thickly populated part of New Zealand, the natives, as a body, are neutral.

The proceedings of the second Synod of the diocese of Waiapu (a report of which has lately reached this country) were conducted entirely in the Maori language. In his opening address the bishop (Dr. Williams) states that "strenuous efforts have been made in some parts of the diocese to collect funds for the support of native clergymen." The amount obtained for that purpose had reached 1,155*l.* Among the resolutions of the Synod is one urging upon "all the members of the Church the obligation of using their best endeavours to raise the funds for the purpose of sending the Gospel to the heathen."

Monthly Retrospect.

FOREIGN.

mours of wars." If ever there was a time in the world's history when these special application, surely that time is the present. On all sides we hear either clash of arms or the more ominous mutterings of preparation. The fires of war are kindling up and spread from country to country, no one can tell how, and they are making strenuous efforts made to check their progress. The madness seems to be in the air; men are infected at the same time; nations rush to war with nations, or kindle the torch of civil war, and no one is able to explain the reason. In America one state on now for upwards of three years; in that time the Confederates have been active in the field; but there is one thing in which they have never yet been able to communicate to impartial Europe any one intelligible reason why they chose to secede, and thus to commence the war. Then we have the war in Europe, in which nineteen-twentieths of Englishmen, and we believe we may say too, see only the unscrupulous and violent aggression of the strong against the weak; they cannot fail to be struck with this remarkable fact, that the Germans themselves have no idea of unscrupulousness or of violence; they are sincerely, passionately right and truth are on their side, and they are lost in wonder and amazement that they cannot recognise the right which seems so clear to them. Their best writers, their ablest thinkers, their most moderate men, have undertaken to state their case, and to show the justice of their claims clear and palpable to all men's vision. Yet they are unable to explain the causes of the war, which the other Powers of Europe have with difficulty been suspending for a month, with little prospect of accomplishing more, still they are engaged in a war of aggression, as hopelessly obscure as ever. We shall not dwell here on the waste, but wasting and wearing wars which have broken out almost simultaneously in Algeria, in Western Africa, and in our own colony of New Zealand; but who could have expected at this time a new war on the borders of the Turkish Empire? It is almost as if we were all rejoicing in the settlement of the Eastern question. We had good reason to think, that the pacification then established would inaugurate a new era of peace and civilization that framed it. Alas! it is tumbling to pieces; already the old Austria and Wallachia, once so familiar to us, but of which we have heard little, are again in confusion, and armies from Russia, from Austria, and from Prussia are entering on their borders, and still no one knows why. It used to be said that England and France united could secure the peace of the world; but now we have not only no understanding on the most cordial understanding with each other, yet agreed to the impossibility of maintaining peace; and in spite of all their efforts war breaks out, and they attempt to stifle it, the more it spreads. In these singular circumstances it is impossible not to see that some higher than human power is intermingling itself with the world's destiny, and that we have arrived at one of those epochs seldom occurring in the march of time; but when they do, never do they bend to the course of human progress. It is a time when men's hearts are filled with fear, when the only safe refuge is in the reflection that the Lord is with us, and that we have nothing to praise Him, and the remainder of that wrath He doth

above was written, the intelligence from our brethren across the Atlantic is more alarming than ever. The war is unabated; the carnage is sickening to read of. In the annals of the human race do we read of four great battles being fought in the same armies in six days, with a loss estimated to amount, on one side, to 100,000 men killed, wounded, and missing? It is hardly possible that the war has suffered less, for they were as often the assailants as the defenders. The slaughter without any definite result. When the steamer left the American coast, the armies still stood facing each other, with every probability of another battle being fought perhaps as indecisive as the others being fought within a few hours. This is reported in the American newspapers that in the midst of it all, luxury and

pleasure run their course in the great towns. We are glad to be able to report that a interest in mission work runs its course also. Our correspondent tells us that the anniversaries were about to begin there, and while he anticipated diminution of interest, he assigns reasons for this, all of which would be valid; and when we add to them the absorbing interest of the war, there is enough, we think, to feel surprise, not that the cause of mission in America should decline, but that the Churches can, in the circumstances in which they live, find leisure to attend to them at all.

The grave has closed over the mortal remains of Dr. Malan, of Geneva. For more than half a century he has been known as an earnest preacher, a devotional poet, and a successful writer of tracts, many of which last were translated into English, and still hold their place as among the most popular in that department of sacred literature. When *César Malan* first awoke to the powers of the world to come, the National Church of Geneva, of which he was a minister, had sunk into the lowest condition of spiritual death and doctrinal heresy, and he saw no alternative but to come out and be separate. He lived to see light spreading around him, and if he was less willing to recognise it than others, who had dared and suffered less for the truth than he did, allowance ought to be made for that noble courage which in none but the highest minds could have made the stand he did, without prejudice to some other parts of nature. Whatever his powers, they were all given freely to the service of the Master whom he loved.

In the letter of our Italian correspondent for this month will be found an interesting outline of the proceedings at the annual Synod of the Church of the Vaudois at their principal town of La Tour. Deputations from various other Churches were present on the occasion, and successively addressed the people, in some cases upon their moral and social habits—lecturing them in a manner which it argues a large fund of patience and good nature that they took in such good part. We doubt whether an English audience would as composedly bear to be told of their faults by a succession of friends from foreign countries. No doubt they felt that it was all intended for their good; and we are very sure that if they show as much energy in doing as they showed patience in listening, the character of the Vaudois will be greatly elevated.

We have adverted on more than one occasion to the dispute that has occurred, between the Pope and the Cardinal-Archbishop of Lyons on the one hand, and the clergy and laity of the diocese on the other, arising out of an attempt on the part of the two dignitaries to remove the old Lyons service of prayer, to which the people have been accustomed for centuries, and to substitute for it that in general, though not in universal, use over the Romish Church. That dispute has now entered a new phase, and instead of remaining a dispute between the bishop and the diocese, it has become inflamed into a quarrel between the Pope and the Emperor. It seems that his Holiness was unwise enough so far to take part with the Archbishop as to issue a Bull commanding the diocese to adopt the new liturgy. But by the Concordat now in force, no Papal Bull can be published in France till it has first received the Imperial sanction; and as the present Bull has not done so, we even been submitted to the Emperor for his consideration, Louis Napoleon stands upon his rights, and prohibits the publication of the Bull in his dominions. He is entitled to do so, as we have said, whatever his sentiments on the merits of the controversy may be; but there is little doubt that his principal ground for interference is his sympathy with the diocese in the dispute, and his objection that such an element of religious strife should be introduced into the country. But however this may be, we have now an open conflict between the civil and ecclesiastical power in France. In the present dependent position of the sea upon French bayonets, this quarrel may yet lead to important results.

A very remarkable circumstance was reported a few days ago from the West Coast of Africa. The King of Dahomey made his long-threatened attack on the town of Abbeokuta, at the head of his army of Amazons, and was repulsed, routed, and so decisively driven back, that it is not likely he will attempt to renew the invasion. The Abbeokutans are exulting with joy and thankfulness, and people in England, struck with the tale, are beginning to inquire who and what the Abbeokutans are. The *Times* newspaper undertook to supply the information, and performed the task in such a way as to show how much it lacked information itself. The Christian element was left entirely out of sight in telling of the origin of the Christian-founded city. Even the advances made in civilization were but imperfectly understood, else, among other circumstances in which

passed ancient Rome within the thirty-fifth year of their respective founding newspaper would surely not have forgotten to tell that Abbeokuta had its own, and that from its columns some of its English contemporaries information of the fight. We heartily agree with the *Times*, however, in Abbeokuta, thus preserved from devastation, may become a centre of civilisation light for the whole of the West African Coast.

HOME.

erty—the extent of which, it is to be feared, few of us realise—that while all is the din of strife and discord, we, as a nation, are preserved from the joy internal unity as well as international peace, so that there is nothing to mention from those annual gatherings of our great religious and charitable which have taken place, as usual, in the past month. We have in other pages of the proceedings at most of those anniversaries, so that our readers will get a glance the progress which each of them has made in the course of the year of confidence they enjoy at the hands of the Christian public, and the more persons that were brought under review by the different speakers. It is worth mention with the missionary anniversaries, that the cause of missions has outso, the objections which were first raised against them. We are no longer in an absurd and hopeless task to preach the Gospel to the heathen. Modern thought together a different ground, and complain not that the Gospel is preached, which has no more success. Far from holding that pagans cannot understand, they maintain that the reason why more of them have not before this understood and embraced it, must be traced, not to Christianity, but to the want of teaching it. We do not concur in the one objection more than the change of ground is a hopeful sign. Once we come to the conclusion that we are to regard the Gospel as the power of God unto salvation, there will always be discussion as to the best means of its propagation; and the friends of the present system may, and probably will, be glad to pick up a useful hint here and there from opponents.

The see of Peterborough has been filled up in the course of last month by the Rev. Mr. Jeune, who only a month or two before was made Dean of Lincoln. That has been conferred on Dr. Jeremie; and both nominations have given general satisfaction; may be now taken for granted that the appointment of Dr. Stanley was an error arising from the peculiar relations in which he had long stood towards the Church and not from any settled design to inundate the Church with a series of friends of the "Essays and Reviews." The presentation of the Oxford declaration to the Archbishop of York, signed by more than 11,000 clergymen, and the pastoral letter to the Archbishop of York, are all historical events that will have a marked influence on the future history of the Church. According to the northern Archbishop, by the decision of the Judicial Committee ought to be regarded not as a judgment on the merits of a miscarriage of justice, as gross and palpable as that which occurred in the case of the Confederate ship, the *Alexandra*. In the Court of Chancery struck out of the charges those passages in the incriminated essays which were charges intelligible. Had the prosecutors appealed against these decisions, the Court would have felt itself at liberty to go over the whole *Essays*, and to pronounce what was heretical and what was not. Unfortunately, this was not done, and when the cases came before them, they, the judges, were unable to make any meaning out of all. At the same time, they felt themselves prohibited from looking into a case in the context that might have made the passages clear, and so the passages that had been condemned as heresy escaped censure as nonsense, just as a murderer is acquitted in a criminal court on the plea of madness. But even on the narrow ground that took for its decision, he, in common with the Archbishop of Canterbury, was enough to condemn the authors on the two grounds that the Scriptures are not the Word of God, and that the Church does not teach eternity of

remembered that the University of Oxford has for several years past refused to give an endowment for the Regius Professorship of Greek, on the ground of the

unsound theological opinions charged against the present holder of the office, the Rev. J. Jowett. Last year a compromise was attempted, by which the endowment was to be granted on the express condition that the University did not thereby commit itself to any opinion of the Professor's writings. But that, too, was defeated by a considerable majority of the members. Thereupon the Lord Chancellor took up the question, and introduced a bill into the House of Lords, the object of which was to endow the chair by attaching a canonry to it. The measure was received with general favour so far as the object of the bill was concerned; but doubts were expressed how far it would be wise to take the endowment from the source provided, which would have the double effect of diminishing the number of prizes to working clergymen and narrowing for the future the chance of a Greek professor to ordained clergymen. The weight of these objections grew as they were considered; and at last so far prevailed, that the House of Lords, though with some reluctance, threw out the bill. So Mr. Jowett's emoluments are once more thrown back on the University.

Cardinal Wiseman has addressed a pastoral to his flock; it is difficult to say for what purpose, unless it be to enjoy the luxury of abusing the Church of England. The reception which the aristocracy and some of our Church dignitaries gave to Garibaldi has proved too much for him. It is with shame and pain he sees the bishops of even a heretical Church fraternising with an infidel; an atheist who, if we are to believe the Cardinal, worships goddesses of reason. Unfortunately for his Eminence, the accuracy of his quotations from Garibaldi's address, on which he founds this charge, is questioned; and it will be for him to vindicate his honesty. It is also, he thinks, a great proof of weakness in the Church of England that she has not silenced rationalist clergymen and sceptical philosophers; and he undoubtedly we admit the Cardinal's Church would have dealt in quite other methods with the impugnors of her doctrines.

Evangelical Alliance.

EIGHTEENTH ANNUAL CONFERENCE.

THE ANNUAL CONFERENCE OF THE EVANGELICAL ALLIANCE will this year be held in Edinburgh. The meetings will commence on Tuesday, July 5, and extend to the following Friday. The Council will assemble, probably to breakfast, on the morning of Tuesday for the transaction of business and in the evening of the same day there will be a meeting for the general reception of the members of the Conference. During the meetings papers will be read and addresses be delivered by the Rev. Dr. M'Cosh on *the Present Phases of Infidelity*, by the Rev. Dr. Blackwood, the Hon. and Rev. B. Noel, the Rev. W. Arthur, and others, from different parts of Great Britain and Ireland. The Rev. Dr. Duff is expected to speak on *the Mission Field of India*. Foreign brethren will also be present. Professor St. Hilaire, of the University of Paris, will read a paper on *the State of Religion in France*. The Rev. Dr. Beet, and probably also Dr. Capadose, will speak on the religious condition of *Holland*. *Italy* will be represented by the Rev. Mr. Meille, of Turin, Rev. Dr. Stewart, of Leghorn, and probably by others. And the Rev. Professor Messner, of Berlin, will present a written statement on *Germany*. Other arrangements are in progress, and in our next number we hope to give the completed programme of the proceedings. In the meantime the Committee express their belief that the approaching Conference will be one of great interest, both from the city in which it will be held and from the subjects which will be discussed, and the parties by whom it will be attended.

It is hoped that a numerous attendance of the members and friends of the Alliance will be secured. The friends in Edinburgh have undertaken the arrangements devolving upon them with great cordiality and earnestness, and are preparing to receive with Christian hospitality as many as may be able to visit them. Members proposing to be present are requested to communicate with Charles Philip Gibson, Esq., 54, Northumberland-street, Edinburgh, who is acting as Secretary to the Committee in that city, or with the Secretaries of the Alliance in London.

JAMES DAVIS, Secretary.

HERMANN SCHMETTAU, Foreign Secretary.

Alliance House, 7, Adam-street, Strand, June 1, 1864.

Evangelical Christendom.

FINALITY AND PROGRESS.

CREATION is so far complete. Confining our view to this earthly ball, we know pretty well the materials and the forces to which we are restricted; and to these no ingenuity can make the smallest addition. You may safely offer as a prize a million of money to the man who shall invent a new element, or who shall add a new kind of force to the powers already working in nature.

Yet, limited as are the materials and agencies with which the Creator has furnished our globe, the state of things is not stereotyped. On the one hand, we are continually making new discoveries. "Replenish the earth and subdue it," is the Maker's behest: search it and sift it and turn it all to account: and it is not by waiting windfalls from the sky, but by exploring the objects under foot, that you expect to enrich others and yourself. You do not set out a dish overnight, and then look in the morning to see if there has dropped in from the clouds a new gem or new metal; but you search the surface, or dig beneath it, if haply you may find what others have overlooked; or you take the substances ready to your hand and mix them into new combinations; by means of those scientific stratagems called experiments you try to extort the whole secret of their power and capability. And just as he was a clever man who took up a lump of clay and turned it into silvery-looking cups and lamps and statues—just as he was a lucky man who first set fire to a black rock and taught our northern hemisphere to warm itself by letting out the heat locked up in the stony strata under foot—so we shall be still more indebted to the coming man who turns the ocean into fuel, and who, catching the lightning which has already superseded the courier and the carrier pigeon, makes it a domestic in our houses and an apprentice in our factories—superseding toil and drudgery, and giving to daily life a little more of Sabbath. In other words, although as regards its constituent elements and combining forces the world is limited, although to the matter of the globe we cannot add a single atom nor to its moving power a single impulse,* there is no perceptible limit to man's material progress—no limit to the new colours with which the loom may learn to glow—to the new contrivances by which labour may be saved, and the tear and wear of the worker diminished—no limit to the comforts by which human welfare may be increased, and the peasant of one generation find himself in advance of the position vacated by the peer or the prince of an age preceding.

Just as the world is limited, so is the Word of God. The volume of the Book is finished, and we expect no addition to its sayings. No more psalms of David, no new proverbs of Solomon, no additional visions of Isaiah, need be looked for; and even of the words which the Lord Jesus spake we must accept as sufficient, and with all thankfulness, the precious fragments which evangelists have preserved. For the present the oracle is final, and whosoever cries, "Lo here" or "Lo there," pretending to some new revelation, we go not after him.

But although Revelation is complete, we trust that religion will advance. In other words, as the years move on, under the guidance of God's providence and the leading of His Spirit, we trust that the Bible will be better and still better understood, and that practical piety will become a presence in our world more lovely, more majestic, and more potential, than it ever yet has been.

* Every meteorite which alights is an accession of both force and matter, but an accession wholly beyond human control.

To the Bible we cannot add a new text any more than we can add to the globe a new ounce of matter ; but just as it is said to the mineralogist, Search the soil—search the surface, and search the rocks beneath—so it is said to the student, Search the Scriptures ; search the original so as to get the very words, and search the words so as to get their very sense. And in this way it is wonderful how much has of late been done ; and just as the galvanic pile gave Davy a new instrument of analysis—just as the prismatic spectrum put a new power for the same purpose into the hand of Bunsen, so the doctrine of the Greek article and other generalizations have given the grammarian a new security in rendering the New Testament, and for subsequent versions promise a symmetry and precision which will place the Englishman almost abreast of the Hellenistic inhabitant of Palestine. And every sentence restored to its right significance, every obscurity cleared up, every controverted meaning vindicated and henceforward placed above discussion, is so much pure gain. It is not a new text, but it answers the same purpose. It is not a new text, any more than rubidium is a new metal ; for people had been treading on it, and handling it, and even swallowing it, all unconscious, till the other day, when the chemist put his finger on it and held it up to view.

The interpretation of the sacred text is progressive ; so also is the growth of theological truth or Christian doctrine. A truth may be so acknowledged that it might as well be ignored ; and therefore a great service is rendered when the man is raised up who gives to it due force and emphasis. "By grace are ye saved : not of yourselves ; it is the gift of God." Such had always been the teaching of Christ, and such had always been the acknowledgment of the Church ; but it was often uttered in undertones, or thrown in as a mere parenthesis or saving clause : till the Bishop of Hippo put it into the forefront of his system, and when asked, "What is the topstone of the Christian system?" as they read the inscription, men shouted "Grace, grace" unto it. "The just by faith shall live," had been the testimony from the times of Abraham and Micah and Paul ; but touched very lightly or omitted altogether in the teaching of friars, it was only the ear sharpened by spiritual anguish which caught its faint cadence ; but taken up and realised, it proved life from the dead, and in trumpet tones which brought down a third part of the mystical cloud was shouted back again, "The just shall live by faith"—the truth which the builders despised made the keystone of the arch—the central prop of the building—the "article of a standing or falling Church." And what trumpets are yet to sound—what neglected truths are yet to be taken up and made each the key-note of a glorious reformation—in other words, what Augustines and Anselms, what Luthers and Calvins, are yet to evolve in the Church of the future, it were idle to speculate ; but even if there should at last arise the speaker of that word which shall conciliate all truths—the singer of that strain which shall bring into harmony all schools—we do not that the potent word shall be one which ourselves have often uttered, the tune one which we ourselves have often hummed, but in the absence of God's quickening spirit that word has hitherto wrought no great wonder—with no archangel to sound it rightly, that trump has wrought no resurrection.

As the ages advance the sacred text and the Christian system are better understood ; and we think we may add, practical religion or actual piety improved. Human nature is the same as it has ever been, and to make devout and holy a heart desperately wicked needs grace as omnipotent as ever. But as a result of Christianity better understood and more honestly applied, you would expect the individual Christian nowadays to be a completer character than at periods more remote, and you would expect that the Christian influence would be on the surrounding mass more salutary. We think they are. We believe that the least within the Christian

pension is not only better off than John the Baptist, but is actually in some respect or other a fairer, a finer character. You may possibly exclaim, "What is all modern piety but a poor mediocrity? and will the tame and respectable religion of the present day for a moment compare with the faith of Abraham, the rapture of David, the courage of Daniel, the abnegation of the Baptist?" But that is hardly the question. You will scarcely affirm that David is an ordinary type of Old Testament devotion, or Abraham a fair average of Old Testament faith: whilst on the other hand, we do affirm that in a comparison of outstanding virtues and conspicuous characters the Christian martyrology far exceeds the Hebrew cloud of witnesses. And we add this more, that if, with the lessons which Christ has taught you, and at the level to which Christ has raised you, could you by any means find alongside of you, and brought down as your actual contemporaries, some of those ancient worthies, notwithstanding all their excellence, you would find it hard to bear their faults. With a Christian standard before you, and a Christian atmosphere around, it would need every redeeming quality to reconcile you to Abraham with his slaves and Solomon with his numerous wives, to Jacob with his sharp practice and David with his blood-stained hands: even as they in their turn would wonder at the catholicity which calls no man common or unclean, at the beneficence which prompts persons not professional to instruct the ignorant and preach the Gospel to the poor.

And no doubt personal religion is destined still farther to improve. Reverting to our original comparison, although the globe has grown no larger through all these thousand years; and although within the historic period no new ingredient has been added to its composition, no new creature to its inhabitants—it is now a far wealthier world than it ever was, and each of its denizens is a richer and a mightier man; for its hidden resources have been brought to light, and its far-sundered products have been brought together. So with actual religion. During these eighteen centuries the Bible has grown no bulkier, no addition has been made to the records of Revelation; and yet it would be tantamount to saying that the Church has slumbered all this interval, or that the Holy Spirit has never come, if we hinted that there are no advantages now for living godly and righteous in the world which have not existed all along—no elements of Christian excellence which ought not now to be more attainable and commonplace than in days gone by. And if, as Sismondi says, "Religion be the repository of all the most precious things which the human race possesses, and if there be no element in human progress which ought not there to find a place," we may hope that a Christianity shall yet evolve so lovely and so stately, so upright and so genial, in such sweet fellowship with heaven, and so frank and friendly towards its brother men, that, in view of its manifold acquirements and vigorous maturity, the former days shall not be mentioned, nor come into mind; or, if mentioned at all, shall be leniently mentioned, and with a fond sort of forgiveness, as the days when we "spake as a child, when we thought as a child."

There is a certain analogy between the Word of God and His works. Each in its own province is a true expression of himself. "By the word of the Lord were the heavens made, and all the host of them by the breath of his mouth." The world is God's utterance. He said it, and it was. He has never since unsaid it, and therefore it still exists. Nay more; the truest charm, the chiefest interest of the world, is the life divine which still lingers in it—those dynamic movements and all forces which, as in vegetation and animal existence, proclaim the present God; so unlovely as a dead, lumpy world would be, we all rejoice when His quickening spirit comes forth and renews the face of the earth; and amid the balm and sunshine, the glad music and active motion, we find no difficulty in recognising the present

But in a sense peculiar and pre-eminent the Scriptures contain the Word of God—His deepest thought to us ward—His fullest manifestation. But fixed and final as that Word, we need have no feeling as if it were too strait for us, too narrow. Ours a little world, but a large Bible. "I have seen an end of all perfection, but thy commandment is exceeding broad." We may be glad to try new worlds, and transfer the experiment of existence to other spheres, but we neither hope nor desire to meet elsewhere any friend more attractive than that Saviour to whom this blessed Book has introduced us, nor do we expect through eternity to have any occupation for our thoughts more delightful than the contemplation of those perfections of which we have here received prelusive glimpses.

Besides, it has the boundlessness of life, and life is ever new. The living God is here. Of this tree, whose varying fruit is new every month, and whose leaf is for medicine—of this tree of life God's Spirit is the vital sap: its leaf never fades, its branches are never bare. It is our minds that wither; there is no autumn or winter to the tree. It is our minds that wither: if they were always fresh, here is a landscape which would never look desolate, a Bible which would be always in blossom, a chosen resort where the voice of the Comforter should be heard all the year.

THE MAN CALVIN.

IN this, the last of these articles, we must try to get a little nearer Calvin than we have hitherto done—to look into his face—to see him among his friends—to realise the image and personality of the man. We have been casting side-glances on him from various points of view, surveying him as Reformer and as theologian, but the conception formed by readers of the living Calvin has probably been vague. We shall do our best, therefore, in concluding our task, to bring together a few of those traits, incidents, recorded facts, relating to Calvin, which may be deemed specially characteristic, in the hope that something like a portrait will arrange itself on the canvas.

The first question which occurs to us in this connexion is whether there is any pictorial representation extant of Calvin. The reply to be rendered is not satisfactory. There is no statue, bust, or adequate portrait of him in existence. No French or Swiss artist has done for him what Kranach did for Luther, and many a student of the history of the time, as he looks on Kranach's Luther—on that "rude, plebeian face, with its huge, craglike brows and bones, the emblem of rugged energy," with its eyes full of earnestness and faith and valour, and its "unnamed melancholy, the element of all gentle and fine affections"—will wish that the same hand had traced the features of John Calvin. The common portraits of him, which one finds in ideal groups of Reformers and the like, are entirely worthless. The long, formal, conventional face they present to us, like that of a well-trained Academy model doing the sublime, cannot be associated for a moment with the man. Calvin was nothing like that, and if we want to have any notion how he looked, we must begin by clearing all such rubbish out of our heads. Nor are we absolutely without materials of a pictorial kind for realising his features and expression. Bungener prefixes to his book on Calvin the facsimile of a woodcut which is known to have been produced during his lifetime, and which bears its own evidence of being authentic. It is no flattering likeness. On the contrary, there is in it not a little which suggests caricature, and we can fancy it struck off in Geneva, at the time when Calvin's unpopularity was at its height, by some Libert, Hogarth, Gilray, or Cruikshank, who intended the glaring intensity of eye and exaggerated eagerness of open mouth and long, hanging upper lip, to raise a laugh at the expense of the Reformer. But a successful caricature has always enough

truth in it to be a telling likeness, and this face is too remarkable not to have been taken from a living original. The expression corresponds, also, in essential respects, with what we know of Calvin from his works and from the narrative of his life. It is the face of a man of immense intellectual power, for the forehead is high and advanced, the head round, full, and packed close with brain, the eye radiant with genius; but it is the face, also, and perhaps still more, of a man of action, for there is in it little of the reflective or meditative element, and the lines and bones of brow, nose, and mouth indicate iron strength of character, while the glow, or rather the flash, of intense energy in the eye is such as we find in those of great generals, a Caesar, a Cromwell, a Napoleon, rather than in those of thinkers. It is a curious fact that the expression of eye found in the best portraits of Cromwell, as in that miniature by Cooper prefixed to Mr. Carlyle's edition of his Letters and Speeches, has a close resemblance to Calvin's, only that the latter is the more intense and wonderful of the two. On the whole, this face conveys the idea of an impetuous, inscible, vivid nature—of a creature all soul, all ethereal fiery principle—of thought instinct with passionate emotion—of intense conviction, piercing insight, dauntless, deathless courage. It is the portrait of a spirit.

Calvin, as we have seen, was one of those men who turn by natural bias from the delights and allurements of sense. We saw him as a student in Paris, hanging pallid over the classic page or the sacred oracle, while the night-watches stole on, and the ray of morning fell upon his waning lamp. Already the keen mental flame was beginning to burn too vehemently for the tabernacle of clay, and on the slender form and marble cheek of the student were inscribed the tokens of incipient disease. Constitutionally timid and retiring, the force of his will overcame these feelings, and when he passed from the state of the natural man into the state of the spiritual man, and from the ranks of Rome into those of the Reformation, the studious recluse had become a man of heroic daring. Henceforward he feared nothing but Almighty God.

From that time the theory of his life was simple yet very sublime. The Christian, he tells us in his books, is to offer himself up a living sacrifice to God in Christ; and what made his own life original and wonderful was, that it was a veritable translation of this theory into fact. We desire to speak not with the looseness of rhetoric, but with the strictness of science. Of all men since the Apostle Paul, Calvin realises to our mind most accurately the idea of one offering himself up, his life long, unto God—a man whose energies, mental and physical, were burnt away in work for God—a man who made no reservation, who asked no terms, who deliberately laid intellect, emotion, will, everything, on the altar, that they might be consumed of altar flame. The martyr takes his place at the stake, and is burnt to ashes in an hour. Extend the process through thirty years; let the fire be ardour of pauseless zeal; let the life-energies be worn away in that slow, intense, unintermittent flame—shall we pronounce the sacrifice less real? Such a sacrifice was the life of Calvin. It took a quarter of a century to consume the oblation, but the sacrifice was offered up as really as if the sacred fire had done its work in an hour. Reflect for one moment on the kind of sacrifice which the lives of many men are—on the multitudes whose energies are wasted, whose lives are shortened, in the service of Belial or of Mammon—and then say whether this life of Calvin's was not glorious.

When we inquire into the manner of this life—when we ask how Calvin conducted himself from day to day in Geneva—we are struck with astonishment by the spectacle of his activity. It seems incredible; we know not how to reconcile it with ordinary conceptions of humanity. To produce the "Institutes of the Christian

Religion" would have been a magnificent achievement for a life; but for how little does it stand in the life of Calvin! He wrote commentaries upon every book of Scripture with the exception—what a wise, what an instructive exception!—of the Apocalypse. And such commentaries! The exegetical writings of that age which are still of supreme value, acknowledged friend and foe to be broad in their grasp of scriptural meaning, candid in interpretation, masterly in arrangement. Calvin engaged in every important controversy of his time, composed a multitude of treatises and tracts, attended several world-famous conferences of divines, delivered lectures in divinity or sermons, to the number of eight every week, was assiduous in pastoral visiting, and dispensed hospitality to a constant succession of visitors attracted by his fame to Geneva. He was consulted by the authorities of the town in every political affair of importance; he assisted in the improvement of the legal code; he patronised letters, established printing presses, secured the opening of shops for the sale of books, and made Geneva "the literary metropolis, the great book mart of Europe." He conducted a correspondence in which well-weighed and most influential advice was given touching the affairs of all Reformed Churches, from Zurich to Edinburgh, from London to Warsaw—a correspondence which instructed kings and ministers in their duty, which moulded creeds and ecclesiastical constitutions, and affected the whole course of European civilisation. This is what the life of a man can be, when he offers himself up a living sacrifice to God. If anything could add to the impressiveness of the spectacle, it would be the humility with which Calvin regarded his own efforts. He did not, indeed, affect to be ignorant that God had endowed him with extraordinary powers, or that he deserved well of his generation. Towards man, when attacked and reviled, he used the language of just self-assertion, language similar to that of the Apostle Paul. But before God he was ever lowly, and he rebuked himself for his meagre achievements. As his life drew towards its close, he constantly spoke of his idleness—his idleness; he could not work as he wished, he could not maintain his activity as he felt he ought. He who, as Beza tells us, "lived almost without sleep," who subdued his body by frugality and fasting that his soul might be always at work, who was the very hermit of action! Is it not touching? That "idleness" was the utter failure of the physical energies, the instinctive cry of flesh and blood for rest, the relaxing of the arm that could no longer bear the sword, though the soul was still keen for conflict. "Not a May game," we may well exclaim in the words of an eloquent writer, "was this man's life; but a battle and a march, a warfare with principalities and powers. No idle promenade through fragrant orange-groves and green flowery spaces, waited on by the choral Muses and the rosy Hours;" but a "stern pilgrimage through burning sandy solitudes, through regions of thick-ribbed ice. He walks among men; loves men, with inexpressible soft pity—as they cannot love him; but his soul dwells in solitude, in the uttermost parts of creation. In green oases by the palm-tree wells he rests a space; but anon he has to journey forward, escorted by the Terrors and the Splendours, the Archdemons and Archangels. All heaven, all pandemonium, are his escort. The stars keen glancing from the Immensities, send tidings to him; the graves with their dead from the Eternities. Deep calls for him unto deep."

Green oases by the palm-tree wells: these there were even in the life of Calvin. His marriage with Idelette de Bures was a source to him of real happiness so long as his wife lived. There was, indeed, little of romance either in the commencement or continuance of their affections—too little we are constrained to say. A thoroughly genial, absorbing, heart-shaking affection for a woman worthy of such devotion might have had a warming and

softening effect upon Calvin, and would not have taken him away from heaven while bringing him nearer to earth. The language of Calvin, however, on the subject of marriage, though not such as finds favour with modern novelists, does not fail in good sense or in masculine truth of feeling. "I am none of those name lovers," he wrote, "who embrace also the vices of those they are in love with, when they are smitten at first sight with a fine figure. The beauty that lures me in a wife is that she is chaste, not too nice or fastidious, economical, silent, and that there is hope she will be interested about my health." He would wed for worth, not for interest. A damsel of rank and fortune was proposed to him, but he sent for Idelette de Bures, "who," he says, "if she answers her repute, will bring a dowry large enough without any money at all." His marriage took place in 1540, and for nine years he found in his wife all he had hoped for. They had one child, a son, who died in infancy. "The Lord," wrote Calvin, "has indeed inflicted a grievous and a bitter wound in the death of our little son," words which have a deep pathos when coming from a man who spoke so seldom of his own trials or sufferings. His letters to Viret and Farel on the occasion of his wife's death are touching from the sincerity of his grief and the truehearted emphasis with which he bears testimony to her character. "Truly," he says, "mine is no common source of grief. I have been bereaved of the best companion of my life—one who, had it been so ordered, would not only have been the willing sharer of my indigence, but even of my death." The closing scene is thus described by the same pen: "I, having spoken a few words about the love of Christ, the peace of eternal life, concerning our married life, and her departure, engaged in prayer. In full possession of her mind, she both heard the prayer, and attended to

Before eight she expired, so calmly, that those present could scarcely distinguish between her life and her death. . . . May the Lord Jesus support me under this every affliction, which would certainly have overcome me, had not He, who raises up the prostrate, strengthens the weak, and refreshes the weary, stretched forth His hand from heaven to me." Calvin did not wear his heart upon his sleeve; he was not in the way of seeking relief in lyrical outpourings; but we see not how any one could fail to recognise in these words the accents of true affection. If not a demonstrative lover, he was a just and considerate husband, which a majority of householders would probably think better. A touching instance of his considerateness occurred in the death-chamber of Idelette. She had one or two children by her first husband, and, when she felt herself dying, was unable to make any provision for them. "As she had made no allusion to her children," says Calvin, "I, fearing that, trained by modesty, she might be feeling an anxiety concerning them, which would cause her greater suffering than the disease itself, declared in the presence of her brethren that I should henceforth care for them as if they were my own. She replied, 'I have already committed them to the Lord.' When I replied, that *that was not to hinder me from doing my duty*, she immediately answered, 'If the Lord will all care for them, I know they will be commended to you.' Consolations of a spiritual kind were good; faith in a heavenly guardianship was excellent; but Calvin knew that the fond heart, in that sad hour, would find comfort in the definite fact of promise and engagement on his part. There is a thoughtful delicacy in such kindness, together with a penetrating accuracy of insight into what is right, which attest a very noble character.

In no relation of life does Calvin appear more favourably than in his relations with his friends. Amid the press of his occupations he never falls out of connexion or sympathy with a troop of godly men, who honour, love, and trust him. He has a word of kind sympathy for all their joys and all their sorrows. He negotiates about a

wife for Viret, interesting himself, heart and soul, in the business ; he recommend maid-servant to Farel ; he tells M. de Fallais, whom he congratulates on the birth of a son, that he would like to come to him "for at least a half of a day, to laugh with you, while we wait for a smile from the little infant ;" his "heart is like to break when he thinks of the death of Bucer. It is absurd to talk of one who writes thus as if he had been morose, hard, or unsympathetic. Beza expressly declares that "the intercourse of social life no one showed more suavely ;" a statement which settles the question, for Beza wrote for men who had known Calvin for a quarter of a century, and known him in the close and constant intercourse of a small town in Geneva. Calvin was not austere and cold ; his feelings, though lying deep, were strong. The characteristic of his emotional nature was constancy. And if, as he went on, as he bore up in the fearful conflict against Rome on the one hand and licentiousness on the other, his heart by many blows was brought into a somewhat steely temper, is it not fair to remember that the softer graces of character spring under the sunlight of felicity and the dew of peace, not on the trampled battle field.

If more evidence were required to refute the notion that Calvin was harsh and narrow, it would be found in the way he comported himself to Luther on the one hand, and Melancthon on the other. His character was beyond question of a markedly different type from that of either of these men ; he had not the animal spirits or large capacities of physical enjoyment of Luther, while the yielding nature of Melancthon was to his what the poplar, bending in every breeze, is to the gnarled and knotted oak. Yet his feeling towards Luther was that of reverent admiration and profound sympathy. He addressed the German Reformer as the "most renowned minister of Christ" and his own "ever-venerated father." On hearing that Luther while expressing the hope that he (Calvin) would some day render him justice, added that something might meanwhile well be borne "from so excellent a capacity," he exclaimed, "If such moderation does not break us, verily we are rocks ; as for me I own that I am broken." No cold-hearted or self-centred man could have said this. "Consider," he once remarked, "what kind of man Luther is ; even if he were to call me a devil, I would not cease to honour him." But it seems still more astonishing, and is still more opposed to ordinary conceptions of Calvin, that he should have found his dearest friend in Melancthon. It is Philip Melancthon whom he "loves and esteems beyond all others." Their friendship, he declares, "ought to remain for ever sacred and inviolable." He is amazed that differences should arise between them. "Surely," he writes, "it is indicative of a marvellous and monstrous insensibility, that we so readily set at naught that sacred unanimity, in which we ought to be bringing back into the world the angels of heaven." Were there no tones of poetry in the nature of the man who said that ? In 1560, when one of the friends was taken to his rest and the other longed inexpressibly to follow him, Calvin, the survivor, wrote thus : "O, Philip Melancthon, for I appeal to thee who art now living in the bosom of God, where thou waitest for us till we be gathered together with thee to a holy rest ! A hundred times hast thou said, when, wearied with labour and oppressed with sadness, thou didst lay thyself familiarly on my breast, 'Would that I could die on this breast !'" Melancthon, the gentlest of all the Reformers, loved to pillow his head on the breast of Calvin. Let that be remembered and we ask no more.

That there are harsh words in the letters of Calvin, that harsh deeds are recorded of him in his life, no one can deny. But who shall convict him of having been fierce in his own quarrel ? Who can impute to him a scorching expression—and ever words could be said to burn, they are the words of Calvin—used in avenging private wrongs ? He was vehement for the truth ; he was unmeasured

his fury against those who set themselves against the Lord. In this vehemence he was to blame—like the disciples, he would call down fire from heaven to smite the gainsayers. Such was not Christ's method. But let us not go with the throng of superficial persons who confound between personal vindictiveness and misdirected zeal. As well say that David, the friend of Jonathan, had no tenderness in his nature because he knew not how to spare the Philistines.

It was not his work as a pastor—in that he doubtless found relief—nor his work as a commentator—that was congenial to him and afforded play to his noblest faculties—which bore hardest on Calvin. It was his incessant life and death struggle to maintain the discipline of the Church against the Libertines. Of his other labours he hardly breathes a complaint; but when he refers to the Libertines we hear of "cares which torture" him, of contests by which he is "not so much occupied as quite wasted." This man, whose writings exhibit throughout an intellectual elevation and comprehensiveness unsurpassed, and whose letters to kings, ministers, and Churches are calm, cosmopolitan, statesmanlike, might have been seen in the midst of an infuriated mob, the swords flashing round him, as he told the people, stayed and quelled by his eye, "if they designed to shed blood, to begin with him." They might banish him; they might slay him; they might keep him in a state of perpetual torture by their persecutions: but they would never extort from him his consent that the Church of God in Geneva should go down in a flood of licentiousness. A man who could thus look death in the face, and who held himself "truly rich," because "abundantly satisfied" without a foot of land or money enough in the world to buy an acre, and who could call neither the table at which he ate, nor the bed on which he slept, his own, was not to be conquered.

The lesson of Calvin's life may be comprised in a single word—a word which, in its teeming significance, excludes comment, but which indicates the great want of these last times—godliness. Than John Calvin we know not any man more godly who has appeared in Europe since the Apostolic age.

P. B.

GERMAN SWITZERLAND.

BY AN EYE-WITNESS.

THE religious state of German Switzerland is instructive alike to a German and an Englishman. The one may see what Germany was, the other what England will be, if Rationalism should unhappily be taken up into our system and poison the springs of our spiritual life. In Germany, the disease may be said to have run its course; and though the patient is hardly yet convalescent, the crisis is nevertheless past, the reaction has already begun, and the result of a conflict between the school of faith and the school of unbelief, which has lasted now exactly a century, is no longer doubtful. In England, on the other hand, the disease is in its first stage: it has already affected our seats of learning. In the case of Dr. Davidson, among the Independents, and Bishop Colenso and the authors of the "Essays and Reviews" among the Episcopalians, it has shown itself in a most unmistakeable way. But the great majority of the ministers of all denominations are as yet untainted. Neology is still a new thing with us. May it never invade our pulpits, and become naturalised by our English firesides! As yet it has been only spoken in the closet. May it never be proclaimed on the housetop! Switzerland, on the other hand, is feeling now the full effect of that Rationalism which has done its worst in Germany, and not yet begun to spread in England. Beside the sickbed of the eldest of the Reformed Churches, the Church of Zurich, England and Germany may rejoice with trembling—the one may tremble for what she may have to endure, and the other rejoice for what she has lived through.

There is another reason why the study of Rationalism in German Switzerland is particularly interesting to us at home. It teaches us that the best institution will not keep out error, when the spirit of those who founded them is no longer there. In no Church is the original machinery more elaborate and the precautions more complete for maintaining the Church in its purity. If oaths at ordination, or courts of appeal after; if the voice of the congregation on the one hand, or of the State on the other—could keep pastors true to their obligations, and maintain succession of faithful men, the Churches of German Switzerland would not be lying as they now are, in the pit of Rationalism, as in a Slough of Despond. It is a mistake to suppose that want of organization has led to this state of anarchy and indifference. It is true that when there was no king in Israel every man did that which was right in his own eyes, and so the Republican and Democratic constitution of the State Churches of Switzerland may be reproached as the cause of their present helpless condition, lapped in error and steeped in the deep slumber of unbelief. If the evil lies deeper than any mere difference between the constitution of the National Churches of England and Switzerland, or even of Germany and Switzerland. In a National Church, whether Episcopal or Presbyterian, constituted as the Swiss Churches were, in alliance with a democratic State, must have fallen into the same state. We know no greater safeguard to purity of doctrine enjoyed by our National Churches at home than those provided by the fathers of the Swiss Reformation. Let any one who is in doubt on this matter read either of the two Helvetic Confessions, or the body of ecclesiastical laws and regulations which are still, in a great measure, binding on the Church of Zurich, and he will see that there was no want of provision against perilous times on the part of such men as Bullinger, Bucer, and others, but that the error has crept in through the failure of the very bulwark which they had erected against it. The Church of Zurich is distinctively a National Church. For better or worse, therefore, it must reflect the opinions of the community out of which it springs. Its charter and constitution are described in the following words which we quote from the Code of Ecclesiastical Laws, corresponding to our Book of Canons:—

The National Church of Zurich, as recognised by the State, is the community of all the inhabitants of the canton who profess the Christian religion according to the form of the Evangelical Reformed Faith. All the members of this Church enjoy the same religious rights from the time of their confirmation, under the limitations provided by law. Whoever shall formally declare his dissent from the same shall forfeit his right to sit or take part in Church assemblies, or to record his vote for any Church order or office, without any prejudice, however, to his other civil rights. The Church is, as to its inner being and work, independent of the State, but in all its external relations it is dependent upon and under the protection of the State. The Church provides for the well-being of the State, according to the means at its disposal. The State, on the other hand, assures to her and to her ministers protection and maintenance. Under the superintendence of the State, the Church makes provision for a supply of fit and able ministers, who shall diligently apply themselves to the furtherance of Christian doctrine and the maintaining of Church discipline. The State shall further provide suitable places for education and worship, and for an adequate salary to all who have to discharge spiritual functions.

That the Church of Zurich has shared the fortunes of the State of Zurich is no more than might be expected. In this it would not differ from any other National Church. But it laboured under this additional disadvantage, that as in a democracy everything is done by the people, as well as for the people, the direction of Church affairs fell into the hands of those who are the least qualified to perceive the evil, or to provide against it. When a National Church under a monarchy becomes worldly and subservient to the powers that be, the people have the remedy in their own hands. Dissent offers itself as the readiest outlet for the expression of popular discontent. But in a canton like Zurich no man will declare himself a dissenter from the National Church, however corrupt he may feel it to be, if he can possibly avoid

doing so. He will make any compromise with his conscience rather than disfranchise himself from some of his most cherished political rights—the right of a voice in the election of his parish minister—the right of electing the deputies for the Church Synod and other Church rights which, as a citizen, he is entitled to. Hence it is that among a most irreligious community the rite of confirmation is carefully observed and insisted on by all young people. In Zurich it is a civil almost as much as a religious ceremony. It admits the youth into the rights and privileges of full citizenship—it corresponds to the putting on of the *toga virilis* by a young Roman before the prætor in the Forum. In Zurich there is a shrinking among the best Christians from the very thought of Dissent, which at first seems unintelligible to an Englishman fresh from the traditions of his own country. It takes him some time to learn that this arises, not from any feeling about rending the seamless robe of Christ, or other such scruples that once grieved the heart of Dissenters, when Dissent was young among ourselves. With a true-born Zuricher, Dissent is a kind of political disfranchisement, which no one submits to willingly who can escape it. The result is that a Church which is, in the full sense of the word, the Church of the people runs the danger not only of becoming unspiritual and unorthodox with the people, but also of becoming so to such an extent as to lose all power of recovering itself.

That this is the case with the Church of Zurich, and to a greater or less extent with the other Churches of German Switzerland, we are most reluctantly obliged to testify. Since the last revolution in 1830, when the power passed into the hands of the people, and Zurich became a democracy, on the purest principles of Manhood Suffrage, the Church has not only been democratised, but it has become, which is worse, the mere creature of the State. Instead of a union of Church and State, the State (i.e., the people by their deputies in Great Council) has become all in all, and the Church has sunk into a mere department of the State, like the educational or the army department, whose functionaries are the nominees of the people, and paid, like any other functionaries, out of the public chest. In such a state of things, the godly, who are naturally the minority in all communities, are outvoted in the election of pastors, and those who never even go to church carry their Rationalist nominee, in the teeth of the protests and laments of those faithful but irresolute few who neither care to conform nor yet dare to dissent from the established order of things.

Into a Church so constituted German infidelity has entered and worked greater demoralisation than was possible either in England or in Germany. In an aristocratical or a monarchical community the rulers and the people act as a check upon each other. At one time, as in Germany at present, rulers are as a bridle to a people mad with visions of a Pantheistic democracy. At another time, as with us during last century, the people, by falling into Dissent, rebuke the irreligion of their rulers, who degrade the Church into a mere engine of State. But in Switzerland, for want of some check in the descent to evil, coming either from above or from beneath, the whole power of the State is thrown into the scale of the prevailing error of the day. Things have got into this vicious circle in Zurich and many other cantons of German Switzerland, that the pastors preach negative theology, if not positive error, and the people, who now love to have it so, elect only pastors of this school; and so the evil appears likely to perpetuate itself, if it does not end, as it is more likely to do, in the utter abnegation of all religion and the rejection with it of empty and unreal forms.

But some one will say, Are there not tests and confessions which these Rationalist preachers are compelled to subscribe, and may not their apostasy from the faith of the Reformers thus be brought to the light and exposed? Would that

it were so. It was so once, but now the tests are disused and the confession laid with Zwinglius's Greek Testament, as antiquities, on an upper shelf of the pul library. Ever since the Revolution of 1798, the Helvetic Confession has been disused as a test of orthodoxy in the Zurich Church. As a document binding on the conscience of preachers and pastors, it was dying all last century; at last, it was taken down from the shelf, and a shorter and more general test adopted in its stead. Even this was too precise for the encroaching latitudinarianism of this century, and the declaration now in use is of the vaguest and most elastic kind, which almost any man may sign who is not too far gone to believe that there is such a book as the Bible and such a being as God. The candidate for orders is required to profess his faith "in the Word of God, the Law as well as the Gospel, according to the principles of the Evangelical Reformed Church, and in conformity with the Scriptures of the Old and especially of the New Testament." Formerly the ordination oath was much more stringent and searching. The candidate for orders was asked, "You desire to proclaim, as a minister of the Word of God, the Gospel of Christ—Do you promise and vow that you will truly preach Jesus Christ as the Son of God and Redeemer of Mankind, and as the Author and Finisher of our Faith, according to the teaching of the Holy Scriptures, and in conformity with the doctrine of the Evangelical Reformed Church? You desire to feed the flock of God which He has purchased with His own blood—Do you promise and vow that in patience and self-denial you will feed the flock of Christ, and tender the salvation of souls, which He has purchased with His own blood? You desire to be able to present before the Lord a congregation that shall be holy and without blame before Him in love—Do you promise and vow that with watchfulness and prayer you will so follow holiness in your own conduct, that no one may reproach the name of Christ on account of your sins; but that rather the congregation of Christ may be edified by your irreproachable walk?" Instead of this searching and spiritual test, all that is now required of the candidate is a general declaration that he will order his life according to the Word of Truth, and bear witness to the doctrine of salvation in all places and at all seasons, by a walk and conversation without reproach.

So little is now required of the candidate for orders, that Mr. Wilson may set his theory of a National Church carried out in all its consequences by comparison of the actual state of the Church of Zurich with his ideal of the Church of England. According to Mr. Wilson—

It cannot concern a State to develop as part of its own machinery *a system of relations founded on speculative truth*. Speculative doctrines should be left to philosophical schools. A National Church must be concerned with the ethical development of its members, and the wrong of supposing it otherwise is participated by those of the clericalty who consider the Church of Christ to be founded as a society in the possession of an abstractedly true and supernaturally-communicated speculation concerning God rather than upon the manifestation of a Divine life in man.

This theory of a National Church, happily still only a theory with us at home, has been translated into fact, and carried out in the very letter in Zurich. There the clergy of the four principal Churches, with one striking exception, discuss theology as they would philosophy, in the style of a professor balancing the merits of the Stoic or Epicurean systems. This is their esoteric teaching, which only appears in the form of lectures in the Town-hall, or in disquisition in the class-rooms of the university. In the pulpit they confine themselves to the *ethical development* of the members of the National Church, with what success those will best say who have listened to the cold and thinly-attended discourses. The people take these preachers at their word and pay them generally the compliment of a very scanty attendance at their sermons. They know already what these preachers have to speak about, and as to that upon which these semi-Pantheists and anti-Supernaturalists do not dare to say out all the

mind, it is either so unintelligible or so uninteresting, as to be practically innocuous to the uninitiated. The dry bones of Baur and Strauss are seldom dressed up with the flesh and blood hues of a romancer like Renan, and even when the poetical faculty is combined with the critical, the result is such as seldom attracts the common people.

Thus, partly through the unhappy supremacy of German Rationalism in the pulpits and chairs of Swiss theology, and partly from the unhappy subserviency of the Church to the State, ever since the influx of French ideas in 1798, the Churches of German Switzerland have sunk so low, and the hope of a return to orthodoxy appears so remote, that the minds of many are turned to the thought of a Free Church after the model of that of Geneva. It is certainly disappointing to contrast French with German Switzerland. In French Switzerland the way of recovery has been so far entered on, that not only has the Free Church established itself in the affections of a large body of the people, and overcome that prejudice against Dissent which is peculiar to Switzerland, but it has even put life into the dry bones of the old National Church. Contact with the truth and comparison between the results of the two schools of faith and unbelief have stirred up the dormant embers of life in the old National Church of Geneva. The Geneva of our days is no more the Geneva of the days of Haldane than the Scotland of our day is the Scotland of the earlier Moderates. But in Zurich the comparison between 1814 and 1864 suggests rather a declining than a reviving Church. Rationalism was then younger and more circumspect in its pulpit utterances. No one had then dared (as is unhappily not now an uncommon case) to say out from the pulpit that the Gospels were legendary narratives, the resurrection of Christ an idea projected into fact through the excitement of certain credulous women, and the conversion of St. Paul on the way to Damascus the effect of a sunstroke, like that which happened to Mahomet on one of his Syrian journeys. Or even had such impieties been uttered under the mask of a free handling of received truths, there was yet sufficient discipline remaining to present such a preacher before the Synod as one who was privily bringing in damnable heresies, and judgment would have gone against him, in spite of a lay element in the Synod, as lenient in theological matters as the law lords in the recent judgment of the Privy Council.

But with the lapse of fifty years, as the Churches of French Switzerland have revived, those of German Switzerland have declined. In 1839 the Great Council went so far as to appoint the notorious David Strauss to a chair of divinity in the university which had been then lately constituted. This led to a storm of resistance on the part of all who had any remains of respect for religion. The Conservative party rallied round the friends of religion, a strong effort was made, and the Government was turned out which, by making such a scandalous appointment, had offered a studied insult to the religion professed by the State. But as the appointment had been made officially, it could not be recalled without offering some compensation to the professor who was deprived of his chair almost as soon as he was installed in it, and so to this day Dr. Strauss draws a small pension from the Canton of Zurich, as an acknowledgment that he would have taught divinity in the school of Zwinglius and Bullinger, if the Radical and Rationalist party had their way, and as a standing memorial of the disgraceful pass to which a Church with a fallen faith could allow itself to be brought. Well does Dr. Held remark in his lectures* addressed to the little community of believing Christians in Zurich that—

While the Churches of Germany have long since expelled the Deistic and Pantheistic forms of unbelief which they had cherished in their bosom, and a revival of Christian faith and practice

* *Moderne Evangelisten—Eine Streitschrift zum Frieden*, by Cd. Held. Berlin: Schlanitz.

is felt throughout the land, in Switzerland alone the old Rationalism holds its sway undisturbed, and it is as much as we can dare to say that Christianity exists even in name. When a German, and especially one from the North of Germany, finds himself in Switzerland, he feels as if he were thrown back into the controversies of the year 1840. When men make bold to treat the Evangelical history as a myth, and reduce the whole scheme of Christian doctrine to phase of Pantheistic philosophy, thus forsooth to live on crumbs which fall from German tables and to deck oneself up in clothes which have long since gone out of fashion in Germany, must seem to the eyes of any unprejudiced person to be a mistake, if not an absurdity.

Against such a state of things as this some strong protest should be raised; and if the example of Geneva can teach us anything, it would appear that the establishment of a Free Church is the only effectual remedy against the almost avowed apostasy of the National Church. In Zurich there is no want of witnesses against the infidelity of the principal clergy. Moravians and Methodists, Plymouth Brethren, Baptists, and others, have their representatives; and the labours of two zealous American brethren, the one in connexion with the Methodist Church, the other with the Evangelical Society of Basle, have been much owned and blessed of God. But the labours of these excellent men have been principally confined to gathering out and instructing the godly remnant who still sigh in secret over the decline of faith in Zurich. As yet they have not affected the great mass of the people, nor done much to leaven the inert lump of practical heathenism. A stronger and more decided protest is wanted—one that shall cut the infidel party to the quick, and provoke, if possible, the more rightminded among the laity to jealousy, by the example of a Free Church rallying round the standard of the old Helvetic Confessions.

Zurich.

J. B. H.

Foreign Intelligence.

FRANCE.

—, France, June, 1864.

ROMISH PROCESSIONS IN THE PUBLIC STREETS.

You are aware that it is customary for the Romish Church, at certain periods of the year, to have grand processions. When these festivals come round, the priests exert themselves to make an imposing display, in theatrical style, and are always inventing new methods of striking the popular imagination. The old mediæval colours are unfurled; statues and relics of every kind, decked with jewels and other costly ornaments, are triumphantly exhibited; young girls array themselves in their best attire; children are dressed up as angels; and certain devotees, of both sexes, personate certain Scripture characters, such as John the Baptist, the Shepherds of Bethlehem, and Mary Magdalene. It is a veritable scenic representation.

If these processions were confined by the clergy to the interior of their own churches, no objection could be taken to them. Provided the law of the land and morality are respected, every communion is free to celebrate its worship as it thinks proper. But

the prelates and priests of Romanism are not content to do these things within their religious edifices; they usurp the public squares—streets—entire cities—so that the thoroughfares are blocked up, and there is no moving about.

Many inconveniences result from this encroachment. The citizens are stopped at every step, and prevented from attending properly to their business. Besides, as the Popish fanatics require marks of respect and even adoration for their *holy sacrament*, and certain individuals, from conscientious motives, refuse to submit to these unjustifiable pretensions, it often happens that brutal violence is committed upon inoffensive persons. Thus, at *Coges*, in the department of the *Charente-Inférieure*, some Protestants have been maltreated by the populace, and afterwards taken into custody by the police, under the pretext of not showing sufficient respect for these clerical mummeries.

A long, keen controversy has taken place on the subject among the political journals of Paris. The liberal organs say that it is a great abuse on the part of the priests to

encroach upon the public highway and subject the citizens to extreme inconvenience. The Jesuitical papers, in their replies, invoke the principle of *religious liberty*, alleging that Romanists would be *oppressed* in the exercise of their worship, if they had not the right to go beyond their sanctuaries. This is mere sophistry. The squares and streets of cities belong to all, and cannot be usurped by one particular communion. What disorder, in fact, there would be, if Protestants, Jews, Freethinkers, Freemasons, radicals, Socialists—religious and political societies of every kind—should encumber, in turn, the public highway, by processions or other exhibitions of the same kind. The priests claim for themselves what they refuse to others; they demand a *privilege*. But the time of privileges is past, and we hope that the Government will at length have the courage to establish religious equality, under the sanction of the laws, to which all are subject in common.

GREAT FESTIVAL AT MARSEILLES, IN HONOUR OF THE VIRGIN MARY.

As I am upon the subject of Popish festivals, I may say a few words upon what has recently occurred at *Marseilles*. For some centuries, a statue of the Virgin, called *Notre Dame de la Garde*, has been installed upon a hill of that city, and has been regarded with the deepest reverence, especially by the sailors, who count upon its protection to save them when threatened by storm and shipwreck.

The image of *Notre Dame* required to be restored. This was an admirable opportunity for the members of the sacerdotal body to get up the most splendid and magnificent festival that had ever been presented to the view of the people. The inhabitants of our southern provinces are of an ardent temperament, their imagination is easily excited, and they are passionately fond of grand spectacles, whether worldly or religious. So the priests and monks spared no pains to gratify the popular taste.

The festival was announced in all the journals several months beforehand, and everybody prophesied that it would be a wonderful sight. The Pope granted *special indulgences* to all who should take part in the ceremony, so that thousands of pilgrims came from various parts of France, and even from Italy, Spain, and elsewhere. It was calculated that at least 200,000 persons met to take part in the solemnity.

Four cardinals, or princes of the Papal Church, eight or ten archbishops, and forty

or fifty bishops, with their most striking insignia, headed the procession. Abbés, vicars-general, and priests, followed in large numbers. They carried the new statue of the Virgin, singing litanies as they went. Then came the relics of St. Victor, St. Serenus, St. Cannat, St. Mary Magdalene, St. Martha, and other saints of every name. Young girls, and nuns, dressed in varied colours, with ribbons streaming and emblematic devices, came next; they were succeeded by monks—white, blue, and black—their different costumes giving a most pictorial effect to their appearance; so that quite a fairy scene was produced. The splendour of the ceremony was further augmented by detachments of soldiers and military music, and the presence of the higher civil functionaries of the departments.

Several addresses were delivered. I was particularly struck with that of Cardinal *Donnet*, Archbishop of *Bordeaux*. He extolled the merits of the Virgin Mary, and related the so-called miracles effected by her intercession. "Just as breathing is in man a sign of life," said the cardinal, "so the worship of the Virgin Mary is, in families and nations, a sign of orthodoxy, and, in some sort, of a Divine predestination." Thus the adoration of Mary is, in the eyes of this eminent prelate, the highest attainment and the most evident proof of piety. The service of Jesus Christ, even the worship of God, are relegated to a lower place.

It were superfluous to add, that the clerical press has given long accounts of this festival, loudly asserting that the French people have retained their faith in Roman Catholicism, and that they would be willing, should occasion require, to make the greatest sacrifices for it.

I believe that the journals of the Jesuit party are under a complete mistake. The multitude that filled the streets of *Marseilles*, at the time of the famous festival, proves nothing. The occasion was an object of curiosity, perhaps a source of fleeting emotion, and that is all. If Popery hopes to re-conquer its dominion over men's minds by these semi-pagan demonstrations, it is deceived. Scepticism daily gains a wider sway in the higher ranks of society, and a grosser materialism reigns among the humbler classes.

COUNT DE MONTALEMBERT'S PAMPHLET ON THE POPE AND POLAND.

The name of Count *de Montalembert* has often appeared in our correspondence, and the reason is easily explained. M. de Monta-

lombert is an eloquent orator and a distinguished writer; he has figured with honour in our political assemblies. His activity is unparalleled, and he has long been regarded as the head of the Roman Catholic laity of France. His opinions and actions, however, are remarkably inconsistent.

Sometimes he seems to adopt very liberal views. Then he pronounces the highest eulogies upon the English nation, and declares that its civil and religious institutions are a model worthy of imitation. But in other circumstances, the same Count de Montalembert becomes the most vehement champion of Ultramontaniam, and attacks, with the fiercest acrimony, all who refuse to bow before the idol of the Vatican.

These perpetual contradictions have reappeared in his last pamphlet on the *Pope and Poland*. M. de Montalembert excited dissatisfaction at Rome by maintaining, in the Congress of Mechlin, the principles of modern civilization. Now, he has been endeavouring, apparently, to become reconciled to the Holy See by pronouncing a panegyric upon Pius IX., at the expense of all the other sovereigns of Europe.

You may have seen, in the political journals, some months since, that the Pope had uttered anathemas against the Czar Alexander II., and had represented the Poles as heroic martyrs for religion and liberty. The old Pontiff delivered his speech without preparation; he yielded to the impulse of the moment, and what he said was neither prudent nor accurate. The Roman journals have not dared to reproduce them precisely as they were spoken, lest they should occasion a complete rupture with the Muscovite Emperor.

Be that as it may, M. de Montalembert has published a long commentary on this Papal allocution, in which he accuses the Governments of France, England, Germany, and other countries, with having acted in an immoral, shameful, and cowardly manner, in abandoning the Poles to the violence of Russia. He says that it is the *greatest crime* of our age, and that Europe *will expiate*, by terrible sufferings, this forgetfulness of the most sacred duties.

The ardent pamphleteer does not see the point of the discussion. Certainly unhappy Poland deserves our warmest sympathy; but the Jesuits and the Court of Rome have compromised her interests by representing the resurrection of Polish nationality as a means of attacking the Greek Church in Russia and the Protestant Church in Prussia.

They have converted a political affair into a *religious quarrel*, and the feeling in of the Poles has naturally lost some of its warmth. Count de Montalembert have done better to suppress his attacks against the kings and peoples of Europe to reproach, as he might justly have done, the Jesuitical party, who ruin the best of us by exorbitant pretensions.

DISMISSAL OF M. RENAN.

M. Renan's name has again occupied attention and furnished the text for a discussion. Your readers will not have forgotten that M. Renan was professor of the Hebrew, Syriac, and Chaldean languages in the *École de France*, the highest of our academic institutions. But after the first lecture he ceased to exercise his functions, on account of his opinions having created serious dissatisfaction. He was in an anomalous position. He received a salary from the treasury of the State, but could not fulfil the duty which was assigned to him.

The Minister of Public Instruction, M. Duruy, desiring to put an end to this irregular state of things, appointed M. Renan to other functions, in the Imperial Library. This new post was equally honourable to the former, and it might have furnished him the opportunity of contributing to the progress of knowledge. But M. Renan haughtily declined the change of office; he even published a pamphlet in which he addressed the Minister of Instruction in unseemly language. Ever since this writer has been intoxicated by the prodigious success of his antichristian book, he persuades himself that he is so important a personage, that he has a right to abuse the Government.

What is the result? M. Duruy requested the Emperor to sign a decree by which M. Renan is *removed and deposed* (*révoqué et destitué*). The measure was perhaps; but the Minister of Public Instruction was reduced to the sad necessity of acting in this manner. M. Renan thus becomes a simple writer, without any official title, and may continue to attack the Christian religion; but the Government will cease to be responsible for the ideas of this writer. The position is clearer and more intelligible.

ADDRESS OF THE PASTORAL CONFERENCE AT NISMES.

French Protestantism is always agitated by warm controversies. It

need to remind you that, in the Pastoral Conferences of Paris, orthodoxy obtained a decided victory. The great majority of the members present adopted a declaration of principles which affirmed the Divine inspiration of Scripture, the personal divinity of Christ, redemption by the sacrifice of the cross, &c., as positive and permanent doctrines of the French Reformed Church.

But the members of the Rationalist or negative school set their hearts upon letting our Churches see a counter demonstration. Accordingly, a great meeting, at which the heterodox pastors were in the majority, was held at Nismes, the metropolis of Protestantism in our southern provinces. Here was adopted an *Address to the Faithful of the Reformed Churches of France*. This piece is especially remarkable for the things which it does not contain. The entire supernatural element in Christianity is passed over in silence. The authors of this address abstain from characterising the person or work of Jesus Christ. They have recourse to a vague and nebulous phraseology, which would allow philosophical unbelievers and Deists to sign such a document. They confine themselves to declaring that the Gospel must be interpreted by the individual conscience, and that the right of private judgment confers the further right to

make perpetual changes in doctrine. What does the Church or religious society thus become? The negative pastors, who met at Nismes, leave this question unanswered, as if it were not worth being investigated.

PROFESSION OF FAITH OF M. COQUEREL, JUN.

I may offer somewhat similar remarks upon the *Profession of Faith* recently published by M. Athanase Coquerel, jun. This minister of the Gospel has stated upon the title of his publication, that it is a profession of *Christian* faith. He is at liberty, certainly, to employ such terms as appear to him suitable; but his readers are also at liberty to deny that he uses them in their legitimate sense.

How can this document possess a Christian character, when all the fundamental doctrines of Christianity, from original sin to the expiatory sacrifice of Christ, are interpreted in such a way as to deprive them of meaning, or to reduce them to a mere rationalistic notion? M. Coquerel, jun., is very clever; he has attained no small skill in the art of evading embarrassing questions. But intelligent and pious men cannot grant to the author the designation which he claims. His profession of faith is a profession of Rationalism, and not of Christian truth.

X. X. X.

THE CALVIN COMMEMORATION IN PARIS.

Paris, June 22, 1864.

"O God, we thank Thee for having so loved the world as to give thine only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life!" Such were the first words that fell upon the ear of the vast multitude which filled the Oratoire overflowing on the 27th of May; and such the life-giving truth which, like a golden thread, ran through the two noble "Conferences," or lectures, on Calvin. The speaker was the Rev. Dr. de Félice, Professor of Sacred Eloquence in the Protestant Theological College at Montauban, whose presence was due to a special invitation from the Consistory of the Reformed Church of Paris, to address all the Protestants in the capital, on the occasion of the Tercentenary commemoration, of the life, character, and labours of the great Reformer. Much thought and prayer preceded the event both here and at Montauban; judgment, sobriety, truth, and love were asked for and expected for the lecturer, and earnest interest for the hearers. The Lord was both. Never did a speaker more understand his mission, and never did he more thoroughly respond to the

orator. More than 1,500 persons of all ranks and opinions pressed into the building, the largest devoted to Protestant worship in Paris, and many were unable to gain admittance. There were every denomination of Christians and every shade of Protestantism present, and representatives of all classes of society and of every religious or irreligious system in vogue; and all who heard, however they might differ as to conclusions, were unanimous as to the well-nigh perfect form of the "Conferences." Interest never flagged, perspicuity was never clouded, logic was never at fault, appeals rang clear upon the heart, every idea was given in its exact proportions, and full, weighty significance. The orations were worthy of their subject, and it has been well said that the speaker had lived so much with Calvin, that he had, for the time, imbibed the Reformer's spirit. The Reformer as a Christian steadfastly fixed on God's Word, and the Reformer as the firm organiser of believing masses, are grand points reverted to with anxious thought by Christians in these days of failing faith and dissolving ties; and these two divisions of the subject formed the text of Professor de Félice's orations.

Calvin, the Christian sitting at the feet of Jesus, was brought before us in all the simplicity of the austere youthful student, poring over this newly-found Bible, not in search of critical niceties, but of an answer to the question of questions, his soul's salvation; the question of all others set aside to-day, even in theological discussions. What shall I do to be pardoned by God, justified by God, saved by God?—a question without which Christianity exists not. The burdened soul of Calvin, seeking rest in strict observances—for all our Reformers were the best of Catholics; good Protestants must be framed out of downright believers—caught the sound of jubilee from Germany, Grace! we are justified freely by God's grace! and he was free! Then came the heart-rending struggle, to separate from the Church of forty generations, to wring the heart of his father, to dare exile, persecution, and death in the most cruel forms. On one side ease, prosperity, success in the world; on the other, God. Calvin's deliberate choice was made; he chose God, the will, the love, the Word, the grace of God, and chose wholly and for ever. What he believed at the age of twenty he retained and professed on his deathbed. The oneness of his Christianity is greatly to be noticed; his strength was in this oneness; in his faithfulness to duty—and self-renunciation was the first of duties to him—in his activity, prodigious activity, with a weak bodily frame; his inner man stronger than his outward, and over the ruins of the body the soul attesting its sovereignty and immortality—in his austerity, in food, in dwelling, in expense; in his disinterestedness. The orator carried his spell-bound hearers from Nyon to Paris, from Paris to Bourges, from Bourges to Poitiers, showing the timid student pressed on and forced to lift the burden of his life for God, pleasing not himself, from Geneva to Strasbourg, and back again to Geneva, until they had before them the spare and worn-out man of fifty-five, working to the last, and holding fast his simple trust in Christ while he laid the burden down.

He concluded: "We are not of Calvin nor of Luther; we are neither of St. Paul nor of St. Peter; we are of Christ, their Master, their Model, their God, and ours. Were Calvin to return among us, he would not now combat all he combated, he would not believe all he believed, nor say all he once said, nor do all he once did. Jesus Christ alone is above all these conditions of mankind, and in this, as in all else, He showed himself not as a simple man. But if in Chris-

tianity there are variable elements, there are also truths which remain ever one, immutable, universal, and in the degree in which Calvin understood and practised them, we can no longer ought to ask ourselves, are we of Calvin's religion? . . . Waiving all else, let us, as in the presence of an all-seeing God, say, What is my religion? and what place in my religion is held by God's forgiveness and my everlasting salvation? If the first place, we may take Calvin's hand, even as he took Augustine's, and Augustine took St. Paul's. But if eternity, instead of being first, comes last—if the Gospel is not for us the glad tidings of salvation, grace, and pardon—if Christianity is a mere religion of emotion or of public order and domestic comfort—then we are no longer of Calvin's religion, nor of that of the apostles, nor of that of Jesus Christ. The question of salvation is the first, for it penetrates into the very depths of eternity." An earnest exhortation to Christians to be faithful in order to be strong, useful, blessed, and happy, concluded the first conference.

Calvin the Reformer, at the head of the Reformed Church, was the subject of the second conference, generally preferred to the first for its originality, its power, and its downright French spirit. The audience also, delighted with the first, had come full of zest for the second, and carried the orator far beyond his MS. notes, but not for an instant beyond accuracy, good taste, and sobriety. He brought out with remarkable tact the correspondence between Calvin and our national genius. Firmness in doctrine and language, clear conviction of the importance of his work, assurance, confidence in his cause, practical good sense, knowledge, spirit of discipline and intrepidity. Time was when France seemed ready to be led by him. Had France been Protestant, what a glorious nation!—what a different history! The true cause of the Reformation, as of the Reformer's conversion, is the question, What must I do to be saved? There is none other to be found but the anxiety for salvation, which our age has so much reluctance to believe possible. Without having given the first impulse to our Reformation, Calvin organised it. It commenced by placing the individual in direct communication with God; no priestly mediators in his system; each man to have his own personal faith, receiving pardon, grace, hope of heaven, direct from above. This spiritual independence breathed the wonderful breath of liberty which has made the disciples of Calvin the greatest and truest

all the world over. The need of believers uniting together occasioned the formation of his strong, wise, and clerical system; for Calvin, the company of faithful men who doctrine, and the expression of this agreement is the common bond of all who form part of the Church. He would leave it, but while within its must bow to its discipline and its faith. The strength of his discipline and organization stood the test, until it fell under the most prolonged persecution, and even in the desert, its broken fragments were preserved until now. The life gave to learning was immense. The work of the Reformer may, then, be put as, Salvation, the prominent and important; the Bible the basis of all; the principle of Christian individuality; the mission of the Church in the agreement of fundamental points; a code of discipline and learning greatly promoted.

"Heavenly country," was the watchword of our fathers, for it they lived and it must be our watchword, would our worthy descendants and attain

our appeal to be one with the saints

of all ages, by placing salvation in its pre-eminent place, by direct union with God through the atonement of Jesus, closed these remarkable orations, which, we regret to say, are not yet published, but which are shortly expected.

Other meetings took place in Paris on the Sunday following, in which the Reformer's memory was recalled, especially one at Taitbout Chapel, at which Professor Rosseau, St. Hilaire, Pastor Fisch, and M. Peter spoke.

An important step towards a revival in the Churches has been taken in connexion with this important anniversary. At the request of Dr. Grandpierre, the Presbyterian Council has placed its hall at his disposal for union prayer-meetings, in which brethren of all denominations take part. The first meeting took place on the day previous to the conferences, for which special prayer was made. The weekly return of the hour of prayer is evidently blessed. Confessions are made of sterility in the Lord's work, simple exhortations are given, and prayer offered in increasing simplicity and solemnity. Were this the only result of the conferences, we might indeed rejoice, for when the Lord gives His people the desire to seek His face in union with their brethren, reviving grace is nigh! But many other results in a widening circle may be expected.

SWITZERLAND.

THE CALVIN COMMEMORATION AT GENEVA.

Geneva, June 16, 1864.

Sitting down to give you an account of the centenary commemoration of Calvin's our city, I cannot but fear that for your readers it will have lost the charm of novelty, but it will be new to all at all events, I trust those impressions can bear to be twice told. As the reawakening of the spirit of nation, after a space of 300 years, such common occurrence nor of such interest that a mere passing notice exhaust it. Whether we consider it in connection with the past, the present, or its importance is equally great; it is a subject of interest to the historian, the Christian philosopher, the working pioneer of the Gospel.

WEEK"—THE FOREIGN DEPUTATIONS.

Evangelical Society being the most active of our religious societies, a customary for other bodies to fix their meetings in the same week.

This year the Evangelical Society had selected the last week in May, being the 300th anniversary of the great Reformer's death, which occurred on 27th of May, 1564. The several days were thus appropriated, and the whole week was one of religious business, the more serious hours being daily allied to that friendly exercise of hospitality for which the beautiful villas, bordering on the Lake and surrounded by magnificent mountain scenery, offer such matchless resources.

The number of visitors and deputations from many lands, churches, and societies making it quite impossible for them all to be heard in one meeting, or even in one day, the several meetings must be considered as substantially one, so far as Calvin's Tercentenary is concerned, as there was the same prominent place given to that great subject in all of them, and the same cordial welcome to all the deputations who were heard on the several days of that week.

Great Britain and Ireland, Germany, Belgium, Holland, France, and Italy, as well as Switzerland itself, sent their deputations,

and brethren from other countries, such as Sweden, Denmark, and Spain, were present as private individuals. I could fill a page with a long list of names; but I shall limit myself to mentioning in your columns those only most interesting to your readers, as being the deputations from the United Kingdom. From England we had the Rev. Carr Glyn, the Rev. Dr. Steane, the Rev. Hermann Schmettau, and R. Fowler, Esq.; from Scotland, the Rev. Dr. Harper and the Rev. Hamilton M'Gill; from Ireland, the Rev. Professor Gibson and Thomas Hardy, Esq. In addition to these deputies, letters from various societies, who could not conveniently send representatives, were read at several stages of the proceedings.

PUBLICATIONS ON CALVIN.

The approaching commemoration had been introduced by a number of publications intended to serve as a preparation or as a *souvenir* of the occasion. Amongst them the most interesting is "Calvin d'après Calvin," or "Calvin his own Expositor," published under the patronage of the Committee of the Evangelical Alliance, by Messrs. C. O. Viguet and D. Tissot. The volume, adorned with a facsimile of Calvin's handwriting, consists entirely of judiciously-selected portions of that Reformer's works, offering, under five successive heads, his autobiography, so far as it can be collected, and specimens of his exegesis, of his doctrinal writings, of his preaching, and a selection of striking thoughts out of other portions of his numerous writings. I omit the mention of minor publications, whose common aim was to make that great servant of God better known in our day, and more highly valued for his power and fidelity.

But there were also other publications, intended to calumniate his memory. They, of course, are of no value, and beneath criticism. But it is a sign of the times in which we live. After the brilliant period of the Reformation came here, as elsewhere, a long period of indifference and spiritual death—again "darkness was upon the face of the deep." A certain Church, hostile to our liberty, and a certain school, hostile to our faith, irreconcilable as mutual foes, agreed, however, in this, that they rejoiced at the decline and decay of true Protestantism, the most fatal obstacle, in their eyes, to the triumphs of their several views. Hence their unanimous wrath at the revival of our faith, hence their anger to find that the Gospel is still in our day a living truth, as it was in the days of our fathers, who, as you know, liked to repre-

sent it as an *anvil*, surrounded with the fragments of hammers, broken by striking upon it. Romanists and infidels both attempted to interfere with the celebration of our Tercentenary; but both have had the satisfaction of breaking their hammers upon the anvil. Their threatened interference has come to nothing, their publications have only shown their helplessness, and I only mention them to show the conviction on the part of their authors that they are losing ground by the revival of that portion of Calvinism which alone is susceptible of being revived, because it belongs to neither time nor place, but is a beam of the eternal truth. That there has been such a revival is undeniable; the commemoration just held would have been as impossible forty years ago as in 1764. At this day, the elements of such a commemoration are in existence, not, indeed, to the degree we could wish in the present, or can hope for in the future, but yet sufficiently to have made it both possible and effectual.

While bitterness and even calumny are heaped with no sparing hand upon the memory of Calvin, his friends have been distinguished by the sobriety and spirituality of their appreciations. As was quaintly remarked on this occasion, fanaticism is all on the negative side. Our speakers, our preachers, our writers, have generally shown a remarkable harmony of views with your contributor "P. B.'s" judgments in his articles in *Evangelical Christendom* for May and June, and I can consider my task fulfilled in this respect by a simple reference to his able pen. Of the meetings generally which occupied "Calvin's week" we shall take but a cursory glance. The principal alone will be named or analysed, according to their relative importance. From the very commencement it was manifest that every opportunity was seized for introducing the name of Calvin, manifesting, in spirit at least, if not in actual execution, how entirely the great heart of the Reformer had swelled with anticipated sympathy for the works now carried on around us.

BIBLE AND OTHER SOCIETY MEETINGS.

On the evening of Monday, the 23rd of May, was held the annual meeting of the Genevese Bible Society, under the presidency of Professor Gautier, and on Tuesday afternoon that of the Missionary Society, the Rev. Pastor Barde in the chair. The report of this society retraced a missionary attempt by Calvin and Admiral Coligny with Genevese missionaries in South America, who

is evidently from the fact that the interests of the mission were a temporal scheme of colonisation, if came to a disastrous end, under the of a treacherous leader. Let the and alone!

Wednesday morning was held the meeting of the Society for the servance of the Lord's Day—an n which had no existence until last twelvemonth. The subject, had long occupied the thoughts of Christians, as testified by the place it in the Conference of the Evangelical Alliance, in 1861, when Dr. A. of Edinburgh, delivered an address a been productive of good and ults. The report showed earnest activity on the part of the com- no have done much during their f existence. There does not seem difficulty in the way, so far as the and propriety of a day of rest is The masters in most kinds of now that their men take rest, and the advantage of a regulated rest irregular habits engendered by fatigue or intemperate idleness. ligious side of the question is apt vn into the shade by them. Some are afraid that the society may thus f its right course, and hesitate as it their support. For my part, I uch fear; I am convinced that no trivance will serve as a substitute institution, and that the utilitarian ill not have the rest they want y take the Lord's-day we offer e committee are in communication ds in other towns of Switzerland, r to united action in that cause. eting in aid of the Scattered took place at one o'clock. As implies, its object is to provide nstruction and pastoral care for stants who are placed beyond the e organised churches by their dis- the midst of a Roman Catholic . The institution, which owes its e Rev. Professor Munier, of the hurch of Geneva, has already done

MEETING OF THE EVANGELICAL SOCIETY.

Evangelical Society came next in e president, Dr. Merle d'Aubigné, e proceedings by a retrospective e losses lately sustained by that ex of devoted men who have done

such great things in their day, and now have entered into their Master's presence: in one short year Gausson, F. Monod, Malan, and some younger men, have exchanged this scene of toil for the realms of peace, and the mention of their departure was associated with that of Calvin, which Dr. Merle d'Aubigné described in a most interesting manner. The usual reports and addresses by deputations and friends of the society occupied the successive hours of Wednesday evening and Thursday. On the evening of that day the friends and visitors were entertained in a simple sort of *conversations* at the villa of Plougeon, and passed a few pleasant hours together. Notwithstanding the great importance and extent of this society's labours, and the blessing with which the Lord has crowned them, I bestow upon it merely a passing notice, but recommend it earnestly, in its financial difficulties, to those Christian readers who are able by their means to help on this good work in the service of the Lord. The American war and other causes have seriously curtailed its receipts, while its expenditure has reached the usual level of 6,000*l*. Of this sum about one-third is collected in Geneva itself, the rest *must* come from abroad, or the field cultivated by this society must be diminished; there is no other alternative. The Genevese Christians contribute generously. This year shows a deficit of 880*l*. An appeal has been made for extraordinary help, and in a fortnight Geneva has produced 400*l*. We have done our duty. May our brethren from abroad come to our aid! God has undoubtedly marked this city as a centre for the evangelization of French-speaking countries. But the number of Christians who support the work in Geneva itself is perhaps not more than two thousand in all. What proportion is that with the forty millions who require to be enlightened? When we have given our time, our strength, our money, and our prayers, what else can we do? We have fought the battle against error for three-and-thirty years; it is still as much a battle as ever it was. We ask for the means to carry on the war. Let those who can do so supply them.

DEDICATION OF THE SITE FOR THE REFORMATION HALL.

But I must hasten on to the proceedings of Friday, the 27th, which was in reality the commemoration day, and marked by the solemnity of dedicating the site for the Reformation Hall.

The sun rose in all its splendour, with a cloudless sky, but with that strong north-easter

so well known in Geneva as *la Bise* blowing. This was not very favourable for the open-air meeting to be held on the place chosen for the building. But there we gathered a fruit sown for us by other hands. On account of the ill-will manifested by some of the enemies of Calvin's memory, who asserted that no fraction of the population had a right to make the commemoration a *public* ceremony, the spot had been surrounded by a boarding eight feet high, in order to make it strictly private. We were thus sheltered under its protection, and a party of four or five hundred met in one corner, the ladies sitting on benches, the men standing, thus showing the vast nature of the space, which could hold easily more than two thousand people.

There was no laying of a first stone, as preparatory operations were not in a sufficiently advanced state. It was more an appropriation of the ground to its destination; but to my feeling there was something very satisfactory in that spiritual form of proceeding, where nothing took a material shape, and where the winged words, shot like arrows from overflowing hearts, were the only outward homage rendered to that master spirit of the sixteenth century, who, "being dead, yet speaketh," and whose mighty words will influence unborn generations in the Reformed Church, when we are all laid in our graves. The day's business was opened under the presidency of Mr. Goudet, an advocate in our city, and president of the Reformation Hall Committee. Prayer was offered up by the Rev. Pastor Barde. Portions of Scripture were then read by the Rev. Pastor Demole from Isaiah lv. and Ephes. ii. He followed up the reading by a few observations on the purpose of the meeting. "There is to-day," he said, "nothing to be seen on this bare spot, but the foundation we lay for the Hall of the Reformation is the Word of God. We acknowledge there can be but one cornerstone, Christ; and the apostles and prophets the first layer placed upon it. Calvin, whom we meet this day to honour, would never have admitted any other. The building we intend to erect is not to be a church. We have our churches, our sheep-folds, our several feeding-grounds; this will be something quite different, a fishing-ground. Here the members of all the churches will meet with those who belong to no church at all, and the net of the Gospel will be cast. That net, though it has often been exposed to the world's stormy waters, is unbroken still; it is powerful, and in it we shall gather those who will be brought to salvation. In doing this, we

shall lay a just claim to Calvin's inheritance. In his day that great man had two employments: he was a shepherd and he was a fisherman. As shepherds, like him, we have had our feeding-grounds; and now, like him as a fisherman, we must have our fishing-ground. But Calvin was what we are not—a great and mighty man of God. What he did in his might alone, let us do in our weakness, by united effort and mutual help, working together for the glory of our Lord."

The President briefly stated the facts in connexion with the first idea of the hall and its subsequent elaboration. The Committee of the Evangelical Alliance had first taken up the project, originating with the General Conference of 1861. But being unable to carry it out, it was undertaken in the same spirit by a special committee, whose labours have been so far successful. Subscriptions were collected to the amount of 4,000*l.*, from which the present ground was purchased for a sum of 2,600*l.* An architect, having consulted the plans of similar buildings, will soon submit his ideas to the committee. As to the destination of the building, Mr. Goudet confirmed Mr. Demole's previous statements, and ended by a tribute to the memory of M^r. Gabriel Naville, who was president of the committee when his premature death removed him to the eternal halls on high.

SPEECHES OF THE DEPUTATIONS.

The Rev. Carr Glyn, of Witchampton, expressed the sympathy of our English brethren with the cause. He alluded to the benefits which Calvin's powerful mind had conferred upon the Reformation in England, by his influence with King Edward VI., Archbishop Cranmer, and the Protector Somerset, with other men of note, during those great events. He acknowledged, also, the obligations under which the English clergy of another time had been to the great Reformer, when his "Institutes" and "Catechism" were used as class books in the University of Oxford, during the sixteenth and seventeenth centuries.

In the absence of Professor Rosseau, M^r. Hilaire, who was unable to attend, Pastor Barde read a letter from our brethren in Paris, expressing their strong sympathy, and signed by leading men of the several Protestant denominations.

Mr. Puaux addressed the meeting in the name of the French brethren generally. He adverted to Calvin's French nationality, to his labours in his native country before coming to Geneva, in 1536. He showed Calvin to be the organising spirit of the Genevese Re-

formation, of which Farel had been the originator. He showed that by the mere power of his faith and of his genius he surmounted all opposition, dictating, when an exile, the conditions of his return to Geneva, whose inhabitants implored him to come and save them. He came, and made Geneva, for a long time, the first city in the world. But Calvin was not simply a man of genius; he was also a man of a most loving heart, and he laboured as much for the Churches of the Reformation by his ever-watchful interest in their welfare as by his jealousy for the truth of God.

Pastor Chantepie de la Saussaye, from Holland, said he did not come as a deputation, there being no constituted body in Holland from whom he might have been sent; but on the strength of that spiritual relation which unites all Christians in one common head, every Reformed Christian ought to feel at home in this metropolis of the Reformation. The Churches of the Netherlands never had, like Geneva, the character of Paul, who plants, not rather that of Apollos, who waters. They have received from Geneva and Calvin both their faith, with its Confession, and their liturgy. But the impulse received from within has been long maintained within, and cultivated with care. The Church of the Netherlands has had its days of exclusive spirit and stern rigour. But yet the persecuted brother has always found a welcome and a retreat there, and Geneva has been remembered, even when forgotten on every side. At present its official organization is not favourable to a renewal of life, but the Holy Spirit begins to breathe among the people. The afflictions sent of God are a sign that there must be some of the precious metal to be tried. The wisdom of man cannot say what the Lord intends to do, but, by faith, we know that He will bring out something to His glory, and that the Lord's work, if not in our own day, at least after us, will be revived by His own Spirit.

Pastor Bauty, of the Canton de Vaud, on this Tercentenary occasion, took a comparative view of the successive centuries. 1664, one hundred years after Calvin's death, his Church was still strong and prosperous, the first among the Churches of the Reformation, *prima inter pares*. In 1764, it had so far degenerated, that the less we say about it the better. At present, in 1864, we are scarcely qualified to judge rightly of what we are; but let us endeavour to secure a good name with the following generations, so that, if there should be a commemoration in 1964, we need not

be ashamed of their saying, "This is what they were at that time." Our duty is to preserve the faith pure as Calvin did. Calvin did the work of Hezekiah. He unveiled the Bible for those from whom it had been hid, he purified the temple. He restored the original majesty of the worship of the Lord by restoring its original spirituality. Our duty is to hold fast those blessings we received from God through him; to cultivate the faith founded on the Word of God alone—the faith that edifies the heart in the truth, and abounds in the fruits of love and devotedness in Christ Jesus. We are, perhaps, drawing near to very difficult times. In the prospect of trials our union must be our strength. Let us follow the example of former days. By the side of your John Calvin, the history of our cantons records the names of Farel, Viret, Beza, and others, who were connected by intimate friendship. They lived and they worked together. Let us imitate them! Let the several cantons be one family in the service of the Lord, as they are one family in their temporal interests. May the bond of spiritual unity always grow stronger between us all!

M. Christ-Sarrasin, of the Basle Missionary Society, said that although he belonged to Basle, he was no stranger in this Calvin Commemoration; Calvin's influence had overstepped not only the geographical limits of states, but, what is more, those of confessional denominations also. For three hundred years Calvin has been read by the learned and unlearned, by the side of the great German Reformers. As to the business now in hand, he recommended his brethren to work in the Spirit, and to beware of the flesh. One of the noblest institutions in Germany, the Orphan-house at Halle, was founded by Francke, a man whose faith was equal to "undertaking something great with the money," when a half-crown was put into his hands. Everybody has heard of his success. But the influence of the flesh appeared, by his ordering that the direction should remain in the hands of his own family, and the bad consequences soon became manifest. On the other hand, at the foundation of the celebrated Herrnhut of the Moravian Brethren, a Swiss, De Watteville, kneeling upon the first stone, just laid, offered up a prayer so glowing with the fire of the Spirit, that all present took it as the promise of great blessings, and the life of the Spirit has been manifested in that blessed community more intensely than in most parts of God's vineyard. Let, then, no particle of the flesh intrude itself into this work of the

Spirit. Begin in the Spirit, and go on in the Spirit. Undertaking is a great thing, but persevering unto the end is a greater still.

DR. MERLE D'AUBIGNÉ'S ADDRESS.

Dr. Merle d'Aubigné, in closing the proceedings, remarked that while to our eyes only an empty space was visible, we might in faith behold the fabric that is to arise. With God's help, upon this spot a monument shall stand connected with the honour due to the memory of Calvin. We will honour him, and those men of God who struggled, like him, for the Gospel; but upon one condition alone, that God shall receive the supreme honour, and that Christ's praise shall triumph above every man's praise. If we lay no visible stone to-day, we the more distinctly lay the true foundation, that invisible Corner-Stone, Christ. Let Christ be the strength of our collective body. Amongst the few here gathered together this morning several nations and churches are represented. Let us see in this accidental unity a type of the essential unity of the people of God. Being one in Christ, let us give all glory to Christ, our Master. But let us not forget those who served Him faithfully and manfully, and in particular that one among them who made Geneva the capital of Protestantism. He also longed for the unity of the Christian family. Perhaps this hall, based on the wide principle of fraternity, will prove in some degree conducive to that excellent end. With that hope before him, Dr. Merle d'Aubigné, in the name of the Genevese brethren, offered a solemn greeting to those who have been first in answering the call by their presence. Adverting to the stormy wind which was blowing, he said it was an additional feature in our Commemoration which had not been anticipated, as a storm raged with equal violence three hundred years ago, when Calvin, on his deathbed, compared it with the efforts with which Satan rages against all that is good in God's creation. Lastly, he expressed the strong reliance which the Genevese Christians had upon those of mightier lands, to enable them to raise a structure worthy of that great Reformer, whose memory is the common property of all the Reformed Churches, as a new infusion of his spirit of zeal for the Lord and of submission to His Word is their common need. Amid our mountains and forests we still want materials. We expect that our brethren will each send us a stone, and that our British brethren in particular will make their stone a large stone for this Commemoration Hall.

The meeting, which had lasted two and a-half, was closed by the Rev. F. Godet, of Neuchâtel, by a prayer and singing of a doxology.

SERMON BY DR. MERLE D'AUBIGNÉ.

Having now given your readers, as completely as I can, an outline of the characteristic part of the proceedings, the rest shall be more briefly alluded to.

Dr. Merle d'Aubigné preached at five o'clock, in the Oratoire, to a crowded audience. In his opening remarks he showed the true measure of honour to which Calvin was entitled. We must not honour him to that measure; but we must remember that he has been unjustly attacked and calumniated. While he was a great man, he was still a man. He did not discriminate sufficiently between the old and the new dispensations, and attempted to make Geneva a second Jerusalem. It was a noble error, an error of which we see at this time the consequences. Passing to an appreciation of Calvin's doctrine, he showed, first, how he laid the Word of Christ as a rule of religious knowledge; secondly, how he honoured, and above all glorified, the Word of Christ; thirdly, how he founded the hope of salvation on the grace of Christ; fourthly, how he insisted on the fruit of Christ, a fruit of the Spirit, as the true result of Christ's work on this side of the grave.

In the afternoon the Sabbath-school children in connexion with the Evangelical Church, numbering 420, were addressed by Pastor Puaux, and a short biography of Calvin, as far as possible adapted to the age, was distributed amongst them in remembrance of the day.

MEETINGS OF THE EVANGELICAL ALLIANCE.
DEJEUNER.

The evening was set apart for the Evangelical Alliance. Long before five o'clock a seat, not even standing room, could be obtained in the Rive Droite. The principal feature of this meeting was an elaborate address by Pastor Viguet, on Calvin, his character, views of doctrine and organization, and pastoral activity. It was rich in thoughtful quotations from the Reformer's works and in facts from his life, illustrating the writer's judgment of him. It was listened to with intense attention and interest. The time was devoted to the speeches of our friends who could not be heard at the morning meeting. The English address was translated into French by Professor Harpe. The meeting lasted for four

On Saturday morning, 28th, the Evangelical Alliance met for business, in order to consider some cases of religious intolerance in Switzerland. It was decided that a joint action of the Alliance would be premature, while there remained a hope of obtaining a satisfactory result by the use of ordinary means. Since that subject was discussed religious liberty has made some progress in the Canton of St. Gall. Let us hope that their example will be followed by others, whose names I need not mention.

At the same meeting the expediency of calling together a General Conference of the Evangelical Alliance in 1866, in Amsterdam, was discussed. The proposal was warmly seconded by the Dutch brethren. May the blessing of God attend that Conference, as it was done the former ones!

After these proceedings had terminated, a ~~lecture~~ was offered to the strangers present, at the Hotel des Bergues, Professor de La Roche in the chair. All was cordiality and intimacy. Without departing from the serious tone of the public meetings, the private intercourse of cheerful conversation was much enjoyed.

THE NATIONAL CHURCH.

As Friday was the commemoration of the Evangelical Church, Sunday was that of the National. In all the churches of the town and country sermons were preached on the occasion. The attendance was universally large, a distribution of books was made to the children, and the setting sun of that day found upon us busy and as interesting a week as Geneva had witnessed for a long time. In the course of the week, besides the regular services, at least twenty special meetings were held.

MORAL EFFECT OF THE COMMEMORATION.

Let me, in conclusion, express my opinion that in all this nothing too much has been done. Such a commemoration was decidedly necessary, and its fruits can only be blessed.

Ignorance on this important subject, as on many others, characterises our day. Many people are entirely ignorant of Calvin, of his history, and of his doctrines, which they blame without understanding them, while they condemn his writings without having read them. There is no great prospect of modifying the settled sentiments of those who are opposed to Calvin as a Reformer, and a foe of the Church of Rome, nor of those who are opposed to him as an adversary of infidelity. But there is more hope of those who belong to neither of those parties, and who are simply ignorant of the history of their own church, because they never were taught it, strange as that may seem. They have shown themselves ready to listen and to learn. Making little difference between National and Independent, they have lent a willing ear to those who were qualified to speak in the cause of instruction and of truth. A small proportion only of the population have grumbled, coarsely enough. These would fain stamp Calvin as a bloodthirsty tyrant, as an enemy of mankind and of liberty, who crushed the consciences of men by his doctrines, as he blasted the happiness of their homes by his discipline. But in their blind hatred they overlook this point, that their blame is his highest praise. If a man without birth, wealth, or any material advantage, by his sole moral influence could have become the tyrant they make him, and have compelled a whole people to blind submission, he surely must have been the most wonderful being that ever lived! Even we, with all our respect for Calvin, do not make him so great.

No. He stands alone. His name is his praise. He fears no enemy. He wants no apologist. When we honour such a man, we honour ourselves by showing that we are not altogether unable to understand him; and when we follow him, we feel that we walk in the path in which he himself followed his Saviour and our Saviour, his God and our God. L. H. DE L.

ITALY.

Florence, June 17, 1864.

EVANGELICAL EFFORT ON THE ITALIAN SHORE OF THE ADRIATIC.

Evangelization along the eastern shore of the Italian peninsula begins to excite attention. Hitherto little has been done for this immense tract of country, extending from Ravenna to Bari. The claims of the

North, Centre, and Cis-Apennine regions have more than taxed the utmost energies of all the friends of Italy. The new railway along the margin of the Adriatic, connecting Northern and Southern Italy, presents great facilities in spreading the Gospel. Several friends—Messrs. Meyer, of the Free Church of Scotland; Bruce, of the London Bible Society; and Jones, of the

Wesleyan Mission—have lately gone over the whole ground, and their reports are intensely interesting. In these old provinces of the Pope and the ex-King of Naples, where ignorance, superstition, and oppression reached their highest point, a quite unlooked-for opening presents itself in preaching the good news.

In all the principal towns there is a larger or smaller company of believers; and so great a success has attended the labours of the colporteur, especially in the Abruzzi and Capitanata, that in many country-sides there is scarce a house to be found without a Bible. The desire of the people everywhere to have the Scriptures expounded to them is so lively and urgent, that it is matter of deep regret that there are no evangelists to send. Let us pray the Lord of the harvest speedily to send forth labourers into this vast but overlooked section of the vineyard. Beginning our survey of the field with the north, and travelling southwards, we are glad to know that Mr. Piggott, of Milan, has already destined an evangelist for Ravenna. At Pesaro, an excellent Florentine convert, Signor Giannini, has laboured for two or three years, visiting occasionally Rimini, on the one hand, and Fano on the other. Interesting extracts from his journal are given in the last report of the Nice society, showing the many trials through which he has been made to pass, and the many encouragements God has given him in his solitary outfield work. Last month, on a visit to Pescara, he was brought in contact with an able but violent Roman Catholic vicar, Demarinis, who not only excited the people by his preaching against Protestant intruders, but stooped to hire ruffians in order to rid the town of the presence of the heretic evangelist. The magistrate broke up the cabal by imprisoning the conspirators and enforcing the punishment, notwithstanding the combined efforts for their release, on the part of Demarinis through guile, and of Giannini through anxiety to forgive the offenders.

THE ITALIAN EPHEBUS—BIBLE CIRCULATION.

Further south, we come to Ancona, the centre of Mr. Meyer's operations. In addition to an English service, and regimental duty among the Hungarian troops in the German language, and efforts on behalf of the Jews, to whom Mr. Meyer is especially sent, there is under his care and that of an *aide* evangelist, Signor Arias, an increasing Italian congregation, with twenty communicants. A few miles further on is the town of Loreto, where nothing is or can be done,

the very colporteurs effecting no sale, people being wholly given to idolatry. This is the Ephesus of Italy, with a sale as famous as that of Diana. Here is a house called Holy House, brought from Nazareth on the shoulders of angels, who rested for a night on a hill near Ancona, which, from circumstance, is called Positore. The house of one room, encased in by marble sculptures, hung with costly offerings, and which has to be approached from a considerable distance by the pilgrims, on bended knees, so that the stones are worn into deep ruts. The house is entirely demoralised. There is not more than 3,000 inhabitants who does not live by means of the popular superstitions.

At Pescara, in the Abruzzi, there is an Evangelical meeting, and in connexion with it a thriving Young Men's Mutual Improvement Society, under the presidency of a prudent doctor of medicine, but there is no evangelist.

At Aquila, a short way inland, there has taken place a wide circulation of the Bible, and three priests are presently seeking truth in earnest. At Chieti there are decided Christian men, and an able pastor would receive the heartiest welcome, and the surrounding district willing to hear the message. At Foggia, the capital town of Capitanata, Mr. Meyer and a colporteur have been forty Testaments in the public square every day, to the working men, who were determined to have the way of salvation explained to them. One of these purchasers and listeners, whom Mr. Meyer did not recognise, seized him by the arm as he was going home in the evening, and feelingly claimed, "Ah, you have forgotten me, but I shall read it [referring to his Bible], and my wife will read it, and my children will read it, and my friends will read it, and all my neighbours will read it too."

A MINISTER WANTED—GROSS SUPERSTITION.

At Barletta, south of the Manfredi promontory, there is the largest number of professing Christians, upwards of one hundred, of whom six are young men about twenty years of age, who would, with suitable training, make good evangelists. These are pressed very hard, both by verbal and written invitations, to have a Christian minister settled among them, and to visit the surrounding districts. Both the Delegato and the authorities of the place, attend the evangelization meeting held by my

and the last-named delivered a fiery speech against the priests and in favour of the Bible.

At Bari, which lies across the country from Naples, but is not easily reached from hence, owing to the mountainous character of the country, there is a little band of Christians.

In all these towns there is an abundance of relics, sacred pictures, and holy places, so that the grossest superstitions are devoutly cherished. Most of them being seacoast towns, the favourite shrine is that of the different saints of seafaring men. The most noted of these is that of San Nicola, at Bari, the last-mentioned place. This saint is believed to have folded his infant hands and prayed immediately after he was born, and from his body, under the high altar, there exudes through every pore a "sacred manna," or liquid, which is dearly paid for and drunk by the votaries, who regard its curative properties as infallible. The great crowd that annually assembles here in May is drawn from hundreds of miles around, and is of the most description, as is seen by their conduct on the journey and their bearing in the arch, stamping, scolding, threatening, and upbraiding the saint, until he displays his powers in miracles.

THE POPE.

Addresses of gratitude to the noble English people for their reception of Garibaldi continue to flow in from townships and rural communities as well as from Evangelical associations. The great topic of Italian nationalism during the last month has, however, been the illness and probable early demise of the Pope. That Pio Nono has been long unwell, and is still labouring under severe ailments, is unquestionable, though he is again convalescent. The old man, it is said, is perfectly well aware of the anxiety of the people to see him out of the way, and is hastened thereby. The whole future of the country, in the event of his death, has been discussed in the public prints in a great variety of ways. Hope, so long deferred, is still so in the ascendant, that a favourable issue of the Roman question is everywhere anticipated for. Not even the report that a French cardinal has already been appointed to succeed the present Pope, so as to commit France to the maintenance of the temporal power, and that French protection to the future conclave has already been asked for, in order to keep down popular excitement, can weaken the persistent belief of the Italians that Rome will speedily be conceded to them.

THE NATIONAL FESTA.

Meanwhile the National Festa has been celebrated everywhere with great joy, the people of Venice, Padua, Verona, and Rome joining in the festivity, despite the precautions of their present rulers. In the struggle—not alone a civil one—between the people and the Pope, we have to note further progress. Milan, Bologna, and other towns, have this year withheld their annual grants towards the expenses of the Corpus Domini procession, which, judging by reports, seems everywhere to have been attended by a small number of indifferent spectators, which certainly was the case in Venice, where I watched it closely. The 200*l.* sterling ordinarily given by the Milan municipality was distributed among the poor. Neither the army nor the National Guard would lend it their countenance, greatly to the chagrin of the priests; and only a few Pompieri attended, after obtaining permission from the authorities, who left them free to do as they liked, and being paid by the priests beforehand.

So many onlookers failed to remove their hats on the occasion, that the priests hounded on a few bigots upon these supposed Protestants, in order to make an example and win respect to a trumpety show, which no longer commands the popular sympathy. The daily press calls attention to such facts as needing no comment, and even suggests the propriety of putting down such a foolish display of candlesticks, images, and Church garments.

INDICATIONS OF HOSTILITY TO THE PRIESTHOOD.

The town of Assola, in advertising for a professor for its Athenæum, expressly debarred all priestly applicants, and a society springs up in Turin to use every means for putting down vice and superstition, the disgraces of the country. Now and again there appears in influential journals a well-reasoned disbelief in the pretensions of the Papacy; as, for instance, the impossibility of Peter's voyage to Rome, on the occasion of the late festival of the Chair of St. Peter, while well-organised schemes for the benefit of the working man are set on foot, in the form of good dwelling-houses and savings-banks. In Messina a band of liberal priests have formed a new association against the temporal power and some of the leading dogmas of the Papacy, while Signor Faletti, a priest of high standing in Palermo, and enjoying the sympathy of his fellow-citizens, resigns an excellent curacy because he is not allowed to preach the Gos-

pel by his archbishop, and is preparing himself at the Waldensian College in Florence for Evangelical work.

Even the Government is emboldened by the attitude of the press and the people, and has pushed forward the sale of ecclesiastical property in Sicily, prevented the Bishop of Lucca from appointing retrograde priests to public offices without the Royal *exequatur*, and obliged the haughty Archbishop of Milan—who is so unpopular, that he is hooted when he ventures to come into the city—to acquiesce in the appointment of liberal canons to the cathedral. The motion before Parliament in relation to this latter case was thus framed: "Provide with the greatest promptitude for the order of the State, by the removal of the instruction of the people from the hands of the priests, by the immediate abolition of all religious orders, by the sale, or, at least, equitable division, of all ecclesiastical property, and by the institution of civil marriage."

As it is, all these measures are now in discussion, and the continued hostility of the Papacy to the present *régime* is likely to aid their progress and execution. Still the Pope replies to all deputations that he will accept of no condition, but leave his patrimony intact to his successor. Still the brigands and abetting priests are found with papers on their persons, signed by high authorities in Rome, dignifying their crimes with the name of a holy crusade. Still the priestly functionaries, from the highest to the lowest, outrage the feelings of the people, a Naples priest refusing to publish the banns of marriage of a liberal journalist, whom he considered as under excommunication, and the Archbishop of Pisa interdicting the further use of a church, because a young liberal had had the last offices performed in it over his corpse, a few Jews and one or two liberal associations of working men being present, as last year he had done with an effigy of Christ at Pontedera for similar reasons.

DR. DE SANCTIS AND THE PLYMOUTH BRETHREN.

With reference to the resignation of his charge in Genoa on the part of Dr. De Sanctis, and his separation from the Free Italian Churches, I may quote from a letter written by Dr. De Sanctis to a friend, which sufficiently explains the circumstances.

You can frankly say—

First—That I have separated myself, because conscientiously I believe that the churches called "Free Italian" are infected with Plymouthism.

Second—That I have not wished, nor do I wish, either to excite or to favour in any way division, in order to establish a new religious denomination, but that I shall tranquilly wait and see what God wishes to do with me.

Third—That in separating myself I have had, nor have I now in view, any employment or means of subsistence, which could in the slightest have exercised an influence over my termination, which has been a necessity of conscience.

Here, then, are the details of yesterday's meeting (May 5). It was held at six o'clock p.m. with the usual disorder, without president, with any form. A countryman opened the *réunion*. He laid down as a principle that books are not only useless for Christians, but injurious, and that they ought to read nothing but the Bible. Then speaking of my books, he said that they were poison, because in them there was nothing else done but to lacerate the brethren, and that they only deserved to be cast into the fire. Another said that there was no charity in the assembly that instead of trying to be all united, they were searching for mere cavils to bring about disunion.

Mazzarella then said that everybody was at liberty to write books, but that the church had no right to judge of them. All this time I kept silence. When invited to speak, I remarked that until they had settled the subject for discussion I would not speak. Mazzarella rejoined, that the object of the meeting was to re-establish peace after the controversy which had been caused by the work, "The Principles of the Romish, Protestant and Christian Churches," and my replies to it. Upon this I explained the true state of the question—viz., that an anonymous book had been published in the name of the churches, expounding the doctrine of the Italian churches; that in point of fact it was an exposition of Plymouthism that after I had protested against this book, the church in Florence, directed by Magrini, had written a letter to me blaming me severely for my protest, and defending the work "Principles, &c.;" that the church in Genoa had held many meetings, at which many had shown themselves opposed to me. In this way, briefly narrating the history of my last two works, I concluded by asking whether or not the church in Genoa protested against the work "Principles," &c.

Mazzarella replied that it did not, and four or five voices joined in with his "No." He said that if the church had protested it would have descended into the dirt (I do not understand what he meant by this expression); that the books written by me in the course of this controversy were written by inspiration of the devil. He further rated me severely for having for two months abstained from taking the communion with them, and concluded by stating that we should think no more of the past, that it should all be forgotten, and that we should act as if nothing had happened. I immediately responded, with perfect calm, and without referring to any of the injurious statements made, that as I felt convinced that the church was infected with Plymouthism, and that many in the church maintained a doctrine quite contrary to my own, my conscience would not permit me to remain any longer in connexion with it, and that from the moment I wholly withdrew, reserving to myself the right to re-enter, if ever the church cast out Plymouthism.

that the committees had written approving of my whole conduct in and stating that they were in the Italian churches and against begged that the meeting should and taking up my hat, I left. that my demission should not be

of jealousy and contention, cannot be too highly lauded. It is said that Signor Mazzarella is preparing a pamphlet in support of, while Signor Gavazzi is writing one against, the book of Signor Rossetti, which has caused this painful controversy.

GERMANY.

Frankfort, June 15, 1864.

WHAT EMANATE FROM THE LONDON CONFERENCE?

ing question of the Duchies still lic opinion, fills the columns of and supplies matter for all our . Our looks are directed, without towards the London Conference, before these lines meet the eyes, will emanate either the re-hostilities or a simple prolonga-armistice. For as to a definite between Denmark and Ger-ne expects it for a moment; in 7 proposition to stand any chance the division of Schleswig, of rth should pertain to Denmark, ith to Holstein, under the rule e of Augustenberg, is accepted Denmark nor by public opinion; nor, above all, by Schleswig has protested, in an immense the people, against any division ry.

of this month is the fatal date ties must recommence, if no de- enes; and the nearer this mo- shea, the more are men's minds

moral struggle agitates men's minds, even in the smallest parish of the province. What- ever may be the solution of this grave ques- tion, be it brought about by the delibera- tions of diplomacy, or imposed upon the weakest by the brute force of cannon, still there will be many interests sacrificed, no less in the religious than in the political domain.

PROTEST AGAINST A THEOLOGICAL BOOK.

As to Germany itself, there is the much more important question of faith and un- belief, of affirmation and of negation, rela- tively to the Divine origin of Christianity, which is the object of the most active con- flicts in the Church and in the press. The conflict has become altogether practical and personal in the Grand Duchy of Baden, through the recent publication of a book by Dr. Schenkel, professor at the University of Heidelberg, upon the person and the life of Jesus Christ. This book, entitled "Charac- terbild Jesu," has profoundly astonished and grieved all the friends of Evangelical truth, to whom the author, by a great number of important writings, had given the right to expect from him something totally different from what he now offers to the public.

his last work, so far as to deny the truths and facts which constitute the actual essence of Christianity. In Germany, where the universities possess the most unbounded liberty of teaching, no one would have dreamed of attacking Dr. Schenkel and his book otherwise than by the arms of science, if the author were simply a professor of theology. But he is at the same time principal of the seminary in which all the young preachers of the country are obliged to pass one year after finishing their university studies. Now this obligation necessarily subjects them to the influence of a teaching against which the conscience of every Evangelical Christian protests. This is what has been felt by the believing pastors of the Grand Duchy of Baden, and they, on the 26th of May last, met in conference at Carlsruhe, to the number of about eighty. After an exposition made by one of them of the principles embodied in Dr. Schenkel's book, they deliberated, and decided upon a solemn protest, to be addressed to the Church and to the ecclesiastical authorities of the country, requesting these last to withdraw from Dr. Schenkel a tutorship destructive of Christian truth, or to declare that his tuition shall be no longer binding upon the future pastors of the Church. We read in this protest, which will cause a great stir in the Church, and will soon be discussed in all the diocesan synods, the following estimate of the incriminated book: "Dr. Schenkel denies the incarnation of the Son of God, he denies the supernatural birth of Jesus, he denies the perfect holiness of the Saviour, he denies the miracles of Jesus, only recognising the laws of nature as the ultimate measure of the facts of Providence and of redemption, he denies the efficacy of the death of Jesus for the redemption of the world, and he denies the fact of the resurrection of Jesus, as well as His ascension. Instead of the powerful kingdom which Christ has acquired by His sufferings, His death, His resurrection, and His exaltation to the right hand of the Father, the author only knows such a spirit of Christ as he sees in the Church; he denies

the future return of Christ, he denies the institution of holy baptism by Christ, and as for the Holy Supper, he attributes to it no other significance than what the Church chooses to give it."

Grounded upon these facts, the authors of the protest conclude that Dr. Schenkel has set himself in direct contradiction not only to this or that Christian doctrine, or to its theological interpretation, but to the fundamental truths of Christianity committed to the Church by its Divine Head; they conclude, moreover, that he has henceforth rendered himself incapable of theological teaching in a Church founded on the Confession of Augsburg; and not content with publicly protesting against his errors, they request the ecclesiastical authority to remove him from his functions as principal of the Theological Seminary. This document is signed by fifty-four pastors, among whom are found a good number of deans (superior ecclesiastics established over a diocese).*

SCANDALOUS PREACHING.

This affair will infallibly excite a great religious agitation in the Duchy of Baden, where very active religious conflicts have already occurred of late years. I will keep your readers informed of the issues of this conflict. It is certain that no Church, not even any National Church, can subsist with unbounded liberty of teaching, or even of unbelief, in its ministers. A pastor of Hamburg, Dr. A. Krause, appears to have wished to furnish the proof of this lately by two scandalous sermons, which he has not been ashamed since to make public. This pastor has thought fit to pass in review, from the pulpit, all the facts of the life of Jesus made known by the New Testament, and to deny them one after another, for critical reasons, drawn from his own imagination. This was, however, a little too strong, even for Hamburg, where men have long been accustomed to rationalistic preaching. A great number of the hearers of this edifying doctor have signed an address to the Consistory and to the Senate of the free city, to ask them to close to him

* Another valued Continental Correspondent has sent us an account of Dr. Schenkel's last work; and he calls special attention to the fact that Dr. Schenkel writes the Commentary on the Epistle to the Ephesians in Lange's "Bibelwerk." As Dr. Lange's series is in course of translation and publication in our language, our Correspondent is afraid that Dr. Schenkel's Commentary may be included. We are not informed whether the respectable house which has issued several volumes of Lange's Commentary, intend to publish the whole of it. Nor are we aware whether Dr. Schenkel's errors appear in his work on the Ephesians, as we have not seen it. But in any case, we think it not at all likely that the publishers of the English translations would require their subscribers to take a volume which, if not tainted with heresy, is by one who is at this very time winning for himself an unenviable notoriety by repudiating the principles which he formerly avowed. No doubt the attention of the Edinburgh publishers will be directed to this matter; and we imagine it to be not unlikely that Dr. Lange himself may replace the work of Dr. Schenkel by the production of another by some one on whom no stain or suspicion rests.—Eds.

the pulpits of the Church. Here, as everywhere, the unbelieving party does not fail to cry out as against persecution, and to demand what it calls religious liberty of conscience and of teaching. This only proves that these men have lost the most elementary notion of what a church is, and which, like every other society, has certainly the imprescriptible right to determine the principles on which it resolves to exist. We should be the first to ask for all the most complete religious liberty, even the liberty of denying everything. But we also ask ministers of religion who have rejected Christianity, to have honesty enough not to carry their unbelief into the pulpits of a Christian church. Thus the question stands, at Hamburg as at Heidelberg, at Zurich, and at Paris, where similar conflicts have arisen within the churches. Let every one have the honesty to take an ecclesiastical position conformed to his convictions, and all will abide in order and in peace.

THE PRESBYTERIAL AND SYNODAL REORGANIZATION OF THE CHURCH IN PRUSSIA.

We have no doubt that the work of ecclesiastical reorganization which is carried on in most of the provinces of Germany, however imperfect it may be in its principles, will result in putting an end to this doctrinal confusion to which we have called attention. We also learn with pleasure that this presbyterial and synodal reorganization, begun by Prussia several years ago, but interrupted by different causes, is just now making a new start. On the 23rd and 24th of May there was held, at Halle, a numerous meeting of the Society for Union (*Unionsverein*), a Christian association, founded, as its name indicates, in order to labour for the establishment of the union of the two churches, and against Lutheran exclusiveness. A petition to the Upper Consistory was there considered and signed, asking for the speedy completion of

the ecclesiastical reorganization. Very soon after, the petitioners had the proof that they had well divined the intentions of the ecclesiastical authorities. In fact, on the 8th and 9th of June, there already sat, at Berlin, under the presidency of Herr von Mühler, the Minister for Worship, a conference officially summoned by him, and composed of the General Superintendents of all the provinces, and of the Superior Consistory, as well as of the presidents of the consistories, to deliberate on the last measures necessary for the accomplishment of this work. This refers to Eastern Prussia, for the Rhine provinces have for a long time had their presbyterial organization. There have been already formed everywhere in the parishes presbyterial councils; the synods of districts and of provinces have been established in the provinces of Prussia, Posen, and Pomerania. It is now hoped that ere the end of this year they will also be found in the other three provinces—Brandenburg, Saxony, and Silesia. There will remain the yet more serious question of the General or National Synod, and of the powers which the Government will be good enough to confer upon it. The impetus has been given, public opinion urges, and the necessities of the time oblige. It will be no more possible to draw back. And besides, we see that the Government shows itself quite disposed to walk in this way of progress. We have been able to recognise one token of the good results of the high conference at Berlin, in the fact that, when its labours were accomplished, the Minister for Worship entertained its members at a *soirée*, which the King honoured with his presence, and at which he expressed on various occasions his sincere desire to see the presbyterial and synodal reorganization of the churches crowned with happy success.

In the Church of Jesus Christ forms are not life, but they may powerfully favour its developments.

INDIA.

MURDER OF TWO MISSIONARIES.

We briefly mentioned in our last the mournful intelligence of the assassination of the Rev. L. Janvier, of the Loodiana mission. The Rev. J. T. Gracey, a friend of the deceased, writes from Seetapore (Oude) to the New York Methodist giving the following details:—

Mr. Janvier, with his wife and child, visited in March last what is called the Hoolie Festival, at Mundpore or Arundpore, in the Hoshiarpore district, on the Sutlej river. On Thursday

night, the 24th, an Akali fanatic, a Seikh named Bhog Sing, who had been overheard by the police threatening to "take some Feringees' (Europeans') life," and who had been kept by the police, accordingly, under surveillance during the fair, attacked Mr. Janvier as he came out of his tent to give directions to his servants for next morning's march, and with three or four rapid blows of a club on the head rendered him insensible. He died the next morning, and was buried, I learn, at Loodiana. It is said great excitement prevailed among the people, who wanted to cut

the murderer to pieces on the spot, and we learn that Mr. Janvier's "funeral was attended with marked respect by thousands of natives at Loodiana, where he had resided for years, doing good to all men."

There was no provocation whatever on the part of Mr. Janvier, as he had neither seen nor spoken to the murderer, who has been apprehended for trial, and alleges that he committed the deed in revenge of some imaginary insults passed on him by the English, and that he had vowed to take vengeance on any European at the first opportunity.

The papers of India are teeming with encomiums on Mr. Janvier. One paper says: "He was the most loving and gentle of men, and probably in the missionary labours of a life in India never hurt the feelings of one human being. He was a missionary of a high order; learned, wise, gentle, humble, winning; whose loving, benevolent life preached most touchingly the Gospel of his Master. His course was fully run; and one of the gentlest spirits ever given to man has been enlisted in the great army of martyrs." Such unqualified encomiums are rare, and when bestowed, even more rarely deserved, but none who knew Mr. Janvier will wish to detract a shade from the eulogy. He would have been counted a man of rare merit among any class, in any line of duty amongst men. The missionary Church of India will mourn that "the mighty have fallen," yet will gather a fresh impulse from the event, when she learns that a life in which have combined the meekness of Moses and the devotion of "the disciple whom Jesus loved," has been so rudely terminated. Mr. Janvier had laboured for over twenty years as a missionary, and as translator of the Scriptures into Punjabee, but when the great day of reckoning shall reveal the high and holy impulses which shall have emanated from the tragic close of so quiet a life, it is a question whether it will not be found, that of the enemies of the Lord, "the dead which he slew at his death were more than they which he slew in his life," for it is true to-day as ever it was that "the blood of the martyrs is the seed of the Church." And call his death whatever modification of martyrdom you may, the same class of feelings are engendered in us, and the same sort of influences started, when our brethren by our side perish from exposure to "peril among heathen."

The *Friend of India* states that Mr. Janvier had united with his associates in the celebration of the Lord's Supper, immediately before he received the fatal blow. Three days afterwards, another member of the same mission fell also by the hand of an assassin. The Calcutta correspondent of the leading journal writes:—

Among the members of the Loodiana mission, to which Mr. Janvier belonged, none were more accomplished in the languages of the country than Mr. Lowenthal. At three o'clock on the morning of the 27th of April he was shot in the head, and died two hours afterwards. The event is a mystery to the authorities, who have inquired into it. The one ascertained fact is that there was no fanatical motive for the commission of the deed. The missionary's own chokeydar, a Mushee, was the murderer. He had been in Mr. Lowenthal's employment about three months. The deceased had adopted the Indian custom of rising very early in the morning, and very often would stroll about the premises in the darkness of night. It was on such an occasion that he met his death. A police patrol heard a shot and went up to the gate of his house, where he was met by the chokeydar, who said that his carbine had gone off by accident. The man may have been frightened when he told this lie, or the crime may have been a wilful one; at any rate, he went away with his wife and child directly the patrol had passed on. Another servant heard some low groans in the front verandah of the house, and found his master lying there in a dying state. Police were sent after the murderer, and he was found hiding in a field. He states that he saw a figure moving about in the darkness, and thought it was a thief. When he found that it was his master whom he had shot he was seized with a panic and ran away. The authorities at Peshawur have been making a searching investigation into all the circumstances, and I learn that they are not satisfied with the truth of the man's statement. They have found cause to suspect that others of the servants had some share in the crime, and they especially suspect a khidmutgar, who is a Mussulman. It is supposed that the ill-fated gentleman had given his servants some offence in the regulation of his household affairs.

ALGERIA.

EVANGELICAL AGENCIES AND RELIGIOUS WANTS.

The article in our last number, headed "Successful Labours of a Spanish Exile" (p. 282), has elicited the following additional information, respecting the scene of his zealous efforts, from the pen of an English clergyman:—

Milan, June 11, 1864.

Whilst spending the late winter at Algiers, I became personally acquainted with that devoted servant of God, M. Ruett, and had abundant opportunity of remarking his character and his work, and cannot speak too strongly of his personal piety, humility, and zeal, as well as of his eloquence and untiring energy as a minister of the

Gospel. He seems to me to be specially called and fitted for the work given him.

M. Ruett was for a considerable time under the instruction of Dr. De Sanctis, from whom he got clear and sound theological views. At the time of his coming to Algiers he had no certain income and depended for months upon the Lord's bounty through private charities. He was subsequently allowed so much a-year by the Paris Evangelical Society, which also supports a Spanish colporteur. The Protestant Consistory at Algiers recognises his labours, and not only opened the Protestant Chapel for him to preach in, but added to his stipend.

In Algeria there is by far a greater number of Spanish than French settlers—they number to

is—who, until M. Ruett's arrival, had no them of salvation full and free, through our Lord. M. Ruett not only preaches but also visits the neighbouring towns within a radius of upwards of twenty congregations vary; sometimes the halls are filled, at other times, the ing warned the people of the "heretic," are fewer. Yet as he preaches on ng heart, a glowing zeal, and a flowing many Spaniards are led to the fountain l forsake the turbid stream of Roman

1. God owns His work, sustains His id churches are formed. M. Ruett's scanty. If any Christians in England in the conversion of Spaniards would a his work, he could greatly enlarge his useful activity.

my thoughts are turned to Algiers, I : say a word or two about Christianity here. The population of Algiers con- ors, Jews, Spaniards, Italians, Maltese, 1. The Moors have mosques, the Jews ogues, the Roman Catholics their and the Protestants a very commodious, ly-built place of worship, called the These all have alike been built and en- he French Government. In the "Tem- are usually four successive services on -day during the winter. The English 1 A.M., and the service is performed by n. During the late season the Rev. gers was the chaplain provided by the and Continental Church Society. rely there were but few English at ring the past winter, and the congrega- out small. The second service com- twelve, in French, and is succeeded by n and the Spanish.

testant Consistory is this year presided stor Dürr, supported by his brethren, the yne and Moulin, and the lay members. tors have a wide field of labour; they journeys to visit the distant colonists. ended accompanying Pastor Dürr in a tion to Fort Napoleon, in the Kabylie , but he was obliged to defer the jour- sequence of the stormy weather. The these mountains are visible across the Algiers, and are usually covered with

l the Protestant Orphelina, situated a few 1 Algiers, upon a farm granted to the in- by the Government. I met the Rev. A d Pastor Moulin there. We went over s for the boys and girls, inspected the s, dormitories, and refectories, and

having examined the children in various subjects, put them to a pretty close test as to their Biblical and general religious knowledge. Upon the whole I was well pleased, and think that with sound Evangelical instructors and united prayer for God's blessing, it might become a nursery for young Pro- testants, and exercise a wide and beneficial in- fluence. The institution is in debt, and has for some time languished, in consequence of not having at its head, upon the spot, a man of God with his whole heart in the work, a guiding spirit to direct and develop its daily *modus operandi*.

Socinianism runs strong at Algiers, and exercises a prejudicial influence upon the English society there during the winter. The "Essays and Re- views," Colenso's works, and Renan's "Life of Christ," are its artillery. The Saviour and the Holy Spirit are openly sneered at, and made the subjects of ridicule and witticism. The former is allowed to have been a good man, a moral teacher, whom the Jews put to death, just as the Athenians put their good teacher, Socrates, to death. But as to the Holy Ghost, His existence is utterly ignored, and His power laughed at as the vagary of enthusiasm. During the late winter the half of the English residents were Socinians, who apparently attended no place of worship and preserved no outward form of religion. Alas! that England's sons and daughters should so present Protestantism to Roman Catholics and Moslems!

Towards the end of the season, in the month of April, Mr. Rogers and some friends employed a man to sell Bibles, Testaments, Psalters, Gospels, and tracts at a stall, close to the market-place; but I fear, as it was so late in the season, and was the effort of only a few, it could not be carried on per- manently. If a few Christians would unite and subscribe a pound a-week for the support of a col- porteur, no doubt God's Word, in Arabic, Hebrew, French, Italian, Spanish, and English, would sell largely. The utmost freedom, toleration, and pro- tection are afforded by the French Government. Mr. Rogers and others distributed hundreds of tracts among the soldiers, who received them with avidity. The *curé* of the parish was displeased, complained to the Brigadier that the English were distributing pamphlets among his troops. The Brigadier called upon Mr. Rogers, who explained matters, and showed him the tracts. The Briga- dier was satisfied, and saw it was an affair of the *curé*. The Prefect of Police was next turned to, but Mr. Rogers appeared at the office, again ex- plained the matter, and then inquired if there was any law to prevent his distributing such tracts. The magistrate shrugged his shoulders, said there was not, and that it was the *curé's* affair, and not that of the police.

AMERICA.

New York, June 7, 1864.

GIOS ANNIVERSARIES—THE CHRIS- TIAN COMMISSION.

nniversaries, as my last letter pre- mised off very quietly. Some of the ap- portant and approved societies but thin audiences, although they ounced well-known and eloquent

I have already given some explana- VIII.—V. NEW SERIES.—JULY.

tion of this diminished interest in a class of meetings which formerly attracted multitudes. But this year, in addition to every other drawback, the anniversaries had to contend with the absorbing interest awakened by the war. The Christian Commission was more fortunate than the older and permanent societies in appealing directly to the patriotic feeling of the people; and accordingly it assembled on a stormy night an audience of

F F

thousands. This excellent society has just set out upon a large undertaking. Your readers may have noticed that the great fair for the Sanitary Commission placed more than a million of dollars at the command of that organization. The Christian Commission is attempting to raise a similar sum by the direct gifts of its friends; and there is little room to doubt of its complete success.

CHRISTIAN UNION—THE AMERICAN BIBLE SOCIETY.

I alluded a month ago to some tendencies toward Christian union, of which I hoped by this time to be able to speak more definitely. In one direction my expectation has been disappointed. When I wrote, many were looking forward to the approaching anniversary of the American Bible Society as the occasion of healing a painful breach which had long existed among those who are equally interested in the diffusion of the sacred Scriptures. Thirty years ago the Baptist Churches, which up to that time had co-operated with other denominations in the national society, considered themselves aggrieved by the refusal of the society to contribute funds for the printing of versions which had been prepared by their missionaries. They accordingly withdrew from the American Bible Society, and formed another within their own denomination. The separation has been a matter of regret to both parties, and of late hearty efforts have been made to restore the relations which were so pleasant and becoming. The basis of such restoration is not easy to define; and it is beyond doubt that only this practical difficulty has at this time prevented the reunion which all have desired. But whether that difficulty shall be surmounted, or shall prove to be insuperable, it is pleasant to know that an excited strife has all burned out, and that if the divided brethren do not henceforth work together, it is from a difference of views, and not at all from a difference of feeling.

THE OLD AND THE NEW SCHOOL PRESBYTERIANS.

The two Assemblies of the Presbyterian Church have just closed their sessions, and the signs of fraternal confidence and sympathy which the two bodies have for some years been manifesting toward each other continue to increase. It is a quarter of a century, as your readers may know, since the "Presbyterian Church in North America" was rent into two parts. The occasion was variously described. By some it was found chiefly in a difference in doctrine; and hence the

popular designation of the two bodies as "Old School" and "New School." But there were unquestionably grave differences of policy, and these were at least as keenly felt as the others. But whatever the causes, the separation was made, and it was embittered by sharp and long-continued discussion and recrimination. There is nothing more grateful in the present history of American piety than the Christian and manly advances which these two parts of a divided household are making towards each other. When, a year ago, the first delegate from one of the bodies stood on the floor of the other, and with a voice tremulous at once with age and with emotion made touching reference to the painful past and to the present signs of mutual forgiveness and love, the scene was such as one witnesses but once in a lifetime. Uplifted faces all around the speaker glowed with delight and flowed with tears. Grey-haired men, who had been foremost in the fierce debate, were foremost in their visible joy over the returning affection. And when the hymn, "Blest be the tie that binds," had been sung in the highest style of tearful feeling, every man grasped his neighbour's hand with expressions of wonder and of thanksgiving to God.

The passage of a year has not diminished the motives to this fraternal affection, but increased them. Beyond doubt, the matter of slavery had much to do with the dismemberment of the Presbyterian Church. But upon that subject there are now no divided opinions. The Assembly which has been thought to be the most cautious in its policy concerning that great wrong, has this year unanimously adopted a long and explicit paper, one sentence of which fairly exhibits the spirit of the whole. It asserts the conviction of the Assembly that "the time has at length come, in the providence of God when it is His will that every vestige of human slavery among us should be effaced, and that every Christian man should add himself with industry and earnestness to his appropriate part in the performance of this great duty." Surely the Assemblies can hereafter have no difference of feeling on the score of slavery.

How rapidly, or in what way, these two most respectable and influential bodies may pass from their present friendship into that former organic unity, it is impossible to foresee. But it is manifest that they are already fulfilling every condition of substantial Christian union. One of the pleasantest signs of this union that appear

late sessions, was the concerted voice of the same hour by the two in thanksgiving and prayer, in behalf of the nation.

REFORMED DUTCH CHURCH AND ITS CHINESE MISSION.

General Synod of the Reformed Church, which is now in session, occupied in considering a grave question which some readers of *Christendom* will be interested in. It concerns the ecclesiastical relations of the churches established by the missionaries of the Synod's The Reformed Dutch Church has for years defined and reaffirmed her policy of holding her mission churches in friendly union with herself. This is the favourite policy of Presbyterianism in this country. But the missionaries of the Dutch Church in China have rather at the establishment of a Church, and accordingly have en-

couraged ecclesiastical union between the congregations which they have organised and those which have been organised by English missionaries of similar faith and practice. The Synod, therefore, has now to consider the unanimous objection of its missionaries at Amoy to the policy which it reasserted a year ago. The question awakens the deepest interest in the body; and it is hard to believe that the views of those most worthy and successful men, when so confidently and seriously expressed, and so ably maintained, can fail of their effect. There is already in the Reformed Dutch Church a large body who have not needed the arguments of the missionaries to convince them that the Synod has asserted a mistaken policy, and that English and American missionaries do well to build up together a church for China. I hope to write you in my next letter that the views of these have prevailed.

Home Intelligence.

CONVOCATION.

ittings of the Convocation of the Province of Canterbury were resumed on the 1st of last month. A very important step was taken by both Houses. It may be remembered that soon after the first ferment raised by the publication of "Essays and Reviews" the Upper House moved the Upper that the subject should be taken in condemnation of the book. The subject was, however, postponed on the ground that the question would be more properly a legal tribunal of which some of the members were members. The Judicial Committee of the Council having given judgment, the subject was renewed at the ensuing session, and the Committee of the Upper House was directed to examine the book. That Committee gave in its report on Tuesday, the 1st of last month, specifying several errors of doctrine in the Essays, and ending with a formal condemnation of the book. The adoption of this report was moved by the Bishop of Exeter and opposed by the Bishop of London, on the ground that it was undesirable to show an interest in a book that had well nigh been consigned into oblivion. The report was, however, adopted, and a formal condemnation of the book by the Bishops of London, Lincoln, and Exeter. The Archbishop of Canterbury very emphatically expressed his con-

currence in this course, stating his belief that if they did not adopt it they would be betraying that trust which their Lord and Saviour Jesus Christ had committed to them. He desired that that moderate censure, that moderate condemnation, should be the act of the Convocation of the Province of Canterbury. The censure was conveyed in the following terms:—

That this Synod having appointed committees of the Upper and Lower House to examine and report upon the volume entitled "Essays and Reviews," and the said committees having severally reported thereon, doth hereby synodically condemn the said volume as containing teaching contrary to the doctrine received by the United Church of England and Ireland, in common with the whole Catholic Church of Christ.

This resolution was then sent down to the Lower House, which concurred in it by a majority of 39 to 19.

The other proceedings, in either House, were not important. We may mention, however, that the Archbishop of Canterbury presented a petition, addressed to the "Most noble Church in London," from priests, monks, and pilgrims in Jerusalem who had suffered persecution from the Armenians. It appeared that the King of Abyssinia had persecuted these persons, and it was supposed that he had done so in consequence of the withdrawal of the protectorate. His Grace

said that he had seen Earl Russell on the previous day on the subject, and the earl had informed him that a letter had been sent to the King of Abyssinia, in consequence of which he hoped the persecutions would be stopped.

ADDRESS TO THE ARCHBISHOPS.

It will be remembered that the "Oxford Declaration," as it was called, with reference to the judgment of the Privy Council, was signed by clergymen only. An address has been lately drawn up to the two Archbishops, expressing their gratitude for the pastoral letters they had addressed to the Church on the subject of the present heresies. It is extensively signed among both the Evangelical and High Church parties, comprising some of the most eminent names in the kingdom. Among them we may mention the Duke of Marlborough, the Marquis Cholmondeley, the Earl of Shaftesbury, the Chancellor of the Exchequer, the Attorney-General, Mr. Napier (late Lord Chancellor of Ireland), Mr. Walpole, Mr. Henley, Mr. Gathorne Hardy, and a host of others. The following is a copy of this address :—

To his Grace the Lord Archbishop of Canterbury, Primate of all England and Metropolitan; to his Grace the Lord Archbishop of York, Primate of England and Metropolitan :—

We, the undersigned clergymen and laymen of the several provinces of England and Ireland, hereby acknowledge with deep gratitude the pastorals lately issued by your Graces to the two provinces of Canterbury and York. Our fervent prayer is that your Graces may be richly endowed with wisdom from on high, and may be enabled, with the other Primates and Bishops of the United Church of England and Ireland, to take effectual counsel for upholding, amid the peculiar dangers of the present times, the Divine authority of Holy Scripture and the integrity of the faith, so that the Gospel of our Lord and Saviour may be taught in all its purity among ourselves, and handed on, without diminution or addition, to our children's children.

Objections have been taken to this address, that, among other things, it implies a slight on the Bishop of London. The promoters emphatically deny this. The friends of the Bishop appear to be under the impression that the address is for the part the Archbishops took in the judgment, in which the Bishop undoubtedly differed from them, but it bears on the face of it to be simply for the pastorals their Graces issued after the judgment had been delivered.

DR. COLENZO.

The Metropolitan Bishop of Cape Town, having served a formal notice of deposition upon Dr. Colenso, and thus declared the see

of Natal vacant, the latter has appealed by petition to the Judicial Committee of the Privy Council, praying that the proceedings of the Bishop of Cape Town with reference to him may be declared null and of no effect. The case has been ordered to stand over until the sittings of the Judicial Committee, after Michaelmas term.

THE LATE CANON CURETON.

The Rev. William Cureton, D.D., F.R.S., Canon of Westminster, Rector of St. Margaret's, and Chaplain to the Queen, died on the 17th ult. He was born in 1808, and his early life was not without its struggles. Having selected a particular line of study, however, he devoted himself to it with great industry, and at length achieved a European reputation as a Syriac scholar. His most celebrated work is his version of the Epistle of St. Ignatius, which occasioned some controversy, in consequence of his endeavour to prove that only three out of the seven reputed epistles were genuine.

THE CALVIN TERCENTENARY.

The annual *soirée* of the Evangelical Alliance took place on Friday evening, May 27 at Freemasons' Hall, being the Tercentenary of the death of Calvin, and, in accordance with the intimation already made in these pages, was specially convened on that day, to commemorate the event. The attendance was numerous. The chair was taken by Lord Calthorpe, President of the Alliance.

The Rev. T. R. Birks delivered the first address. He remarked that the great problem of these times, perhaps the most difficult of all intellectual, theological, and ecclesiastical problems, was to combine two opposite tendencies, firm adherence to the truth, and the exercise of a spirit of love and charity. Now the Evangelical Alliance represented in its structure the principle, not of compromise but of forbearance towards divergent tendencies on secondary questions. On the other hand, the great characteristic of the Reformation whose memory they now celebrated was the firmness and simplicity of his faith. He believed that the problem which it was hardest for Christians to solve was how to combine *suaviter in modo* with the *fortiter in re*; how to unite a due consideration for the prejudices and feelings of others with firmness as to great central truths. The Hon. and Rev. Bp. Noel spoke of the connexion between the religious experience of Calvin and the other Reformers, and their subsequent labours. He observed, that if Luther and Calvin were restored to life, and appeared among Chris-

as in the present day, they would find that the work of Reformation had yet to be completed, and he urged the young ministers especially who were present to endeavour to teach Christ more clearly, and to contend for greater unity on the basis of salvation by Christ. The Rev. W. Arthur said he was no admirer of that part of Calvin's views in which Calvin differed from the great majority of evangelical Christians; on the contrary, he thought that part of his views was a great pity; but in the great body of truth which Calvin taught, in his opinion that man was totally lost by nature, and that he could be restored by faith in Christ alone, he heartily agreed, and he would rather hear of Calvin, than to Mr. Spurgeon, denouncing his Arminian views, than unite with a man who would so him and fraternise with him on account of those views, and at the same time cast doubt on that redemption by Christ as the means of fallen man's recovery. (Cheers.) Rev. Dr. Thomas M'Crie said, as an old Calvinist, he highly valued the honour which was then being paid to the name of John Calvin. The doctor delivered a long and fluent speech on the personal character of the great Reformer. The devotional exercises of the evening were led by the Revs. T. W. Tyler, and W. M. Bunting. The adjournment was pronounced by the Rev. S. Thomson.

The Tercentenary was celebrated at Edinburgh by a meeting in the Free Church Hall. Dr. Dalhousie presided, and the meeting was attended by ministers of the Free, United Presbyterian, and Reformed Presbyterian Churches. Professor Lindsay, of Glasgow, spoke for his subject "The Character of Calvin." Principal Fairbairn addressed himself to "The Theology of Calvin." Dr. Andrew Thomson spoke of "What Scotland owes to Calvin," through Knox; and Dr. Reid delivered a "Vindication of Calvin from Modern Misrepresentations." The proceedings were brought to a practical conclusion by a few remarks from Principal Fairbairn, who showed "the claims which Calvin has upon the gratitude and aid of the Reformed Churches," and made an appeal on behalf of the Calvin Memorial Hall at Geneva.

FREE CHURCH OF SCOTLAND.

The General Assembly of the Free Church of Scotland, on Monday, the 23rd of May, the same day with the Established Church, and sat for a period of ten days. We may remark, too, that, with the exception of the

countenance afforded to the Establishment by the State throwing a thin, pale halo of the presence of Royalty around its gatherings, the forms of the two bodies are in all respects the same. Principal Fairbairn (Free Church College), who was unanimously elected Moderator, delivered an able address, in which he remarked upon the danger of a Church settling down into a formal and dead orthodoxy, unaccompanied by the life and power of godliness. He pointed to the recent decisions of the Privy Council for the Church of England as affording a practical illustration of the dire consequences of the want of Church discipline and a definite creed.

An appeal against a decision of the Presbytery of Strathbogie, which, having inserted in their minutes a graceful tribute to the memory of the late Duchess of Gordon, had resolved to delete from the minutes the amendment of a minority, on the ground that it contained severe and unwarrantable reflections on the memory of the late Duchess, was heard, and the parties concerned spoke at considerable length, after which Principal Candlish moved that the Assembly, while ruling that it was incompetent for an inferior Court to delete any part of the *res gestæ* of its own minute, appoint the amendment to which the appeal referred to be deleted, and instruct the Presbytery accordingly. The Earl of Dalhousie seconded the motion, which was unanimously carried.

The report of the Finance Committee showed an increase of subscriptions of about 1,100% over those of last year, the total amount, 343,134*l.*, being the largest in any year since that of the Disruption. The Sustentation Fund amounted, this year, to 116,324*l.* The Earl of Dalhousie, on the request by the clerk for leave to print among other manuscript reports one on colleagues and successors having reference to the retirement of Dr. Guthrie, paid a warm tribute to the personal qualities and public services of the reverend doctor. The noble Earl proposed that a minute expressive of the feeling of the Assembly on Dr. Guthrie's retirement should be recorded, which was agreed to. Dr. Buchanan, convener of the Committee on Union, laid on the table the report of that committee. The report set out with a statement of the distinctive principles on which the committees of the Free and United Presbyterian Churches differ, and detailed the proceedings of the Reformed, United Presbyterian, and Original Secession Synods on the question. After reading the various communications from these bodies,

Dr. Buchanan explained the purport and supported the object of the report in a speech of some length. Dr. Candlish moved the reappointment of the committee under the former instructions. Dr. Julius Wood made a counter motion to the general effect that, in view of the differences and difficulties which beset the question of union, the committee should be directed rather to seek to promote harmonious co-operation among, than to bring about union between the Churches. After several members of Assembly had spoken on both sides, the discussion was adjourned. At a subsequent sitting it was resumed by Professor Gibson, and continued for four hours, when, in deference to the general feeling of the House, Dr. Wood withdrew his motion, and that of Dr. Candlish was unanimously adopted. Next day, deputations from the Irish Presbyterian Church and the English Presbyterian Church, charged to express sympathy and satisfaction with the Union movement, were received, heard, and thanked.

The report of the College Committee was given in by Principal Candlish. The statistics contained in it, as far as they relate to the supply of candidates for the ministry, were regarded as far from encouraging. The report on Popery was given in by Dr. Begg. In his speech, the reverend doctor censured the apathy and indifference with which Papal aggression is regarded by those possessed of power and influence in the country. He also referred to the rumoured intention of the Pope to appoint an Archbishop of Edinburgh, stating that the brother of a peer, himself a nobleman, was understood to be the person selected for the office. After some remarks from Principal Candlish and others, Mr. Dunlop, M.P., said he must still maintain the opinion he held and expressed in that House last year, and for which he gave his reasons. He would not give the least countenance to the policy of Mr. Whalley. For he must say that, next to the skill and talent with which the Popish cause is prosecuted and advanced by its own supporters—next to that, as a means of advancing its interests, is the injudiciousness of some of our advocates.

ESTABLISHED CHURCH OF SCOTLAND.

Lord Stenton and Belhaven was the Royal Commissioner appointed to represent the Sovereign at this year's meeting of the Assembly, as he has been for many years past—in fact, every year that the Whigs have been in office since the time of Earl Grey. After the usual formalities, the retiring Moderator, Dr. Craik, of Glasgow, pro-

posed Dr. Pirie, of Aberdeen, as his successor, which was unanimously agreed to. The Queen's letter to the Assembly was then read, assuring the venerable body, in formal and stereotyped phrase, of the continuance of her Royal favour, and enclosing the annual donation of 2,000*l.* for the promotion of education in the Highlands and Islands. The Moderator also, in formal terms, acknowledged the Royal bounty, and accepted the gift.

A discussion of some interest took place respecting the bill introduced into the House of Lords by the Duke of Buccleuch to remove the disabilities that now prevented Episcopalian clergymen, ordained by Scottish bishops, from accepting livings in England. Dr. Lee, of Edinburgh, called attention to this bill, as one that might—he did not say that would—affect the interest and position of the Scottish Establishment. Dr. Bissett, a late moderator, and several of the lay members of the Assembly, expressed their inability to see how the bill relating to another community could at all affect them. It was agreed, however, to refer the bill to a committee, and there the matter ended.

The other business before the Assembly was for the most part of a local character, if we except a rather interesting discussion, which took place at one of the sittings, on the subject of innovations in public worship. A few years ago, Dr. Lee, of Edinburgh, introduced a liturgy into his church of the Greyfriars, with responses on the part of the congregation. He also introduced the English custom of standing to sing, and kneeling or bending the person in prayer. These innovations were stoutly objected to at the time, and the Assembly came to a deliverance enjoining the doctor to abstain from the practice of reading his prayers, but giving no deliverance on the other points. The doctor, we believe, complied with the injunction so far, that he did not use his prayer-book, but he adopted the words all the same; and, of course, there was nothing to prevent his congregation from using their copies of the book in their pews. Since then some other ministers of the Church have shown a disposition to follow his example, and the subject was brought up again in the course of the proceedings of the Assembly, but no new judgment was adopted.

The Moderator, in his closing address, congratulated the Assembly on the generally satisfactory state of their mission agency both at home and abroad, and then proceeded to refer to the progress of the Established Church

at twenty years, characterising the assertion that she now re-her pale only a small fragment of on of Scotland. He spoke in of the Free Church, counsel-ling the Assembly to manifest towards their brethren of that denomination a true spirit of Christian conciliation, and to speak of all Dissenters with becoming courtesy and kindness.

Miscellaneous.

MISSIONARY MATTERS.

GREECE.

Thompson, agent of the British and Foreign Bible Society in Western Turkey, has been at Athens on behalf of the society, to present a copy of the Greek Scriptures to the First. His Majesty received Dr. Thompson, who was accompanied by Dr. King, editor of the *Star of the East*, very affably, and expressed his pleasure at the Bible in modern Greek, and his obligations to the society for it. Dr. King mentions the formation of a society, by the twenty-five or twenty-six editors of the *Star of the East* at Athens, which is "to meet once a-week to discuss subjects connected with the country." By a large majority, they chose Dr. Kalopothakes for their president. He is the only one, Dr. King writes, "who, during my late troubles, ventured to boldly and take my part, and combat the 'Holy Synod of Greece';" declaring himself in favour of entire liberty of speech and discussion on religious subjects.

TURKEY.

Dr. Wood, Secretary of the American Board, has been visiting its missions in the East. He writes from Constantinople that there is much to pain the heart in the present state of Evangelical Protestantism in this city and vicinity, as compared with what it was an or twenty years ago, when he was a missionary there :—

Dr. Wood] its native adherents, though fewer in number, and amid obloquy and were full of zeal for the conversion of souls. Some, indeed, had a too strong disposition to rely on minor points, being more ready to denounce the priesthood and errors of the Romish Churches than to dwell on the spiritual themes of the Gospel; but a large number showed a warm interest in making known the way of salvation, and persuading men to it. Now, unhappily, we see but little of this. Instead of taking out the New Testament, and calling attention to its teachings on all proper occasions, as they did then, their conversational topics are worldly things, and the spirit of worldliness seems to fill their hearts. Then, their confidence in missionary teachers, and attachment to them, were unbounded. Now, many are full of distrust, and there is among them a readiness to take offence which is deplorable. We have heard that, among a large proportion of them, far more of thought and conversation is given to the alleged mistakes and faults of missionaries than with topics which minister to their comfort.

Dr. Wood adverts to the causes of this lamentable state of things :—

The increase of business activity—connected with the great enlargement of commercial intercourse between Europe and the provinces of this empire—and the influx of Occidental civilization, together with a mightily disturbing force on the public mind; and, by the absorption of the excitement of unfounded hopes, sadly hinder our spiritual work. A chief cause of uneasiness towards the missionaries is, that after so many years, the Protestant cause has so little to offer to institutions of education, and the adherence to it of men of wealth and high social position combined with certain other universal elements of human nature, this feeling of disapprobation to disapproval of our general policy and a desire for one that we cannot adopt, has led to long controversy respecting the mutual relations of missionaries and native pastors and the system of operations carried on by the funds of the American Board and the Turkish Bible Society. The subject of disagreement has not been forms of Church order or worship; and in what form, there should be a taking of the native element into the councils of the Church, in determining the use of funds committed to their hands for disbursement.

An Armenian ex-priest, named Vertanes, who was for some time a helper on the staff of the American mission, but who so conducted himself as to compel his dismissal, has been holding separate services, with the view, it is believed, of leading to the formation of a Reformed Armenian Church, which is to be Evangelical, but as little removed from the Armenian Church as possible. The pastor and some of the members of the Pera Church are annoyed by his action; but they confess sympathy with his avowed object. Dr. Wood remarks :—

It is very happy to say that the excellent representatives of the Church Missionary Society, who are

sent to the Mohammedans, and with whom we are on the best of terms, advise the Pera Church, in reply to individual applications made to them, as I am informed, to turn again to the source from which they first received their knowledge of the truth. It is possible that they may do this, if they do not succeed in their present plan of getting foreign aid; but they are not prepared to do it now. The freedom of conscience, which it is the present policy of the Armenian ecclesiastics and leaders of opinion to tolerate in their Church, proves a snare to many. Not only are partially-awakened minds within its fold kept from breaking away, but the kind words and artful appeals addressed to the Protestants unsettle such of them as have not discernment to perceive whereunto what is desired of them would lead. The low state of piety generally prevalent in our churches disposes many who do not agree with the Pera church in its policy, or who approve it only in part, to desire to sink out of sight, as much as possible, the difference between Protestants and the Oriental Churches. Consequently, they are restive under that style of preaching and publication which once fell below their tone of feeling.

Notwithstanding all these drawbacks, Dr. Wood experienced great comfort in the evidence which he saw of the reality of grace amid imperfections and of progress in many respects—

It is a significant fact, that the natives of Constantinople, who pride themselves on their metropolitan birth, are passed by, and the power of Divine truth is exhibited chiefly among the more simple-minded people from the provinces. And when I look on the whole field, and see what God has done at Marash, Oorfa, Diarbekir, Kharpoot, Arabkir, and many places nearer the capital, raising up churches, more than forty in number—and some of them large and rapidly increasing—since my removal from the country in 1850, and then contemplate the great extension in our system of operations, the valuable literature created, the spread of the Word of God, and other productions of the press, and the manifest progress of thought beyond the bounds of the Protestant organizations, I am filled with joyfulness at beholding such a spectacle.

The Protestants of Bitlis have at different times suffered much persecution, and the work has been in various ways greatly hindered by the bitter opposition of the bishop of the place. The American missionaries now write that their prospects are more encouraging:—

Amongst other things, 200 piastres worth of Bibles, which had been lent to the people—for fear that if they were given or sold to them their priests would burn them—this bishop seized upon, refusing to restore them either to the people or to the missionaries, or to pay for their value. He did all in his power to break up the Protestant schools, and in many other ways to destroy the work in Bitlis. Lately the bishop visited the head-quarters at Constantinople, and, to his astonishment, he found himself far behind the times! The enlightened and liberal spirit of the progressive party here utterly amazed him. He was at first enraged, then troubled, finally pleased. He ended, so it would seem, in adopting some of the sentiments of the Progressionists. He returned to Bitlis and restored the Bibles, withdrew his prohibition from attendance on the Protestant schools, and now urges his people to establish good schools amongst themselves, that they may not live and die like ignorant heathen!

From Kharpoot a missionary writes:—

Our schools and congregations, in the city and at the majority of our out-stations, were never so full; the sales of Scriptures were never so large as within the past two months, and that notwithstanding such poverty of the people as has not been known for many years; the people were never so liberal; and our Church members were never so active in labours to enlighten others. There is good prospect of a supply of the right men and women for our two schools.

EGYPT.

Dr. Wood, Secretary of the American Board, while passing through Egypt lately visited the United Presbyterian mission at Cairo. He speaks of the agents as men of the right stamp for a position requiring very high missionary qualifications, and goes on to say:—

They occupy premises which were given to the mission by Said Pasha, the late Viceroy. The building was formerly a hospital. It stands on the Esbekieh, or great public square, and furnishes apartments for three or four families, several convenient schoolrooms, and a chapel for public worship. The gift was a singular act of generosity in a Mussulman ruler, and secures to the mission advantages which are above its great money value. I was pleased to ascertain that the policy of the brethren, in respect to the mode of conducting schools, and the principles of intercourse with the people and ecclesiastics, is similar to that of our missions, and that the success realised is far beyond what I had supposed it to be. Opposition begins to be made by the Coptic ecclesiastical authorities, but as yet without any great effect. A church of forty members has been gathered. A boys' school, in which Christianity is taught fully and plainly, contains five or six Moslems among the seventy or eighty scholars. It has numbered about 150, of whom from thirty to forty were Moslems; but the present Pasha, by establishing new schools and holding out special inducements, has drawn away most of the latter. Two girls' schools are flourishing, and several of the pupils give evidence of piety. Of the church members, all but six or seven are adults, and only five or six are females. The circulation of the Scriptures, and other religious books, is on a scale which I was not prepared to expect. While the work of the mission takes hold more especially of the Copts, it is by no means confined to them.

Dr. Wood also speaks of the gratification he experienced in Alexandria in seeing the noble establishment of the devoted German ladies, the "Prussian Deaconesses," containing 212 female pupils, of all the nationalities except Turks, who are receiving an education under a strong Evangelical influence.

SYRIA.

We have mentioned, more than once, the disinterested efforts of the British Consul at , Mr. Skene, for the temporal and spiritual welfare of the Arab tribes roving between the Taurus and the Euphrates. The report of the Moslem Missionary Society, just issued,

under Mr. Skene's influence, considerable portions of these tribes have turned their swords into harrows, and their spears into pruning-hooks. Fertile wastes have been reclaimed. The swift and dromedary have given place to the yoke of oxen and the plough. Comfortable cottages have superseded the black tents of Kedar. Some forty new settlements have thus been effected. At Mr. Skene's suggestion, six forts were built along the cordon of settlements, and 150 horsemen are stationed at each fort, with a couple of light field-pieces, for the protection of these novel settlers. It is these settlements that the Moslem Mission Society carry on their work, at the solicitation, and with active co-operation of the people themselves.

The society's agent, Cas Butros, is described by Mr. Consul Skene as a successful and zealous missionary. "He allows the fire of his character at times to appear, and was called Butros—i.e., Peter. From childhood to middle age he was shut up in a monastery, of which he was latterly superior, and he has retained some notions of every-day life which do not belong to the world as it is." We are further told that—

"For himself he requires very little. A piece of bread and a glass of water are to him equal to a dinner, and he sleeps on the ground in the desert as soundly as at home. But his openness towards others seems incorrigible. I have been in the habit of helping him, but I cannot do so, and I fear I have done him harm rather than good, as he has found it too easy to come to money to meet the outlay of his hospitality and generosity. I firmly believe he will, in time, become a great Mussulman movement. All he wants is to have his mind free from worldly cares, and devote himself entirely to his work.

Towards the close of last year two converts from Mohammedanism were baptized by Butros. Mr. Skene writes, under date of May 2, as follows :—

"Cas Butros returned from Telet Aishah very unwell, and has been confined to his room some time. He is now well, I am glad to say. In spite of his illness, he has not been altogether inactive, and with his usual success, he has brought three of the Mussulmans, who are in the habit of spending part of their time in his house, to the verge of declaring themselves. Two of them, * * *, and * * *, by name, are men of about thirty years of age, and respectable characters. The third, * * *, is a woman, and I have advised him not to press his conversion for the present, lest opposition should be made by the Sheikhs and Imams, on the ground of his being a minor. One of the former two will be baptized at once, but Cas Butros is prudent, and says he will not be in haste about it.

Close to the ruins of Cesarea Philippi is a village called Ain Kunya, where persecution for the Gospel's sake gives evidence of the alarm of the enemy and of the progress of truth. The Rev. Mr. Eddy, of the American Board, writes that—

"Some three years ago, when persecution was strong in Deir Mimas, one Protestant fled from its vicinity to this place. Through his influence others have become enlightened, have abandoned their idolatrous rites, and, in spite of threats, stonings, and beatings, have stood firm. They support a Sunday school among themselves, and are appealing, we trust not in vain, to the Government in view of freedom of worship and conscience.

PERSIA.

Dr. Perkins writes, that the enemies of the Protestants have not yet disturbed them in their work, notwithstanding their threats to do so. He adds :—

"The British Ambassador is taking hold of the matter of the sore oppressions of the Nestorians with a vigorous hand, under instructions from his Government—thanks to Lord John Russell, and yet to Mr. Layard. The presence of Consul Glen here is a great restraint upon the oppressors, and in full sympathy with us in our work.

Another missionary speaks of the improved state of feeling, among the people, towards truth, owing in a measure to the conviction that the missionaries are their true friends in moral matters. The presence of the Holy Spirit is also manifest. "There is scarcely a village where there are not anxious souls, seeking to find their way to the fountain of living and cleansing blood."

INDIA.

In the city of Kolapoor are 252 idol temples, and but one building for the worship of the true God, just erected. An American missionary writes that "the statue of Lord Ganesha, in the Town Hall, is worshipped by the ignorant classes of Hindoos with as much devotion as is paid by them to the images of Bram or Shive ! This superstitious practice has lately extended itself to the Mohammedans. The worshippers are mostly women, and average no less than fifteen or twenty cocoa-nuts are broken daily on the base of the statue." Other cases are mentioned in which persons recently deceased have been deified and oblation is paid to their statues.

The Bishops of Calcutta, Bombay, and Madras have issued a pastoral letter to the members of the Church of England at home. It contains an energetic call for aid on behalf of the heathen and professedly Christian population, and states that while there is much to deplore, and while superstition is powerfully dominant, yet that the aspect of missions is full of encouragement. They allude with special thankfulness to the "self-denying zeal and successful work" of other Protestant bodies—in South Travancore, by the Congregationalists; in Choata Nagpore, by the Lutherans of Prussia; in Burmah, amongst the Karens, by Dr. Judson and his American successors; and in connexion with schools and colleges by the Free Church of Scotland. The bishops state that they do not propose to establish any new agency to carry out their designs, believing that the existing missionary societies are the obvious channels through which assistance may be rendered to Indian missions. They add that large masses of Englishmen are living in India in a state of spiritual destitution which is nearly as deplorable as that of the heathen, and they urge that if this evil be suffered to continue it will present a formidable obstacle to missionary progress. The three bishops have also addressed a pastoral letter to the clergy of the Church of England in India, urging upon them, in an earnest and loving spirit, the fulfilment of their responsibilities.

The sad details relating to the death of the Rev. Messrs. Janvier and Lowenthal, of the Loodiana mission, who were murdered within three days of each other, will be found in an earlier page. A third missionary—the Rev. Adam White, of Sassoor, in the Deccan—has been carried off by cholera. He had been indefatigable in his attention to those suffering around him from that fearful malady, and appears to have fallen a martyr to his devotedness.

CEYLON.

A missionary of the American Board, forwarding a "tabular view" of the Ceylon mission for the past year, says:—

Forty have been added to the churches during the year, on profession of faith. Eight have been excommunicated, six removed by death, and thirteen dismissed to unite with churches out of our connexion, which leaves a nett gain of thirteen members. Over 1,600 children and youth have been under instruction. We think there is steady progress in our work, though not as rapid as we should be glad to see.

CHINA.

The Christians of Fuh-chau, who, at the commencement of the year, suffered severely from the riots of a persecuting mob, have ceased to be molested, and are now quietly allowed to profess their religion. The Mandarins have made full compensation for damage done, and the Rev. Mr. Wolfe, of the Church mission, states that he has built up the chapel, school, and helpers' houses more substantial than ever. "Not one of our people," he says, "went back. The riots have done good. They have brought Christianity more under the notice and observation of the rulers and people. They have increased the zeal and boldness of our Christians, and have drawn forth some literary men as our defenders. A book has been written and circulated, defending the missionaries, and ridiculing the pretensions of the literary class." Mr. Wolfe is of opinion that this publication shows that Christianity is gaining ground.

Further south, at Khi-boey (Amoy district), the English Presbyterian missionaries report the baptism of eight men, who had been long on trial and stood the test well.

Still more to the south—inland from Swatow—two English Presbyterian missionaries have had opportunities of preaching the Gospel to many who heard it for the first time. One of these brethren, Dr. Gault, a medical missionary (his companion being the Rev. Mr. Smith), thus writes:—

I had my travelling medicine case with me, and got abundance of work during the next three days. The excitement was considerable, as there had been no foreigner there previously, except a German missionary, who visited the place about seventeen years ago. The opportunities for preaching on each of these days were good, and occasionally, when sent for to private houses, there were little groups gathered together, and these heard the Gospel of Jesus under favourable circumstances. I had to leave, as my medicines were becoming exhausted, and returned alone to Swatow, leaving Mr. Smith to take advantage of the occasion, solely for preaching. Next week I returned with a replenished medicine case, and stayed a few days more—altogether Mr. Smith was three Sabbaths there, and I two; while, in addition, a native assistant was with us part of the time. I have a list of upwards of 220 cases treated. The people were remarkably well disposed to us, and invited us in several instances to return.

JAPAN.

We have mentioned (*Evangelical Christianity*, 1863, p. 399) the formation, at Yokohama, of a congregation of American Protestants, and the grant of a site for their church and for mis-

ary residences by the Japanese Government. We now learn that the moment building operations were commenced the Government interfered and refused to allow them to proceed. Ten months' negotiation followed between the Japanese authorities and the United States Minister, on behalf of the Protestants and their pastor, who is also a missionary of the United Protestant Dutch Church. The result is, that another site, even more desirable than that originally granted, has been obtained. "It is the most valuable lot in the place," writes the missionary, "and if it is wisely managed, it can be made to support by itself this entire mission. All of it is not needed for the church and manse. A church erected here will be near to the Japanese part of the town, and in a position to attract the attention of all who land at this port, for it is close by the piers, where all business is done in the way of shipping and importing merchandise."

It is gratifying to see the United States Minister taking an interest not only in the materialities, but in the spiritual welfare of the new church and all upon whom its influence is brought to bear. The honourable gentleman thus writes:—

Our little church has of late had such rich blessings as to deserve special mention. While as yet no prospect exists of reaching the heathen, and the dark mantle of indifference, if not prejudice, hangs as a thick veil, which God will in His own good time lift, yet within a short year an ample field of labour and usefulness has been opened to it.

Since May we have about fifty ships on an average lying in this harbour, of which half have been men-of-war. You cannot imagine what scenes we have, alas! too often witnessed on shore. Thousands of seamen afloat, and these in turn sent ashore by hundreds for a holiday, with money in their pockets and rum cheap, what a liberal product of vice and drunkenness might be expected. Besides foreign liquors of every colour and mixture of adulteration, we have here the Japanese saki, the rice-wine, an abominable liquor which a cast-iron throat and stomach may regard as palatable, which has in the eyes of some the one merit of making rapidly and thoroughly drunk at the least possible cost. I have already mentioned in one of my letters the circumstance of a native man insisting on a sailor's holiday that it was the Sabbath day, because so many people were drunk.

In this direction, and among these men, God's Spirit is now moving and manifesting His omnipotent power. Two warrant officers and three seamen of the British fleet have already been received into the communion of our Church, and many others are now anxiously inquiring what they shall do to be saved!

The Romish priests who have been sent to Japan by the French Propaganda are pressing to erect a church, for which they have obtained a site from the Government at Yokohama. They write in an exulting tone to their friends at having been able to celebrate Mass on first Sunday in Lent, in a city where for two hundred years they had been prohibited from doing so, and which contains the remains of their twenty-six martyrs, crucified two or three years since by the Pope. They have already erected a church at Yokohama, for which a bell was lately baptized. "The reverend fathers of the foreign mission," we are told, "who have charge of the mission, left nothing undone to render the ceremony as imposing as possible. The French Minister at Japan and Admiral Jaurès were present, and gave their name to the bell."

SOUTH AFRICA.

From Hebron, a station of the French Protestant Society, a missionary writes that he has received into the Church nine converts from heathenism. Seven others, who were also candidates for baptism, he has retained, for the present, in his catechumen class.

One of the leading chiefs in Zululand, named Gaus, was lately thrown from his horse, and his arm broken, when within a short distance of the house of the Rev. Mr. Robertson, of the Propagation Society. The missionary ran to his assistance, brought him home, set the broken limb, and bound it in splints and bandages. For some time he remained with Mr. and Mrs. Robertson, and the latter, in a letter full of those delicate touches which could come from none but a female pen, describes the way in which this occurrence had brought them into closer contact and more friendly relations with their Zulu neighbours. The chief is described as a middle-aged man, with quiet dignity of manners and a very kind expression. While he lay on a couch, at the missionary's house—

It was a most interesting time to us [writes Mrs. Robertson], and we had no disagreeable inconveniences from the crowds of Zulus who came from all parts of the country to visit him. Our house has been covered with the spears and shields and sleeping mats of the different regiments and companies that have come to pay their respects to him, but it was all so orderly. Only the leading men were admitted to his presence, and the others seated in groups about. The king and Ketchwayo came several times to inquire for him, and each time an especial and earnest message to my husband to let him be removed until he thought fit. His own people wished so much to have him home; Gaus himself, not wishing to go, had been obliged often to send for Mr. Robertson and Usjabula (Christian native teacher) and Heber (a Christian native) to fight his battles for him. Ketchwayo's people said that when he heard of Gaus being with us, he sent to some white gentleman to inquire

if our Umfundisi [teacher] were a skilful surgeon; and being assured that he was the most able man in the country, it was his express wish that he should remain here. We are quite at a loss to know how my husband has acquired such a reputation.

After the chief's recovery and return home, Mr. Robertson frequently visited him. Among other indications of the increased estimation in which he found he was now held, were these words addressed to him by Gaus: "I always knew how much you were liked at Kwamagwaza [where the mission is situate], but now every one knows you and loves you." "All this," adds Mrs. Robertson, "we treasure with deep thankfulness—it seems like a new blessing given us on our work in bringing them nearer to us."

This story of Gaus is not complete without the addition of two or three other points of interest, some of them, unhappily, tragic ones. Mr. Robertson, speaking of the chief himself, says:—

We have long been friends. He has great influence with Ketchwayo, and was present and helped me when I obtained permission from the prince for our two converts to become Christians. As a matter of course, the accident was attributed to witchcraft; and four people, a man, two women, and a little infant, have been killed. Eleven others were to have shared the same fate, but through the kind-heartedness of Gaus they were spared. The witch doctors were all agreed that there is something in the country that the ancestral spirits of the Zulu nation disapproved of. Then they hinted that the spirits were displeased at Gaus, because he was so intimate with an Umfundisi [teacher]; and finally they have come to the conclusion that they had a kind regard for him, in causing him to meet with the accident so near to one who could cure him. I did not know personally the people who were killed; but some of Gaus's headsmen, speaking to Usajabula about it, said that if they had been special friends of mine they would not have killed them; they would have given them to me to do what I liked with.

WESTERN AFRICA.

A letter from a missionary of the Methodist Episcopal Church at Monrovia, states that a remarkable awakening prevails among the natives within the bounds of the Monrovia district, and more than thirty of their number had been received into church-fellowship.

We mentioned in our February number (p. 95) the success which had attended the operations of the Church Missionary Society at Onitsha, on the Niger. It should be remembered that no European missionaries have ever been stationed here, the labourers being a native clergyman and native teachers. The diary of the former—the Rev. Mr. Taylor, who accompanied his colleague, the Rev. S. Crowther, in the autumn of 1862, up the Niger, and was landed at Onitsha, where he has since remained—has now come to hand. It contains some entries which ought not to pass unnoticed. Thus, we read:—

Oct. 27.—This afternoon Ewebo, Okosi's wife, brought up all her dumb idols, made of stick, and delivered them to me, as a proof that they had unitedly renounced the traditions of their forefathers.

Oct. 28.—This evening, to my joy, Mba, and Kari his wife, brought me all their idols, confessing that they have been long deceived under the traditions of their forefathers.

Nov. 3.—About midday, as I wiped my pen from translating, Onyeruro brought me all her idols, with tears in her eyes. Who would not be pleased to hear the following conversation which took place? "My dear Onyeruro, what led you to bring all these sticks to me?" "Eze Tsukum"—i.e., "My minister, I am convinced that idols are useless things, which cannot profit at all." "Do you wish now to give them up?" "That is my desire. Long time I have been praying that God would enable me and give me strength to take them away from my sight. I compare my state now as a new creature in the Gospel, and cannot bear to have these idols by me: to-day God has given me strength to bring them." "Allow me to ask you one or two questions more. On whom do you depend for strength?" "Nwa Tsuku, onye Bataram"—i.e., "On God the Son, my Redeemer." "Are you able to run this race by yourself?" "No." "What are you to do, then, in case trials should arise to try you?" "Agama welite obim elu owu nga ike ga biakitem"—i.e., "I will lift up my heart: it is there I shall receive strength." She pressed on me not to leave her out as a candidate at the up-roaching baptism.

Nov. 10.—Whilst busily engaged in translating St. Mark's Gospel, the people flocked in, and repeated nearly every word of what they heard yesterday. I was so glad, that I laid my pen by, and helped them on in the things pertaining to their everlasting peace, for therefore am I sent. About six o'clock P.M. Osakwe brought his dumb idols to me, and gravely deposited them in my hands, and said, "Ike agum na osisi na, oku Tsuku obago na obim ubua, ubotsi iziz abum onye nkafe"—i.e., "I am tired of these sticks" (meaning his idols), "for such they are. The Word of God enters now in my heart: once I was foolish."

Soon baptisms commenced, and persecution followed. Referring to the female converts, Mr. Taylor writes: "Some have been entirely abandoned and ejected by their so-called husbands; others have been deserted by their relatives; and some have been cruelly beaten and tortured." "The result of it, however," he adds, "has now filled the town, in which the Holy Scriptures and the claims of Jesus are a daily subject of inquiry."

Mr. Taylor mentions a case in which he had sought in vain to dissuade a rich heathen woman from sacrificing a human being in honour of her daughter, who had just died. A

A little slave girl was selected for slaughter at the funeral, and brutally killed, by being stricken on the head with a club.

SOUTH AMERICA.

A missionary narrates the particulars of a visit which he had received at Buenos Ayres from an Indian chief. He speaks of his tribe as sowing and reaping, as making butter and cheese, and using milk, and living in houses. They have convents and monasteries, and parish schools, but he is not pleased with their Romish methods of teaching.

One Sunday night [says the missionary], after the close of our service, at my request, he addressed the congregation in Spanish, which he speaks well, and which all the people present could understand. He liked our simple form of worship, and the purity of our lives, and that he preferred the Protestant religion to the Catholic; that he desired to see schools and churches among his people; they were comparatively civilised—an Araucanian tribe; that he wished to take a missionary to home with him next time, and he would do it; he preferred one of us to go (i.e., Protestants); if we could not, he would apply to the Government of Chili to send him one. "I will build," he said, "a church like this (it is a neat church that will hold three hundred and fifty persons)."

BRITISH COLUMBIA.

The Rev. Dr. Evans, chairman of the Pacific District, under the care of the Canada Wesleyan Conference, has visited the Cariboo gold fields. He states that in those districts there is a prevalence of Sabbath desecration unparalleled in any other part of Her Majesty's dominions; yet, that there is a decided improvement in the attendance on public worship, amounting, so far as his congregations were concerned, to at least an average of two to one compared with last year. To obviate the necessity of holding religious services in tavern saloons, which had generally to be done, he had set about the erection of a place of worship, the site for which was given by the resident and magistrate and gold commissioner. The result is the opening of "a substantial hewed log church, which," says Dr. Evans, "was opened every subsequent Sabbath, until I left for home, and which I have directed to be placed at the disposal of any Protestant body, during our absence, who reciprocate such a recognition of the oneness in Christ of those who serve Him." Dr. Evans found that one indispensable piece of furniture for the church could only be procured at a cost which might surprise him. For a very common sheet-iron stove he was asked two hundred and fifty dollars.

AUSTRALASIA.

The migration, in 1856, of the Pitcairners (descended from the crew of the *Bounty*) from Norfolk Island, will not have escaped the recollection of our readers. Mr. Nobbs, their minister, writes as follows to the Propagation Society, whose missionary he now is:—

"We are living very comfortably, the greater portion at least. A few still hanker after Pitcairn's; but a very short time since a party of twenty-seven persons left us, in a small vessel, to return to their native land; and I presume (D.V.) they are nearly at the desired haven by this time. It is, perhaps, as I said in this latter party went, as it will equalise the number of the sexes, the first party having a majority of female children; but this recent one is just the contrary. We who remain number about a hundred and forty-eight persons, nearly equal as to sex; but our confirmation last year added twenty communicants. The monthly average at the Lord's-table is seventy. We expect Bishop Patteson in April, but there will be no confirmation this year: in the coming year, if it pleases God, we will be several of the proper age, and, I trust, of requisite qualifications. The births last year were sixteen, the deaths eight; total number of births since our arrival in 1856, one hundred and fifteen; deaths during that time, twenty-six. Personally I have had a good deal of sickness, and am still unwell. Age is beginning to undermine my energies, and I feel that I am steadily and incessantly advancing to the house appointed for all living; may I also attain that house "not made with hands, eternal in the heavens." Year after year we are graciously permitted to pursue our daily avocations in peace; and the Sabbath is, in every desirable sense, a truly welcome day. I have twenty scholars in the Sunday-school, instructed by nine teachers.

POLYNESIA.

Dr. George Turner writes from Malua, Samoa, describing the warm welcome with which he was received on his recent return thither:—

"The people come dressed in their best and chanting some song of welcome and respect. They do not come empty-handed—each has something—yam, taro, bananas, fowls, &c.—and after stopping to sing and laying down the presents, they all sit down. One makes a speech for the whole. I reply; I shake hands, and off they go. We have had a month of this work, and it is not over yet. The Roman Catholic priests were busy—did all they could to persuade the people that I was not coming. One tale was that I had been forbidden to come by the *Queen*—no less! And so the natives must make that up in their songs—*imploring the Queen* to let me come! The arrival of 4,000 Bibles, and of Comments, &c., all add to the general joy. The 2,000 which preceded us sold fast, and we now brought are fast going. Within the last few months we have actually sold a *thousand* Bibles (1,000L.) worth of the new Bibles!

"In the adjacent islands of Momono and Apolima upwards of thirty men and women

had been received, on visitation, by the missionaries into the fellowship of the Church. At Nengone, of the Loyalty group, peace was restored between the heathen and the Christian sides of the island :—

The heathen party would fight with the Christians ; the latter seemed to have no alternative, and did go to war. After two or three battles, the heathen party was completely driven and broken up. Some forty were killed. This is, in all probability, the last struggle between Christianity and heathenism.

On Lifu there is much to encourage :—

Mr. McFarlane, our missionary there, has commenced an institution for the education of a native agency, and I was glad to see among his students young Bula, the son of the old cannibal chief of whom I told you. Twenty years ago all were heathen, and cannibal heathen too, of the most ferocious description.

At Aneiteum heathenism is completely overthrown ; there are three hundred members in the Church, and as many more, perhaps, candidates for Church fellowship.

Another American missionary ship has been built on the Pacific coast, named the Evening Star. She was despatched from San Francisco to join the Morning Star, which was built some years ago at Boston. Both vessels were built and fitted out by the Sunday-school children in the Atlantic States and California.

Literature.

STEWART ON MEDIATORIAL SOVEREIGNTY.*

THE title of Mr. Stewart's work involves a proposition, and means that mediatorial sovereignty is that which is otherwise called the mystery of Christ—that it is, in fact, pre-eminently the revelation of the Old and New Testaments. We are aware of a text which assures us that the testimony of Jesus is the spirit of prophecy ; but Mr. Stewart goes beyond this in definiteness, and assures us that the sum and substance of all revelation is contained in the two words "mediatorial sovereignty." We have thus attempted what the author waives in his preface—"an exposition of the title-page," upon which we only remark that it is not often desirable that title-pages should require exposition. The work, we are told, has a twofold bearing—upon the world, and upon the Church. In its bearing upon the world it brings out certain internal evidences of Scripture ; and in its bearing upon the Church, it points out the wealth of her inheritance in Christ, doctrinally considered. Taking the Bible as a revelation of truth, the precise nature and extent of inspiration is not necessarily to be determined. At the same time, the Bible is dealt with as the authoritative vehicle for the communication of Divine truth ; and the external form is upheld along with the interior truth. We cannot undertake to summarise the preface, which nevertheless contains many important observations, and should be read by all who are about to peruse the work which follows it. The whole work is written in a bold and fluent style ; many passages are eloquent ; and it is characterised by the courageous and outspoken advocacy of views which are often original and striking. Having said this of its style and manner, and premising that we cannot accept every theory advanced, we proceed to describe very briefly the plan of the two volumes.

In two introductory chapters the author maintains that the aspect of Deity most open to man is sovereignty, and that Scripture is the authentic depository of the Divine sovereignty in its relation to man. On the first of these we observe that there can be no doubt that it is mainly correct, although we think the idea is put in rather too exclusive a form. Everywhere the sovereignty of God is essentially connected with the idea of Him, but that sovereignty undoubtedly combines paternal as well as regal supremacy. It is a sovereignty of love and goodness, and also of wisdom, of power, and of will. There is danger lest the bare idea of sovereignty should appeal more to the sense of duty and subjection than to loving faith ; and from this danger Mr. Stewart's theory is less free than his book. Of the second chapter, concerning Scripture, we have only to say that it unquestionably is the authentic depository of Divine sovereignty in relation to man, but at the same time it throws a light upon nature and providence, which enables us to gather important lessons in the same direction from them. To this the author would not object, for the very framework of his

* *Mediatorial Sovereignty, the Mystery of Christ and the Revelation of the Old and New Testaments*. By George Stewart. In Two Vols. Edinburgh : T. and T. Clark.

rests upon the fact that it is the mediatorial aspect of sovereignty which is peculiar to the Bible. But here again we are in peril of making the Bible only a revelation of law, and not of grace; for it is as much a revelation of grace as of law. It is not alone a King, but a loving Saviour, by whom "grace and truth" came into the world, as the author himself afterwards shows.

In the introductory chapters, Mr. Steward proceeds to develop his system, first upon the Old Testament. His first proposition is that sovereignty is the chief characteristic of the creation of man. This idea is worked out carefully and supported by a series of arguments. He proves his point to this extent—that the Divine sovereignty is visible in man's creation, a fact which few or none would question. But he is in principle too far, as we suppose, when he maintains that Adam was only under law, and not under grace, when he sinned. In his second chapter he draws various proofs of sovereignty from Adam's federal character and its influence on the fall. Adam is representative of the race, which therefore fell because he fell, and received the punishment which he deserved. The relations thus implied must have been instituted by an absolute sovereignty. The truths involved in the scriptural account of Adam and the direct bearing upon the mediatorial Person and work of Christ. The four following chapters show that mediatorial sovereignty is implied in the Divine titles—Word—Father—Lord—Redeemer—Jehovah. Elohim, or as Mr. Steward ventures to write it, regarded as a trinal appellation, and yet as involving unity. Hence it is inferred from expressions as "By the word of the Lord were the heavens made," *word* means the Father, the First Person of the Elohim. It is possible, he thinks, that "the breath of his mouth," as just quoted, signifies the Holy Spirit. We fear, however, that the next verse, "For he spake, and it was done; he commanded, and it stood fast" (Ps. xxxiii. 9), does not support these expositions. Indeed, is it an established fact that the Word is one of the titles of God in the Old Testament? There is not one among those quoted by Mr. Steward which seems to require such an explanation. The phrase "the Angel of the Lord," is reasonably affirmed to be sometimes a Divine title. "Redeemer" is unquestionably a name given to the Lord; but it is a serious question whether the Hebrew commonly translated Redeemer, conveyed the idea of the English word when applied to Christ. It is curious that in the New Testament the word Redeemer never occurs; and "redemption," however, are frequently met with in different senses. As to the bearing of the word "Redeemer" upon the argument of the work before us, we are inclined to believe it has a distinct reference to the exercise of sovereign mercy to the Lord's people, and not of sovereign justice to others. The terms Jehovah, and Lord, are also difficult; but we only say that possibly Jehovah is a name which foreshadows the manifestation of the Saviour, a view recently developed with much skill by Mr. Tyler.

The seventh chapter is on the forms of Divine manifestation, and it is followed by five chapters on various indications of mediatorial sovereignty in the Old Testament faith and promises, Church, and types. Our space will not allow us to indicate the frequent instances which we regard as questionable the interpretations adopted. Very often we concur, and we concur entirely with the main idea, that mediatorial sovereignty is visible in almost every part of the Old Testament dispensations. The Mosaic system, as we have seen, was pre-eminently an exhibition of mediatorial sovereignty. The Messianic is so prominent in the Old Testament, points in the same direction. On many occasions, the Old Testament may, as Mr. Steward says, be considered as "fundamental to

the New Testament, where he finds proofs of mediatorial sovereignty in the prophecies, and titles of Christ, and in sundry other particulars concerning his Church. These investigations occupy between 600 and 700 pages. With industry the writer collects from all parts of Scripture illustrations and arguments. He reasons skilfully rather than learnedly; always religiously, and sometimes

He calmly and patiently pursues his course from first to last, and we only state the fact when we say, that he has accumulated an unequalled mass of materials in support of his thesis, and that, often as we differ from him in details, we feel that he has abundantly demonstrated the sovereign aspect of the mediatorial character of God. We have an idea that the book might have been made much smaller, but his powers of amplification have carried him along, and hence the remarkably

copious treatment of his subject. And yet, he quotes nobody, he refers to nobody, except indirectly. There are no foot-notes, and no elaborate and learned criticisms. From first to last the work consists of a series of discussions or dissertations, in which the Bible is the author's one book of reference and authority—we might say, it is the Bible in the authorised version. Yet, in the chapters concerning the Church, there are multiplied evidences that our author has read other books. We wish that a treatise involving the right interpretation of so many passages of Scripture had shown a little more attention to critical inquiries; that it had come out less in the style of lectures, or if not less in the style of lectures, that it had been accompanied by some notes to show that its author is a scholar as well as a theologian. In these days the soundest divinity in the world is not sufficient to guarantee the author of such a book success, if that divinity is not sustained by true and careful expositions of texts. Mr. Steward perhaps understands Greek, and possibly Hebrew, but we believe he has not used either of them for his own security so freely as he ought to have done.

Of the closing chapters, and of many opinions advanced in the work, we cannot find space to speak. The author has placed within our reach what may greatly assist us in our investigation of a vast and important subject. We admire his plainness of speech and his great ability, and above all we honour the reverential tone in which he has written. Much more we could write, but we restrain our hand, conscious that no brief notice, nor any notice, can render adequate justice to a work which covers so vast a range, and treats of such profound themes—a work which carries us from the beginning of time, through all the phases of God's dispensations to man, on into the kingdom that is yet to come. A patient perusal of these two volumes alone can enable any one to see clearly how much Mr. Steward has undertaken and accomplished.

Explanation of the Gospel According to St. John.

With an Introduction Treating of its Authenticity, a New Translation, and Critical Essays. (Explication de l'Evangile Selon Saint Jean, &c.) By A CHRISTIAN. First and Second Parts. Geneva and Paris: Cherbuliez.

WE are happy to see the religious literature of the French Protestants enriched by such works as this. It is a fair popular commentary, the notes of which show that the anonymous author is acquainted with the principal writings of modern German critics upon the Gospel, Epistles, and Apocalypse of St. John, while the text happily proves that he is free from all taint of rationalism. The text contains, moreover, numerous selections from Vinet, Pascal, Calvin, Quesnel, Duguet, and Madame la Mothe Guyon, which are so well chosen as to be of themselves enough to give value to the work. One is particularly struck by the quotations from Calvin, so completely do they prove the great Reformer's freedom from doctrinal bias in his interpretations of Scripture. His whole attitude as a commentator is that of one listening to the oracles of God with sincerity and humility, without ever attempting to impose his own views upon them.

The work is to be finished in the third part, which is also to contain the introduction on the question of authenticity, the whole forming one octavo volume. The most important of the critical notes and essays is that upon the origin and meaning of the term *Logos*.

English Biblical Criticism and the Pentateuch, from a German Point of View. By JOHN MUEHLEISEN-ARNOLD, B.D. Vol. I. Longman.

MR. ARNOLD has brought to bear upon this work two or three important qualifications, in which we

may safely say he is in advance of many who have lately written upon the Pentateuch. He has not covered his pages with Oriental type, but he is an excellent Oriental scholar, as we all know, and as he shows by numerous indications in this volume. He is also well versed in German literature; in deed, he tells us that he was born and educated in Germany. In point of scholarship, then, he has a double claim to a respectful hearing, and we are quite sure his intellectual capacity and Evangelical spirit will be denied by no one. With such qualifications he has girt himself to the task of combating prevalent error, and of instructing in the views which are taken by the best scholars and divines of his country. The present volume of which a second edition is already in preparation consists of three chapters, headed, "The Theological Crisis," "The Unity of the Pentateuch," and "The Pentateuch and its Author." We regard these chapters as a very valuable contribution to the defence of the genuineness and authenticity of the Pentateuch, and we have much pleasure in recommending their intelligent perusal to our readers.

The Rise and Progress of Religious Life in England. By SAMUEL ROWLES PATTISON Jackson, Walford, and Hodder.

TO trace the true Apostolic succession of men who have adhered to Evangelical Christianity to their teaching and their lives, from its first planting in this island to the close of the last century, is no easy task. It is occasionally found to be a hazardous thing to fix the exact doctrinal position of some who live in our own day. How great, then, must be the difficulty of estimating and many of the men who flourished centuries ago as we endeavour to view them from the light

stand-point! The religious life in any age, however, has its collective and as well as its individual developments, by the delineation of the former, no the latter, that we can have its history. For we regard the wider or the narrower effort to give us the result of con-research is so useful, that an author who has but partial success deserves our Mr. Pattison proceeds upon right prin-ciples considerable industry in the of facts, and has evidently taken some pains to reduce them to the form in which they appear in this volume. He has thus produced a work which deserves to be extensively read. Yet in the survey of the past, a keener effort to discover the religious element in social events, and a more comprehensive view, would have given his work a more value. He has the merit, however, of opening up a new path and prepared the way for others who may follow in his steps. A full analytical table of contents gives the work double value for purposes of reference.

Compassion; or, Jesus Showing Mercy. By JAMES CULROSS, A.M. Nisbet and Co. This volume comprises a short general view of the ministry, and a series of chapters on the mercy shown by Him as recorded in the Gospels. The intention of the author is to show those who desire the mercy of God in what He has done for them by means of recorded facts rather than by mere reasoning and argument. The grace and love of Jesus are thus set before us in His very words and actions, drawn from what He did for others both in life and what we may be encouraged to do for Him. The successive chapters are written in an earnest and affectionate spirit, and with a dignified familiarity. We feel as we read that the author is full of love to Christ and that his pages are admirably fitted for the use of the seeking sinner to the Saviour. Every page is something to awaken feeling, to arrest the mind and to stimulate hope. Both as to subject and its execution, the book is one which has much satisfaction in recommending.

Home Life: A Book of Examples and Principles. The Religious Tract Society. The object of this work is to deepen the convictions of christian parents and heads of households of their responsibilities; to point out, especially from experience, how those responsibilities are fulfilled; and to illustrate, by facts from real life, the reward, even in this world, of parental fidelity. A book of the kind is wanted, and the writer has fairly accomplished his task; though the rich vein which he has mined is by no means exhausted. These pages may be read with advantage by parents who

are not distinctively Christian, and the hand of friendship might not improbably confer a blessing upon some household still devoid of the dearest bond of home life by the introduction of this attractive volume.

Christian Self-Culture; or, the Origin and Development of a Christian Life. By LEONARD BACON. Edinburgh: Andrew Elliot.

DR. BACON reminds us that the Christian life may be viewed under the aspect either of discipline and self-culture, or of Christian experience. It is with the first of these aspects only that he professes to deal. His aim is practical throughout. He starts with the great question, What are you in your own consciousness? then explains how the Christian life really begins, and urges his reader to begin at once. Assuming that the offer of salvation is accepted, and that faith in Christ is exercised, he points out that faith is unfinished and fragmentary unless it stands in its proper relation to virtue—that is, unless it lives in a vital connexion with true worth, with active strength, with manliness of soul. In like manner, as taught by the Apostle—whose exhortation (2 Pet. i. 5-7) is made the basis of remark throughout—he shows that the other Christian graces not yet possessed require to be added to these, until the whole circle is complete, and there is the full evidence of reality of Christian growth and fruitfulness. But how is one grace developed into the other? What is the vital relation of each to the rest? And how may the Apostle's exhortation be best fulfilled? Dr. Bacon's answers to these questions is the theme of the book. He writes with a directness of aim and earnestness of purpose which well befits that theme. His avoidance of the slightest approach to whatever is vague or irrelevant, his well-chosen and terse language, and, above all, his vigorous style of thought, adapt this book for usefulness in some circles, and among some minds, that might refuse attention to other well-meant, but less able efforts, to arouse the conscience and enlighten the judgment.

The Battle of Armageddon, and its Results. An Exposition of the Sixth and Seventh Vials of the Apocalypse; and also an Inquiry Regarding the Commencement and Termination of the 1,260 Symbolical Days. By JAMES MEIKLE.

THIS can hardly be called a new book; and it is one which in no case could be reviewed at length in these pages. Its author frequently takes ground where he excludes himself from the remotest chance of finding the concurrence of multitudes of sincere and Evangelical Christians. We refer more especially to the strong terms in which he speaks of Established and National Churches, and declares his conviction that even the Lutheran Churches and the Church of England are involved in the sin, and will be overtaken by the punishments, denounced against the

enemies of God in the Apocalypse. He regards the 1,260 symbolical days as terminated in the English Revolution of 1688. If Dr. Meikle had lived in the reigns of the second Charles and his successor, we should not have so much wondered at his views on some points; he seems to be a true representative of the ages which produced the "Hind Let Loose," "Faithful Contendings," and the "Scottish Worthies." While, therefore, our author has written much that is truly excellent, and some things deserving of honest investigation, we regard his volume as diminished in value by certain unfortunate passages. Such passages are not unfrequent, but we will only mention the one wherein there is a somewhat elaborate endeavour to prove that the beast which came up out of the earth, having two horns like a lamb, and speaking like a dragon (Rev. xiii. 2, &c.), is a symbol of what Dr. Meikle pleases to call "the two civil establishments of Protestantism in Europe—of Lutheranism in Germany, and of Calvinism in England." He ought to know that there are far more than "two civil establishments of Protestantism in Europe;" but he is satisfied to remember two, because his beast has but two horns, one representing the Act of Supremacy in England passed in 1534, and the other the Diet of Augsburg's decisions in 1555. We had hoped for better things from Ayrshire.

Christian Work for Gentle Hands: Thoughts on Female Agency in the Church of God. By JOHN DWYER. Tresidder.

WOMAN'S work in the Church was well understood in primitive times, and although long in abeyance, is now happily receiving a large measure of attention. This work is so diversified in its character, that there are few who cannot take some share in it. It is cause for sincere thankfulness that it is so much studied, and that its importance is so generally felt in our time. Mr. Dwyer has, in the small volume before us, contributed his thoughts for the direction and encouragement of the sisterhood. He writes in a pleasing and appropriate manner, and his remarks are fitted to promote the object he has in view. We are not sure, however, that the arguments for the employment of women in preaching, public exhortations, and prayer will be so generally acquiesced in as other portions of the volume. The author admits that such engagements must be not the rule, but the exception; but still he justifies and pleads for them in certain cases.

The Fall of Babylon. An Epic Poem. By the Rev. HIBBERT NEWTON, B.A. Westerton.

THE Rev. Mr. Newton, "officiating minister of St. Michael's Chapel of Ease to St. George the Martyr's, Southwark," has found leisure to write a volume of about fifteen thousand lines, of ten syllables each, rhyming alternately. Some portions of the book we have read, and we have paid

particular attention to the preliminary n. We are sorry to say we cannot pronounce favourably of the work as to advise any to read it; for, although there are many thoughts in it, there is much that is incoherent and fanciful, much that is indiscreet and unworthy. In sober truth, we think Mr. N. might have been much better employed.

Five Years of Prayer, with the Answers SAMUEL IRENAUS PRIME. Nisbet and

THE daily prayer-meeting at Fulton-street York, is now in the seventh year of its existence. Dr. Prime's "Power of Prayer" was published after it had been carried on for twelve months and became the means of extensive usefulness to a large number of villages and rural congregations. He tells us, revivals of religion followed the opening of the remarkable facts contained in the work. He here narrates what has occurred since the publication of his former volume, of a similar character to the facts there recorded. The contents of the work before us are so arranged as to exhibit the power of prayer in the various departments of public, social, and domestic life, showing the remarkable answers which God has given to praying parents, husbands, wives, children, and to Christians in the army and America does not engross the whole of the work; he devotes successive chapters to revivals in Ireland, Scotland, England, and France and Germany; and concludes the whole with an account of George Muller and his work at Harms. Dr. Prime, as a religious journal has had peculiar facilities for preparing a work of this kind, of which he has done well for himself, and we hope that its perusal will be attended by similar beneficial results to which followed his former publication.

Wholesome Words; or, One Hundred Choice sayings from Old Authors. Selected and by J. E. RYLAND, M.A. Jackson, W. and Hodder.

THESE "Wholesome Words" are upon topics which bear chiefly upon the Christian life. Some like one-third of the selections are from Lecky, while the remainder are from Jeremy Taylor, Sibbes, and Adams.

Trial and Trust; or, Ellen Morden's Experience of Life. By EMMA LESLIE. W. Macmillan.

WE have here a tale intended to teach certain important moral and religious lessons. The interest is of a domestic character, and is told in a manner which will be certain to win the attention of youthful readers. Ellen Morden, the principal personage in the story, is a pious, good woman whose troubles are very numerous and trying, who never loses heart and hope, and is left at the end of the story as the authoress in the sunshine of a happy and satisfactory marriage. We confidently recommend the book as likely to be useful as well as attractive.

Monthly Retrospect.

FOREIGN.

not know that the nations of Europe have ever been brought into a position more momentous issues hung on their decision than that in which they now stand. When the elements of foreign war or domestic strife lie scattered around to an unhardy, if ever, before known, Germany and Denmark are about to recommence, where these pages can be in the hands of our readers, they probably will have recommenced. The earnest and anxious efforts of our own Ministers to secure some middle compromise between both parties, have been but coldly seconded by the other and have been absolutely rejected by the disputants themselves. The armistice on Sunday, the 26th, when both parties are free to recommence the war which ended six weeks before. But it must be obvious to every one, that in that short time the character of the dispute has materially changed. Other nations have meddled and though that was done from the most pacific purposes, the very act of meddling some extent made it their own. Public opinion on the Continent is loudly protesting that the English proposals, having been so peremptorily rejected, the honour of which will be stained if she do not go to war to enforce them; and though we are not the habit of allowing Continental opinions to control our insular feelings, it cannot be denied that in this particular case the Continental assertion begins to find an echo in our national heart. But it is not England alone that is in danger of being drawn within the swirling vortex—the neighbouring State of Sweden is said to be on the eve of leaving her weak Scandinavian sister; and if Austria become much farther committed to the Venetia, while Hungary will claim for herself that right of national existence which she is fighting to maintain in Holstein. France again, who has all along manifested an indifference to the claims of her ancient northern ally, will be left free to work her will in Europe; there will be none to oppose her. Everywhere we see everywhere symptoms of storm and gloom; the peace of Europe, which has been undisturbed more or less unbroken for half a century, was never in more danger of a total overthrow than now. We have arrived at one of those great crises which God in His providence from time to time appoints, which change at a stroke the whole previous current of events, and depress or lift nations to a different level. In His hands are the issues of the most momentous events; and to Him, we doubt not, all His children will look in these days which so vividly realise the prophetic vision of the last days.

In the present agitation of the nations, the condition of Italy will be watched with interest. Italy is the pivot on which the destinies of the Papedom turn; it is also the battle-field on which the controversy between the true and the false is likely to be decided. For some time past Europe has been agitated with respect to the health of the Pope. His death would produce a sensation anywhere; no country in the world is it so earnestly watched for as in Italy. It is in vain there to be assured that another Pope will be elected as soon as the present Pontiff dies; his successor is already fixed upon; and further, that with a view to compliment Austria and incline the Emperor to continue his protection over the temporal Power, the wish of the cardinals has fallen upon a Frenchman. Nothing can persuade the Italian that his death will not untie the knot which has hitherto been found so hard, and in any way or other, so facilitate matters as to put them in possession of their long-expected capital. It is even said that a project is on foot to remove the capital from Turin to a place somewhere nearer the Eternal City, that the King and the Ministers, and the apparatus of Government, may be ready to take advantage of the first opening and move themselves in. With regard to Venetia it is the same. The Italians look forward with eagerness to a renewal of the Danish war, in the hope that in that northern struggle Austria will be compelled to relax her hold on the Venetian provinces—a hold that she would never be able to tighten again. In the midst of such exciting political speculations, one would think that the Gospel would have small chance of being listened to. It is not so otherwise than so; as the deeply-interesting letter of our correspondent for this

month abundantly testifies. We there see that a hopeful, healthy work has been begun and is making rapid progress along the eastern coast of the Peninsula. This work is almost if not altogether, independent of English effort, which has been exerted mainly on the western coast, and it is altogether the fruit of native energy and zeal. We refer to our correspondent's letter for the details, and we have here only to express our regret that the tares should have come up among the wheat in the Free Italian Churches so rapidly as to have forced that true patriot and zealous Christian, Dr. De Sanctis, out of their communion by their narrow and intolerant spirit. We must admire the noble attitude he has assumed under the circumstances, and we trust it will speedily be seen in what way God contrives to bring good out of this evil.

It will be observed that our German correspondent, writing from Frankfort, is strongly in favour of the Germanising of the debateable land of Schleswig. We accept him as the measure of the warmth with which the question is everywhere regarded in that country. But it will also be observed, from his letter, that these political questions are not the only ones that agitate the minds of Christian men in that country. The unsettled state of the times appears to have imparted new life to scepticism in Germany, as well as nearer home; and German Christians, like their English brethren, are mourning the falling off into Rationalism of good and able men, from whom better things were at one time anticipated. The most saddening feature, in both cases, is, that men in the clerical office insist on continuing in their position after they have given up the only foundations on which their position rests; they call themselves the clergymen of a Christian Church, while they hold and inculcate principles which cut up, by the roots, Church and clergy and Christianity. Our correspondent looks to the reorganization of the National Protestant Church, which has already made some progress in Prussia, for a remedy of these evils, and with his concluding remarks we heartily coincide, that forms in a Church are not life, but they may materially aid its development.

French political society has been agitated, of late, by a series of domiciliary visits, which the French police have made to the houses of suspected persons, and the seizure of their private papers—a step for which no cause appears to have been given, and the policy of which none can understand. French religious society is fed and stimulated, as our correspondent graphically records, by gaudy processions of ecclesiastics, bearing about religious images, and the Host, to the intense delight of the mob and the disgust of quiet, sober people, and the confirmation of thousands in their hard, scornful scepticism, for which indeed, these mummeries are the best excuse. French Protestantism, too, has its scepticism. I may be remembered that some time ago the Pastoral Conference of Paris held a meeting and by a large majority declared in favour of orthodoxy. The Rationalists have since held counter demonstration at Nismes, where they have put forth a declaration which, we regret to say, denies some of the fundamental truths of the Gospel.

In our columns, this month, will be found a full and extremely interesting narrative from the pen of a valued correspondent of the proceedings connected with the celebration of the Tercentenary of Calvin, held in the city which was the scene of his labours, and place of his death. The very fact that such a celebration has been held, is as our correspondent remarks, a cheering sign of the times. Such was the extent to which the principles of Calvin had been forgotten, even in the city which owes all its historical importance to his name, that thirty or forty years ago, such a celebration would have been impossible. We are glad to observe that the English deputation which attended from the English Alliance took the opportunity of their being in the neighbourhood to wait upon the Vice-President of the Swiss Federal Council, to whom they were courteously introduced by our Ambassador, and represented to him the grievous outrage which had been committed on a person in the Canton of Lucerne, who, refusing to have his child baptized, had all his family taken from him. The Vice-President received the deputation most courteously, warmly condemned the act of intolerance of which they complained, and promised that as soon as the Council assembled, which will be on the 4th of this present month, the matter would be set right, and the poor man would have his children restored to him. This is but one of many successful interferences of the Evangelical Alliance on behalf of the principles of religious liberty.

The terrible scourge of war in America is still unabated; and, as far as human eyes can see, as far from an end as ever. The Federal armies under General Grant have penetrated to within about twelve miles of Richmond, but right in front of them lies the army of Lee, which all through the advance has barred the direct road, and compelled the Federal

general to make various circuitous marches, only to find when he arrived at the end of them that his enemy had been still quicker than he; to fight several bloody battles, only to find that the positions successively taken up could not be forced. It is characteristic of that hardening of the heart with which this great war makes us all too familiar, that the last repulse of Grant, with a loss in killed and wounded of about 6,000 men, is thought rather an unimportant affair. But we have had the war brought near our own doors, in the naval fight between the Kearsage and the notorious Alabama, which happened a few miles out from the port of Cherbourg, and which resulted in the Alabama being sent to the bottom with a portion of her crew. This happened on a quiet Sunday morning, and the report of the guns might have been heard in some of the village churches that line our coasts, while the congregations were intent on their prayers. Battles, we know, have been fought before on the Lord's-day, but this is, we believe, the first instance in which one ship challenged another to come out to the harbour and fight, and in which the captain of the challenged ship deliberately selected the Sunday for the purpose. The whole affair, indeed, seems to have been an act of foolhardiness, for there was no obligation on Captain Semmes to fight, and he ought to have been aware of the superiority of his opponent. But we cannot profess to have much sympathy for the fate of a ship that was in the first instance stolen away from our shores by a trick, and whose mission ever since has been to prey on unarmed and defenceless merchantmen. The result will have no effect on the issue of the war. But while the termination of the strife is thus uncertain, some of its consequences are tolerably clear. Among these is the elevation of the negro in the scale of social life. His emancipation from slavery seems now to be adopted as a settled policy all through the Northern States. In proof of this, we may mention that there are at present only two candidates now for the Presidency—Mr. Lincoln, to be re-elected; and General Fremont, who ran Mr. Buchanan so close eight years ago. Both of these men make it a leading point in their policy that slavery shall be unconditionally abolished throughout the Union.

HOME.

We have given, under the head of our Home Intelligence, some details of the proceedings of Convocation at their recent sitting. It will be seen that they have taken a step in advance of all their other proceedings, and one which may hereafter be of some importance. The two Houses have pronounced a formal and judicial condemnation of the "Essays and Reviews." In this, of course, they have done no more than all right-thinking Englishmen have done before them—no more than they themselves, as individuals, have done before in a hundred different ways; but it is a new thing that the Convocation, as a body, should take upon itself the power of censuring or condemning published opinions at all. Since the date of their resuscitation, under the late Archbishop of Canterbury, they have discussed many questions, and they have recommended many plans, but they have done nothing more; their functions, in fact, were no more than those of a debating society; it was believed they required the license of the Crown to perform any substantive act. Their leaders have now found out that the power of censure is inherent in them; that they do not require the license of the Crown to empower them to exercise it. We shall be curious to know if the Crown lawyers, or still more, the House of Commons, sustain this opinion. At present, indeed, the question may not be raised, but it may hereafter come to be of importance.

We are to have a judicial discussion of Dr. Colenso's position in the Church after all. The bishop himself has been advised to make his appeal to the Judicial Committee of the Privy Council against the judgment of the Bishop of Cape Town and his coadjutors, who, it will be remembered, summoned Dr. Colenso before him, as his metropolitan, and on his failing to appear, proceeded in the cause and finally deposed him from the office of bishop of the see of Natal. The Lord Chancellor, who presided at the time of the bishop's presenting his appeal, directed that it should stand over for the present. The first point, of course, to be considered is, whether Dr. Gray had jurisdiction to depose Dr. Colenso; after that it comes the question of the judgment, when the bishop's views, and their compatibility with that of a dignitary in the English Church, will be fully gone into.

The Tercentenary of Calvin was fitly celebrated in his own city of Geneva. But the reverence paid to his memory, and the desire to profit by his teaching, was not confined to that place. The Protestants of France owned their obligations to him; Holland was not unmindful of his services; and we at home were forward to acknowledge our obligations to the Genevese Reformer. Scotland was, of course, foremost in the good work. The Esta-

blished Church celebrated the occasion in solitary state ; the unestablished bodies of Presbyterians met in pleasant harmony. In London the event was celebrated by a *souirée* among the members of the Evangelical Alliance—the president, Lord Calthorpe, presiding. The meeting was addressed by several speakers, who, representing every Evangelical denomination, maintained a marked and delightful harmony in honouring those features of the great Reformer's character which are common to all Christians.

It will be seen in our Home Intelligence that a portion of the Scotch Presbyterians are a little uneasy about the effect of the Duke of Buccleuch's bill for allowing clergymen ordained by Scotch bishops to be eligible for promotion in the English Church. They fear that the bill will give the Scotch Episcopal Church a standing in the country that has not before been conceded to it. But in truth the bill concerns more nearly the English Church than the Scotch Presbyterians ; and as it stood at first, it was fraught with danger. The Romanising tendencies of the Scottish Episcopalians are well known ; and the bill provided that any patron might present one of them to a living in his gift, with no more restraint than if his nominee had been ordained in England. Some additional episcopal control is now conceded, and to that extent the measure has been deprived of much of its objectionable qualities. But with the example of the Scotch and Tractarian Bishop Trower in the diocese of Gibraltar before their eyes, none can wonder that English Evangelicals look with suspicion on this new movement towards a Church with such retrograde tendencies.

A bill brought into the House of Lords by Lord Gage, the other day, gave rise to a singular discussion. The bill was a very simple one. His lordship, in common with his countrymen, has no faith in the Apocrypha, and feels scandalised at its elevation to a level with the Word of God, in being read in its turn as a portion of our public devotions. He proposed, therefore, to empower a clergyman who came upon a portion of the Apocrypha in the course of his reading, to substitute for it, at his discretion, a chapter in the Old or New Testament. The bill evoked a storm of opposition, chiefly from the bishops. The Bishop of Oxford went so far as to contend that there were portions of the Apocrypha better fitted for edification, in the public services of the Church, than certain portions of the Bible. Several other peers, lay and clerical, followed in his wake, and the bill was abandoned. This is a curious sign of the times. We may well concede that while all Scripture is fitted for reproof and instruction, it is not all fitted, or indeed intended, to act in the same mode ; and that there are portions, precious from the views they give us of human depravity, that are not intended for public and promiscuous reading ; but it is a curious instance of the obliquity that prevails on these subjects, to find the heads and leaders of the Church contending for the elevation of writings which they know to be the unassisted composition of men to such dignity as to be read before our congregations in the same way, and as if they possessed equal authority with the Divine Word.

The National system of education in Ireland has been the subject of contention ever since its establishment, about thirty years ago. The latest debateable question is the encouragement given to the monastic and convent schools, which, so far as that encouragement is given, departs from the principle of the Irish system, and becomes denominational, and not national. The Protestants, who conscientiously object to give up the daily reading of the Scriptures in their schools, and by that course deprive themselves of the grants in aid of education voted by Government, naturally complain of this state of things, and Sir Hugh Cairns, in the course of last month, made a motion impugning it. The Irish Attorney-General, who is a Roman Catholic, made a zealous defence. The position of Sir Robert Peel, as Irish Secretary, was more peculiar. He had previously condemned the aid given to the convent schools, but now the exigencies of the approaching election induced him to give them his support, though he did it with an ill grace. The majority of the House of Commons sustained him, however, and it was agreed, by a considerable majority, that the system as it stood was worthy of support. We remark that it was well for the convents that this vote was taken immediately before, and not immediately after, an election.

Evangelical Alliance.

NOTE—The Evangelical Alliance is responsible only for what is inserted under this head.

EIGHTEENTH ANNUAL CONFERENCE OF THE EVANGELICAL ALLIANCE.

The following is the programme, as at present completed, of the approaching Conference to be held in *Edinburgh* :—

TUESDAY, JULY 5, 1864.

MORNING, 8.30 : Meeting of the Council to Breakfast, at No. 5, St. Andrew-square, and for the transaction of Business.—**11.0 A.M. :** Meeting of the Conference—*Devotional Exercises*—Hon. and rev. B. W. Noel to preside, and deliver the Opening Address, on Christian Union—Prayer and raise, with the Reading of the Scriptures.—**12.0 noon :** *Business*, the Right Hon. Lord Calthorpe to preside—Prayer—Chairman's Address—Appointment of Secretaries of Conference—Usual Resolution on the Order of Business—Statement and Exposition of the Principles of the Alliance, with the Practical Resolutions. By the Rev. D. T. K. Drummond, Edinburgh—Abstract of the Annual Report to be Presented—General Discussion on the Subject of Union.

EVENING, 6.30 : Reception of Members, with Refreshments, in Free Church Common Hall of Free Assembly.—**8.0 P.M. :** Public Meeting in large Free Church Hall, Head of the Mound, the Hon. Lord Benholme to preside—Praise and Prayer—Chairman's Address—Short Address by the Rev. W. Robertson, Edinburgh, introducing the Subject, "Work of God on the Continent of Europe"—Addresses by Continental Brethren, viz., Rev. Dr. Stewart, Leghorn ; Rev. M. Meille, Turin ; Pasteur Pilatte, Nice ; Pasteur Petavel, Switzerland ; Professor St. Hilaire, Paris.

WEDNESDAY, JULY 6.

MORNING, 10.0 : *Devotional Exercises*—Chairman, the Rev. J. Carr Glyn, Rector of Witchampton.—**11.0 A.M. :** *Business*—Chairman, the Hon. the Master of Polwarth—Chairman's Address—Chairman to Nominate a Committee to Prepare the Names of the next year's Council—Paper by Rev. Dr. McCosh, Belfast, on the "Present Tendency of Religious Thought in Great Britain and Ireland"—Paper by Rev. Dr. Cairns, of Berwick : "A Few Notes on the last Phase of German Unbelief"—Addresses by Professor Simpson, Edinburgh, and Rev. Dr. Blackwood, of Middleton Tyas—Discussion.

EVENING, 7.0 : Praise and Prayer—Address by Chairman, Colonel Davidson—Foreign Christian Missions : India ; Rev. George Hall, Madras ; Rev. Dr. Murray Mitchel, Bombay ; Rev. Dr. Prochnow, Berlin ; and probably Rev. Dr. Duff—Medical Missions : Mr. Burns Thomson, surgeon.

THURSDAY, JULY 7.

MORNING, 10.0 : *Devotional Exercises* : Chairman, Rev. Dr. Norman McLeod.—**11.0 A.M. :** *Business* : Chairman, Right Hon. the Earl of Roden—Chairman's Address—Subject : "Hindrances to the Growth of Religion in the Church, and to the Action of the Church on the World ; with their Remedies"—(1) "Sabbath Observance in this Country and on the Continent"—Paper by M. A. Lombard, Geneva ; Addresses by R. Baxter, Esq., for Paris ; Rev. Dr. A. Thomson, Rev. Dr. W. L. Alexander, Edinburgh.—(2) "Our Moral Wastes, and How to Reclaim Them"—Addresses by Rev. J. W. Wilson, London, and Rev. W. Robertson, Edinburgh.—(3) Home Mission Field : Rev. Hamilton M'Gill, Edinburgh—Discussion.

EVENING, 7.0 : Praise and Prayer—Address by Chairman, Mr. Alderman Palk, Southampton—Continuation of the Work of God on the Continent : Rev. Dr. Beets, Holland ; Rev. C. de Faye, Belgium ; Rev. Dr. Wood, Constantinople.—If time permit, resumption of Missions to the Heathen.

FRIDAY, JULY 8.

MORNING, 10.0 : *Devotional Exercises*—**11.0 A.M. :** *Business*—Chairman's Address—Subject, "Present Tendencies Adverse and Favourable to the Advancement of the Ends of the Protestant Reformation," by Rev. Principal Candlish, Edinburgh—Discussion—Appointment of next year's Council—Concluding Resolutions.

EVENING, 7.0 : Public Meeting—Chairman, the Hon. Major Baillie—Praise and Prayer—Chairman's Address—Foreign Missions : Rev. W. Wilson, Feejee ; Rev. G. W. Yule, Alexandria ; Rev. D. Calhoun, Syria ; Rev. James Stewart, Africa—Addresses communicating Information of the proceedings of the Conference, and the Principles, Objects, and Operations of the Evangelical Alliance.

RELIGIOUS INTOLERANCE IN SWITZERLAND.

In April last a communication was received narrating the following case of religious persecution in the Canton of Lucerne—that Antoine Lauber, of Marbac, having been required by the municipal authorities to have his infant child baptized, declined to do so, on the ground of his objection to infant baptism; that, in consequence, and for no other reason known to exist, his house was forcibly entered by the police, his five children carried away, who have not up to the present time been returned to their parents.

The Foreign Secretary, accompanied by the President of the Alliance, Lord Calthorpe, had an interview with Lord Russell on the subject, who kindly promised to write to Her Majesty's Minister at Berne; also, in the event of a memorial from the Evangelical Alliance being presented to the Federal Council of the Swiss Confederation, to furnish the deputation presenting it with a letter of introduction.

The deputation proceeding to Geneva for the Tercentenary services of John Calvin, at the close of those meetings went to Berne, bearing the memorial from the Alliance. The deputation were courteously received both by Her Majesty's Minister, Rear-Admiral the Hon. E. A. J. Harria, and by the Vice-President of the Swiss Confederation, Councillor Schenk, in the absence of the President, who not only assured them of his personal disapproval of the proceedings, but that public opinion throughout Switzerland had almost unanimously condemned the authorities of Marbac, as well as the Grand Council of Lucerne.

The deputation since their return have heard from an influential resident in Berne that there is every hope that the children will shortly be restored to their parents, and that the whole case will be brought before the Swiss Parliament at its opening. We hope to give particulars of the case and the result of this effort of the Alliance in our next.

THE CALVIN TERCENTENARY IN GENEVA.

An account of these services appearing in another part of *Evangelical Christendom*, it is unnecessary here to give an account of the interesting meetings held during the week commencing May 23rd. The deputation from the British Organization of the Evangelical Alliance consisted of the Rev. C. J. Glyn, Rector of Wichehampton, Rev. Dr. Steane, Rev. Professor Gibson, Belfast; Rev. C. Clemanee, Nottingham; Rev. Hermann Schmettau, and R. N. Fowler, Esq. On their way they had the gratification of meeting in Paris their beloved brother Manuel Matamoros, on his way to Lausanne, where he is to study theology under M. R. Bridel and the brethren of the Canton de Vaud, preparatory to his undertaking the work assigned him at Bayonne.

The deputation were gratified to learn that, as the result of the Geneva Conference in 1861, committees for the observance of the Lord's-day have multiplied in Switzerland. During the week of the Tercentenary services a crowded meeting was held, attended by the various representatives of the various cantons, who stated that the movement, though meeting with difficulties, was daily progressing and finding additional adherents. At a subsequent private meeting resolutions of a very

important character were adopted—for instance, 1. That an annual meeting of the Lord's-day Society should be held in different cantons alternately; and 2. That the several committees take combined action for the purpose of bringing their influence to bear on the Federal and Cantonal Government for the limitation of labour on the Lord's-day in the postal and railway departments, and for the discontinuance of military reviews and inspections and of drill practice.

THE NESTORIANS.

The following letter has just been received from our esteemed friend the Rev. Dr. Perkins, American missionary to the Nestorians in Oroomiah:—

“Oroomiah, Persia, April 21, 1864.

“My dear Sir,—Your favour of January 5th was received three days ago. I am thankful to say that Consul Glen is still here, and his presence does much for the quiet and protection of the Nestorians. Our mission have recommended to your Ambassador at Teheran that Mr. Glen, or some other Englishman, be permanently located here, unostentatiously, to look after their welfare. We have not received from him any response. Mr. Abbott, late British Consul at Tabreez, now in London, who has exerted himself a great deal for their benefit, I think, would strongly favour that measure, and would doubtless second any application you might make to forward that great object, at the Foreign-office. I am entirely satisfied that no other measure will mitigate the sufferings of these oppressed Christians. The Persian agent, sent hither from the capital, a few months ago, for their relief, like his predecessor, seems to make it his study only to oppress and fleece the Nestorians, even more than their hard masters.

“I duly received the circular for the Week of Prayer, and it was printed in our periodical. That season was observed by the Nestorians very extensively this year, and was followed with very blessed effects, even precious revivals in many places. Few measures of the Church of Christ have been more signally owned and honoured of the Lord.

“You will have in mind, dear Joseph, one of the Secretaries of the Nestorian branch of the Evangelical Alliance, who has repeatedly written you. He died a week ago to-day. By his death a great light is removed from the Nestorians. He had been my fellow-labourer in the department of the press here more than twenty years. He was admirably qualified for that work by the finest native talents and extensive culture, and a very beautiful Christian character. We deeply feel his loss; but are thankful that he lived so long, and was enabled to accomplish so much. He greatly loved the Evangelical Alliance.

“Our missionary work is in general quite prosperous at the present time; and as spring opens, and the earth begins to yield its wonted increase, we trust that the sufferings of the poor will be mitigated.

“We are most grateful to you for the kind interest you take in the welfare of the Nestorians, and believe that your efforts will not be in vain—indeed, they have already resulted in great good.

“Wishing you every blessing, and with kindest regards, in which my fellow-labourers join me, I am, as ever, most gratefully and truly yours,
“Rev. J. Davis.”

“J. PERKINS.

JAMES DAVIS, Secretary.

HERMANN SCHMETTAU, Foreign Secretary.

Evangelical Christendom.

THE EVANGELICAL ALLIANCE IN EDINBURGH.

THE Evangelical Alliance convened its Eighteenth Annual Conference in the city of Edinburgh. The meetings commenced on July the 5th, and terminated the 8th. They were held in the morning at a commodious and well-constructed hall in Queen-street, and in the evening in the more spacious building erected for the General Assembly of the Free Church. They were largely attended by the general public, in proportion to the interest of the subjects and the fame of the speakers.

The actual members present were not so numerous as on some former occasions. There were but few of the English clergy or other ministers attached to the body, and fewer still of the many who sympathise with its objects, while not formally identifying themselves with the Alliance. Some of the chairmen announced were happily unable to attend—Lord Calthorpe, the President, through the necessities of public duty; and Lord Roden through illness. Some of the speakers also failed; amongst others, the Revs. Dr. Norman McLeod, Principal Candlish, and James Blackwood. But the absence most marked and most deeply regretted, was that of Mr. Henderson, of Park. Notwithstanding the disappointment caused by these absences, common to all public meetings, the Conference, on the whole, must be regarded as a success. Lord Benholme, the Hon. Major Baillie, the Master of Polwarth, and the other chairmen of the public or devotional assemblies, discharged their duties with dignity and ability, and the gentlemen who had been entrusted with the delivery of the several addresses showed themselves able expositors of the subjects allotted to them.

The subjects were those proper to the Alliance—Christian Union, Infidelity, Popery, and Sabbath Observance; and those which are naturally suggested at a united gathering of the soldiers of the cross, the state of Protestantism on the Continent, and the growth of foreign and domestic Evangelical missions.

Christian Union was assigned to the Hon. and Rev. Baptist Noel, whose address was characterised by his usual clearness of conception, fidelity and directness of appeal, and severe simplicity of style. His rebukes of the Bishop of Oxford, on the one hand, for classifying Dissenters with evil and reprobate men in his late charge, and of Mr. Spurgeon, on the other, for attributing dishonesty of motive to the Evangelical clergy, were alike just and well received. "I have met many able and zealous bigots, but I do not remember to have met any with much of the spirit of Christ," is a sentence which may be adopted by every close observer of the religious leaders of his own time. Although really one of the best addresses of the whole series, it scarcely produced its proper effect upon the audience, because, being, apparently, to over-fatigue, its delivery was deficient in animation; and as the address was not handed to the reporters of the press, only a brief and imperfect abstract of it appears in the Edinburgh papers; but it was well worthy of being given to the world in a more permanent form. The Rev. D. T. K. Drummond, of Edinburgh, to whom was assigned the reading of the Practical Resolutions adopted at the first meeting of the Alliance, in 1846, urged the introduction of members of the Society of Friends into the body, if it could be done consistently with the preservation of the doctrinal Basis intact. His wishes met with a general response from the audience, and the subject was remitted to the Council for their favourable consideration. The

design of the original introduction of the articles on Baptism and the Lord's Supper was not to exclude those who, being Evangelical in doctrine and spirit, yet believe that these ordinances were binding only upon the apostolic age, but rather those who holding the high priestly theory as to the necessary moral and spiritual effects of the Sacraments when duly administered by a successor of the Apostles, could not be Evangelical in doctrine. There would be nothing, therefore, contrary to the spirit of the Alliance in admitting to membership individual Evangelical Friends, and the letter might be satisfied by a note authorising and defining exceptions. The subject merits, and will doubtless receive, the calm and impartial deliberation of the Council.

The subject of Infidelity was assigned to distinguished advocates. The first paper was by Rev. Dr. McCosh, of Belfast, "On the Present Tendency of Religious Thought Throughout the Three Kingdoms." It was a most masterly address—"the production," as Mr. Noel observed, "of a scholar, a gentleman, and a Christian." Its power upon the audience was enhanced by the manly form, the thoughtful aspect, the graceful delivery of the speaker. The house was excited to loud and earnest applause, and a resolution that it should be adopted and printed by the Conference was carried unanimously. It was followed by a very able paper by the Rev. Dr. Cairns, of Berwick, "On the Last Phase of German Unbelief." After the comprehensive statement of Dr. McCosh, Dr. Cairns deemed it desirable to confine himself to one single point. This he did, and gave a succinct account of Dr. Strauss's new issue of his "Life of Jesus," of the variations of the present from the former work, and of its probable effect amongst his own countrymen. Mr. Peter Bayne concluded with a discourse "On the General Aspects of the Infidel Controversy of the Present Day," which, although not equalling the point of the first address, or the definiteness of the second, was not unworthy of his growing reputation.

The question of the Sabbath was treated with his accustomed judiciousness and power by Dr. Andrew Thomson. This was the only topic on which debate arose; not, however, as to principles, but modes. All were agreed that the Lord's day should be kept holy, and be consecrated to the public service of the sanctuary; but some earnest brethren seemed to think that it was unlawful to hire conveyances to go to the house of prayer, while others were anxious that Christian liberty should not be infringed, nor the conscience of one brother made the rule of another. Mr. Macfie well reminded the meeting, that charity in diversity was the fundamental principle of the Alliance, and therefore that as to the mode of observing the day every man was responsible to his Heavenly Master alone. It was cheering to learn that sound principles upon the sacredness of the first day of the week are beginning to extend in Sweden, France, and other continental countries.

Popery was to have been handled by Principal Candlish, and it is to be hoped that he will yet, in some form, give to the world his impressions about the growth of this monster in the British Isles—its causes, and its cure. The remarks of the Rev. C. Seaver and Dr. Wylie, although pertinent, were not novel, and were heard by a comparatively thin and exhausted meeting.

The state of the Continental Churches was presented by various brethren, British and foreign, from abroad. Italy was the appropriate theme of the Rev. Dr. Stewart, of Leghorn, who read a statement full of interesting details and valuable information. It is well known that a considerable spirit of disunion exists between the "Fratelli," as the non-Vaudois Italian converts style themselves, and the Vaudois Church itself. In this controversy, Dr. Stewart's judgment and affections are enlisted on the side of the Vaudois, and he gave expression to his opinions with characteristic decision and emphasis. Had any member been disposed to have advocated

the side of the "Fratelli," the meeting would doubtless have heard him with respect and attention; but the Alliance could not be identified with the opinions of any of its members on the course pursued by foreign communities. It could only implore both to live together in peace, and show to their nation "how much these Christians love one another."

The other representatives from Italy were the Rev. Messrs. Meille and Pilatte. Signor Meille, of Turin, although an Italian, speaks the French tongue with the accuracy and force of a native. He gave expression to the most generous sentiments of Christian sympathy with all his Italian Christian brethren. "We do not want Italy," said the reverend gentleman, himself a Vaudois pastor, "the Church of the Vaudois, or the Church of any other party, but the Church of Jesus Christ." There were some men whose whole aspect and speech are alike redolent of genuine Christian sincerity and feeling. Their inner spirit moulds their countenances into a peaceful and benignant expression, with which all their words harmonise. Such a man was Dr. Cæsar Malan, of Geneva. Such a man is Signor Meille, of Turin. He was followed by M. Pilatte, of Nice, who spoke in English with a vigour natural to an energetic Frenchman trained in the United States of America, and who stirred the meeting to enthusiasm by his demand of Rome for Italy. "Italy has grown. It is not yet fully developed. It wants Rome. (Cheers.) It shall have it. (Cheers.) It must have it. (Renewed cheers.) If the wishes of all free men in Europe are heard on high for other ends than the political power and glory of Italy—for that greater end, the glory of Christ—Rome will be once more the capital of free Italy." (Applause.)

Professor de St. Hilaire gave a statement of the progress of sound Protestant principles in France, of which he took an encouraging view. He dealt at large on the effects produced by M. Renan's "Life of Jesus," which are not all evil; for the work has given rise to extensive inquiry; and indifference, especially amongst the upper classes, has been exchanged for excitement. A formal answer is being prepared by M. E. de Pressensé, an abbreviated edition of which is to precede the more elaborate work. Although the Professor speaks the English tongue with great accuracy, yet none who have heard him in English only can have any idea of the brilliancy, beauty, and force which mark his addresses in his native French.

To Foreign Missions no less than two evenings were assigned; but the information was of general interest. India was well represented by the Rev. Mr. Hall, late of Madras; the Rev. Dr. Murray Mitchell, from Bombay; and the Rev. Dr. Prochnow, of Berlin, long a missionary himself, and now the director of the "Gossner" Missionary and other institutions in Prussia. Africa found an earnest advocate in the Rev. James Stewart; the Feejee Islands in the Rev. Mr. Wilson; and the Turkish Empire in the Rev. Dr. Wood, of New York.

Home Missions again occupied a considerable portion of time; but although Messrs. Wilson, Robertson, and Macgill discharged the duty imposed upon them with credit to themselves, there was no novelty in their facts, principles, or plans. On this subject the most interesting statement occurred in a speech delivered at a meeting for foreign missions by Mr. Burns Thomson, superintendent of the Cowgate Mission Dispensary. It was evident from his account of the effect produced amongst the poorest classes in Edinburgh, that medical missions, if planted in the worst neighbourhoods of our great cities and towns, would prove sources of healing both to the bodies and souls of multitudes whom no other agency can reach. The Master went *not* *only* *for* *healing* and teaching. The medical missionary follows in His footsteps; and if *only* *one* is successful in Madagascar or China, he may be still more so, under the Divine blessing, in Westminster or Bethnal-green.

From this *resumé* it will be seen that the Council provided a very comprehensive bill of fare for the visitors at the Conference; and if any exception is to be taken their procedure, it is that the provision was too ample. Less lecturing and more time for discussion was much desired by a large number present, especially of the members. Had each subject been introduced by one brief paper, and an opportunity been then given for free interchange of thought upon its contents, the *Conference* would have been more deserving of its name. As it was, there was little possibility of conferring upon any topic; and even the Alliance itself, its position, and its prospects—a subject demanding at present the most anxious consideration of its friends—had not a single hour appropriated to it. Dr. Davis, indeed, in a speech which was heartily received, concluded the meetings by an earnest appeal to those present to join its ranks, and to assist it in spreading the principles of Christian union; but had there been a reference on the Alliance, misapprehensions would have been cleared away, if any such exist, and a large accession gained over to its membership.

Two other topics deserve a passing notice. A letter was received from some Berlin professors, urging the Alliance to use its influence to secure peace between Germany and Britain, and containing an indictment against Denmark. A cautious answer was prepared, but it did not, and could not without offence, express a strong conviction entertained by the meeting, that however unwise Denmark might have been, its course did not justify the violent conduct of Prussia and the barbarity of its armies. Should such communications be received in future? The Alliance does well to become the medium of presenting the claims of the persecuted to the British public, but ought it to lend itself to give to the world the attacks of its partisans?

Another question is suggested by certain appeals for pecuniary aid which were made in the course of the proceedings. How far it is well to permit assemblies for conference to be converted unawares into meetings for raising funds. It may be right, but there were some who felt that an undue advantage was being taken of them.

Experience should be recorded for future guidance, and the next Conference will be all the better for a careful consideration of any defects, supposed or real, of the last. Upon the whole, no one who attended these meetings will regret his journey to Edinburgh, and they have left as their memorial a series of masterly papers on topics which deeply affect the faith and the duty of the Christian commonwealth.

THE TRUE WORD IN THE RIGHT TONE.

ALL truth is precious, and the most important truths are those which bear on the highest themes. Of such truths the great repository is Holy Writ, and we are unspeakably beholden to the men who, by searching the Scriptures, find out the treasures, and make them more widely available. We are indebted to the deep-sea diver who fathoms the places hard to be understood, and who, opening some dark saying, brings to view a pearl of great price. We are indebted to the skillful lapidary who, familiar with facets and angles of cleavage, removes from some doctrine that earthy dulness which it has contracted in our coarse handling, and by setting it in a proper light makes it flash with tinted glory, like a lamp in a rainbow, like the sun encaged in a fountain. We are indebted to the interpreter who has enucleated the meaning of a mysterious passage; still more indebted to the theologian who has given due prominence to a doctrine overlooked or undervalued, and not only secured it in a shrine where henceforward it may be safe from desecration, but placed it on a pedestal where, as it sheds light on lesser truths, it may withal arrest the most cursory beholder.

But "the truth as it is in Jesus" consists of something more than doctrinal propositions, nor can any number of dogmas embody the whole of scriptural divinity.

You take up the Elements of Euclid, and as you proceed from statement to statement, you feel that it all is true. Everything which is here advanced respecting the properties of triangles, and squares, and circles, is so correct, that the moment you understand the proof—indeed, often before you peruse the proof—the moment you understand the theorem, there is an end of the matter, that statement stands fast, that conclusion is irresistible and is established for ever.

But you never think of the "spirit" of Euclid. Was he grave? was he playful? was he morose or kind-hearted? was he a good man or a bad? a favourite with his friends or a misanthrope? And so when you take up a volume of chronology or the transactions of a learned society, you don't disturb yourself as to the temper or disposition of the authors. Historic dates, mathematical propositions, scientific observations, are quite irrespective of the heart and soul of the writer. However good and loveable he may have been, it does not come out in his work; and however true are his sayings, they are truths of the driest description—dry annals, dry demonstrations, dry records of phenomena. A copying machine, a calculating engine, a photographic apparatus, could have done the most of it—could have registered these solar spots, could have worked these logarithms, could have transcribed these dates as well as a man of heart and soul; and, indeed, in such a case, a chief effort of the will is to keep out the heart and soul, and prevent them from disturbing the intellectual processes.

How different when you take up "Thoughts" by Pascal or John Foster, a history like Macaulay's, a poem like "The Task." Here, too, you have got a book, but not a book made by machinery. It is a book with a man inside of it—the living man—the whole man, heart, and soul, and strength, and mind. And although you may take out the truths he tells—although you may write a chronological abstract of the history—although you may make a memorandum of the keen intuitions or subtle inductions of the sage—although you may string on your rosary the maxims and metaphors of the bard—you know that over and above these truths you have encountered something more—the man of like passions with yourself, in whom these truths lived and moved and had a being; and the author in his living entirety—the hearty historian, the playful poet, the keen and caustic moralist—have exerted on your consenting mind an influence which abstract propositions never can produce.

Where a moral or spiritual result is to be wrought, it is not to be attained by the mere doctrines which the author lays down; but very influential, heart upon heart, is the tone of mind, the turn or disposition of the teacher. And in considering any doctrine—in trying to ascertain its precise extent and import—it is of much moment to ascertain, if we can, the spirit in which it was originally spoken or written.

"The words which I speak unto you," said the Lord Jesus, "they are spirit and they are life." They are not mere oracles. They are the utterance of one who is the Life as well as the Truth. And in order to be in communion with the speaker, it is not enough to catch the mere formal proposition: you must be so far in unison as to comprehend his feeling, and for the moment share it. "It is the spirit that quickeneth." Life comes to souls, not through the "flesh" of definitions and dogmas, but from the living God, who in living words enters the heart-sanctuary, and who, from the time He takes up His habitation there, makes it a living temple. The "spirit," then, of Christ's speaking, and so far of all Scriptures, in which the living

Word of God is the true speaker—in the Psalms the chief minstrel, in the Proverb the chief moralist, in the Prophecies the true seer, in the Narratives the true historiographer—the spirit of Christ, what is it, as distinguished from the doctrine which the Bible reveals and the truths it defines?

It is a *godly* spirit. As has been remarked of England's great favourite, "His genius was wide as the world, yet not in any sense above the world." "His men as passionate and strong; his women are beautiful with a loveliness that scarcely ever reminds us of heaven: he has 'neither raised the mortal to the skies,' nor 'brought the angel down;' and notwithstanding his scriptural parallels, and moralities manifold, there is scarcely any Christian poet from whom the thirst for the supernatural is so remarkably absent."* What is the lack in so many books of man's making, the glory of the Bible: in it God is everywhere, and God is all in all. And although the remote and awful reverence of Amos and Ezekiel at last gives place to the filial nearness and affection into which Jesus introduced His disciples, never throughout the Book do we lose sight of the all-pervading presence and all-controlling supremacy of the King immortal, and in alternate outbursts of goodness and majesty, "The Lord reigneth, let the earth rejoice: the Lord reigneth, let the people tremble," hope is encouraged and presumption is checked, whilst, with all their condescension to our finite capacity, the Divine perfections make no concession to our sinful wishes, or to that wayward propensity of fallen humanity which is ever more feigning a god like unto itself.

Still, like the spirit of Jesus, the spirit of the Bible is a *kindly* spirit. Not aloof and arrogant, not lecturing, not reprimanding, the scriptural tone is sympathetic, considerate, encouraging. We cannot call the Bible a "genial" book, for the books commonly so called accept man as he is, and leave him very much as they find him; whereas, the Bible avows that man is wrong and wretched, and seeks to make him better: hence its pity is sublime, its sympathy, if that of a kindred heart, is still the sympathy of perfect Goodness and stainless Purity. "Turn ye, turn ye; why will ye die?" "How long, ye simple ones, will ye love simplicity! and fools hate knowledge? Turn you at my reproof; behold, I will pour out my spirit upon you, I will make known my words unto you." "Come unto me, and I will give you rest."

The Bible spirit is a *serious* spirit. There are some gay and sprightly writers whom we enjoy for the moment, and who perhaps leave in our minds a small residuum of knowledge or instruction: but in dealing with the highest matters—in questions of life and death—jesting would not be convenient, and there is small room for even irony. And such is the view which the Bible takes of man's depravity. So terrible are the calamities which sin is still to bring upon the earth, and so fearful are the prospects of the sinner who dies unchanged, that we cannot wonder that the tone of Inspiration is usually grave and solemn. Predictions like the Rise of Antichrist, the Apostacy, or world's falling away from God, the Battle of Armageddon, and the great Woes which are yet to overtake the great wickednesses—such predictions are naturally set to mournful music; just as the wrath of God is revealed against an unrighteousness in accents firm and unmistakeable.

Yet a *hopeful* spirit. Even where the sky is overcast the air is warm, because above the clouds the sun is shining; and in the quarter from which the apparent sets in the horizon is clear. Even where great and precious promises are not actually spoken, the glow of the Gospel is felt; and beyond the murky battle cloud of man's crimes and conflicts, the sun of millennial glory keeps shining. With our world the worst is not over yet, the best is also coming; and though sin be

* *Spectator*, April 7; *Christian Spectator*, June, 1864.

had a long and disastrous reign, grace shall also reign unto eternal life through Jesus Christ our Lord. So, grave and serious as it is, the Bible is also a sustaining book, and has done more to keep up the heart and inspire the effort of good men than all other books together.

Finally, the Bible spirit is a *holy* spirit. Full of God, it is full of goodness. Need we say how everlasting rectitude runs through its precepts and reproofs?—how the beauties of holiness blossom up from every page, and how its very air is sanctity? If it were not such a holy book, would not bad men like it better? and if there were in it less of the living God, are there not many to whom, in virtue of its other charms, it would prove a more attractive volume?

The words which Jesus speaks are spoken in a spirit heavenly, gracious, earnest, encouraging; hence their hallowing effect. Not only is it the truth He speaks, but the spirit in which He speaks it is a spirit loving, compassionate, faithful to the souls of men, and loyal to the Lord of all. And it is not to the mere momentousness of their announcements, the mere intrinsic weight of their sayings, vast as these are, that His words owe their amazing power; for stronger than any separate truth, there is in them the True One himself, and if we can catch and repeat them as spoken by Him, there won't be what there too often is when uttered by us—the kind word coldly spoken, the tender solemn warning harshly spoken, the most gracious thing in all the world, God's Gospel, gruffly spoken.

If so, it is the wisdom of those who desire strong consolation to get as much as possible into contact with the living Christ. "The flesh profiteth nothing," and it often happens that ministers and books and systems of divinity, if they do not lead the inquirer in the wrong direction, do not conduct him far enough. You are not far enough till, so to speak, you are within sight and hearing of the Saviour himself—till you are near enough to see the kindness in His countenance and to perceive the grace which is poured into His lips; till you are near enough to descry that God's beloved Son is truly the seeker of lost souls, so that you can entrust Him with your own; till you are near enough to catch that voice which with gentle but immortal cadence fills our dispensation, and which as it enters your spirit publishing peace, in the joy of pardon drowns the love of sin.

Those who are called to teach Christianity should try to do it as nearly as possible in the Master's spirit. So taught, it does not consist of mere articles or propositions. In order to get a creed at all complete, we do not look at the letters painted on the wall or printed in the book, but we look to the Lord Jesus. When we want to say, "I believe in God the Father Almighty," we can hardly frame to pronounce it till Jesus shows plainly that God indeed is a Father; and so when we want to believe in the forgiveness of sins, in the resurrection of the body, in the life everlasting, we have to look to Him in whom pardon and life are impersonate. And so with every doctrine in divinity. Grace and truth came by Jesus Christ, and truth as spoken by Him was "truth in love;" and to try to separate Christ's doctrine from Christ's life and Christ's spirit, is to give us a rose without the scent, a rainbow without the colour, an anthem without the music, a summer without the sun; it is to offer a stone to those who ask for bread, it is to exhibit fossil ferns and a piece of petrified timber to those who would fain be conducted to the Tree of Life and the Pastures green. God's sovereignty, as inquirers have sometimes viewed it, and as a cold theology has sometimes showed it, is very formidable; for, dis severed from the Living God, a mere attribute may add to the blindness of caprice the fixity of fate; but, as viewed by the Lord Jesus, it was a joyful thought that the helm was in hands so wise and holy, and lifting His eyes to the Father's

throne, He rejoiced in spirit, and said, "Father, I thank thee." Predestination, as men have sometimes taken it, is a bar to the Fountain opened, rendering access doubly difficult, and reducing the number of the saved; predestination, as the Saviour put it, is a palisade around the sheepfold, barring nothing out except the roaring lion, and ensuring the safety of all who are once within: "To my sheep I give eternal life, neither shall any pluck them out of my Father's hand." And in unison with representations so bright and worthy, those doctrines of God's sovereignty and electing grace which are so often mere *tenets* in men's systems, but which in the theology of Jesus were *living truths*, awaken the rapture of like-minded apostles as they exclaim, "Blessed be the God and Father of our Lord Jesus Christ, who hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace."

Truth is a rock, and on that rock faith plants its foot and feels secure. But even on the rock you cannot live long without an atmosphere, and the believer's atmosphere is love. That atmosphere is viewless, transparent, often forgotten; still it is real, and it is vital. "The words that I speak are spirit," says the Saviour. Over and above the resting-place which weary spirits have found at His feet, which guilty consciences have found in His arms, there is an afflatus gone forth from those words of His which to inhale and be surrounded with is like entering Heaven's vestibule. You may have felt an influence from a fellow-creature's words, and as you read the manly sense and wholesome energy of Walter Scott, the grand enthusiasm of Chalmers, the sublime regards of Niebuhr, the sunny suffusion of Richter, there was for the moment a spell upon your spirit—an induction or transference from that other mind into your own; and even without being able to recall facts or sayings, you had still derived a benefit—a spiritual or moral benefit over and above any specific addition to your intellectual knowledge. And so, communing with Christ—living in His society and listening to His words as far as the fixed and prayerful perusal of Scripture enables you to do—His words will abide in you. They will, according to your need, exert an influence tonic or soothing—cheering your sadness, reviving your languor, reproving your earthliness, correcting your morbidness, animating your faith and hope, and in a fuller development of Heaven-born powers and tendencies helping forward your sanctification.

See here, if not the basis of ecclesiastical union, *the secret of Christian communion*. The words which I speak unto you, says Jesus, are spirit and they are life; and the man who has affinity for these words is so far one spirit with Christ—he is a Christian, and I should not like to exclude from communion with myself the man who is in communion with my Lord. Looking back to the fathers of the early Church, and looking on our neighbour Christians of the present day, one may observe a great lack of clear and consistent ideas, and may find important truth mixed with astounding errors. Yet, after all, if it is to be by their fruits that we know them—if the fruit of the Spirit is love, joy, goodness, meekness, temperance—if love to Christ constitutes true discipleship—we must accept them as brethren; and if any challenge your fraternisation with such, your apology must be, "If we are not exactly of one symbol, we are at least of one heart and one soul. If there is a sentence in the creed which we cannot say together, there is nothing in Christ which we would wish to be different, and heresies of the heart are quite as dangerous and to me as estranging as errors in the head. You yourself would allow that verbal soundness is a poor substitute for vital godliness; and although you call him *heterodox*, I do not find him *heteropneustic*."

Foreign Intelligence.

FRANCE.

—, France, July, 1864.

THE MARRIAGE OF PRIESTS.

nal which exerts considerable influence on public opinion, the *Temps* of Paris, has inserted in its columns a series of articles on the legal right of priests to marry. This piquant controversy has attracted the serious attention of the educated, and has called forth keen rejoinders in the Ultramontane camp. No one

the Romish Church the right to impose on its clergy the obligation of celibacy; religious communion is at liberty to make its own rules, provided there be no violation of social morality; and if the law is to have an understanding with counsellors to forbid priests to marry, the land has nothing to do with it. The real question is this: When a priest renounces his sacerdotal engagements, does he lose his place in society as an ordained minister, ought he not to recover his right to contract marriage? Men who really value the conditions of religious liberty, entertain the shadow of a doubt on this subject. Evidently the priest, who is a priest, ought to recover his rights in their full extent; and as every man can legally contract a marriage if of suitable age, an ex-priest can

the Romish Church refuses to admit of just and obvious principles. She maintains that the sacerdotal character is such that the magistrates ought absolutely to prevent a priest from marrying, and such priest should no longer exercise his function, or though he may have embraced Protestant religion.

reasons alleged by the Jesuit papers in support of the position they thus take are singular. It is maintained that it is the duty of the State to enforce the fulfilment of the vows; that the violation of an oath is to be sanctioned by the laws; that, if auricular confession would be made, if, a few days afterwards, a priest is to marry; and that this prospect encourages badly-disposed ecclesiastics to a life of vicious lives.

Temps has not had much trouble in such poor sophisms as these. First,

the promise made by the priest, at the time of his ordination, is not at all a legal contract, inasmuch as the magistrate does not interfere in it in any way. Secondly, the fear that auricular confession would be rendered less easy than at present is illusory, inasmuch as priests are able to marry in England, Switzerland, Prussia, and Holland, and we do not see that the Roman Catholics of those countries abstain from confession. Thirdly, if the prospect of the possibility of a marriage should threaten certain unpleasant results, it is for the leaders of the Romish Church to provide against them. It is not for the public legislator to act the part of a moral police on behalf of the clergy.

The discussion, you see, is a somewhat serious one. It is not probable that the Government will, at the present moment, give their sanction to the views of the *Temps*. Popery still possesses much influence in the higher regions of the State. But the question is making way in the national mind, and that is something. The compulsory celibacy of priests must disappear one day, as so many other antiquated institutions of the middle ages have done.

OPPOSITION TO CLERICAL SCHOOLS AT BORDEAUX, ETC.

There are in France two sets of schools for children of the humbler class; one conducted by laymen, and placed under the control and management of the University; the other established by priests or *semi-priests*, such as the *Frères Ignorantins*, and the *Frères de la Doctrine Chrétienne*. In reality, these are Jesuits, disguised under a false name, who obtain the control of the education of the people.

The clerical schools are becoming very numerous, and are daily upon the increase. This is easily explained. In countries where Popery reigns supreme—in the Pontifical States, for example, in the kingdom of the Two Sicilies, as it used to be called, and in Spain—elementary schools are extremely scarce, and the lower classes vegetate in gross ignorance. The state of things in France is totally different. The reverend disciples of Ignatius Loyola are fully aware that they have no power to prevent the opening of these schools. And in this position, what do

they do? They resolve that they themselves will establish schools—and plenty of them—animated by their own spirit and governed according to their own principles.

The great rule of the *Frères Ignorantins*, in these elementary establishments, is to give their pupils *the least possible instruction*. They teach them the Romish catechism, the *Mtanie*s of the Virgin Mary, and so forth, with the rudiments of reading and writing. The intellect of the children is not developed in any way, so that these schools serve rather to augment the ignorance of the people than to dissipate it.

This state of things gives rise, most justly, to a feeling of dissatisfaction. All enlightened men, in connexion with the press, in academical councils, and in other positions, are opposed to the extension of the schools of the *Frères Ignorantins*, and use every effort to get them superseded by lay institutions.

The municipal council of *Bordeaux* has recently given a memorable example of this opposition. An application having been made to them to vote a pecuniary grant to one of these clerical schools, they positively refused to do so, saying that the instruction given by the Brethren of the Christian Doctrine is very inadequate. The Jesuit organs expressed warm displeasure at this decision; but their anger will not prevent many other municipal councils from adopting the same policy. It is of consequence that the education of our people should at length be conducted with earnestness and ability.

COLLECTIONS FOR ANOTHER CANONISATION AT ROME.

Among the accomplishments of the Romish clergy, the highest place must be given to the invention of the most skilful means for increasing the amount of their revenues. The Pope and his subordinates well know how to make the most of the purses of their devotees, and they succeed, by all imaginable means, in getting hold of some of their money.

One of the most lucrative of their methods is the old custom of *canonisations*. It would seem that the Roman Pontiff ought to make saints without receiving any remuneration, for this is certainly work of a spiritual kind. But the fact is far otherwise: canonisations cost a great deal of money—100,000 francs, and even 200,000 francs and more. How is this? From various causes. First, a canonisation is never pronounced in a day; it is an affair which lasts for three or four generations. Then, inquiries are instituted to prove the *miracles* of persons whose canonisation is

sought; payment is required for advocates, reporters, correspondence, expenses, &c., &c. And besides, and the cardinals display great splendour when the judgment is pronounced, and naturally these salaries must be handsomely remunerated as well as their servants, the monks, tans, and others, who take part in it.

There lived in France, in the 18th century, one *Marie Alacoque*, a sort of pious nun, whose folly and superstition such, that her name has become famous. The Jesuits have written the biography of *Marie Alacoque*, in which they relate that, from the age of four, she had long private interviews with God, in which she possessed, in an eminent degree, the gift of prophecy; and she performed miracles, which are fully authenticated by the evidence of her reverend biographer. The name of Jesus was carved upon the point of a penknife, with which, she said, caused ineffable pleasure. She founded the community of the *Sacrament*, which has continued to the present day, and gains numerous adherents. In 1816, *Marie Alacoque* has been already *beatified*, and in 1820 time is come for granting to her full canonisation. But something is wanted; *Money*. The Bishop of *Autun*, in whose diocese *Marie Alacoque* resided, published a long letter, in which he extolling, in glowing language, the moral virtues of this holy person, hit the main point. "You unders dearest brethren," he says, "the prayer for this canonisation *necessitates great sums of money*. We require the exercise of your piety. *Rome reckons upon it*. . . . We appeal, then, not only to the faithful of the diocese, but to all souls that are devoted to the Sacred Heart of Jesus. . . . And that from all points of the world they will contribute, according to his merit, by a moderate offering, to the splendour of this great demonstration."

The Bishop of *Autun* addresses the poor as well as the rich, and more than one family will deprive itself of the bread which it needs, in order to support the luxury and extravagance of the Roman cardinals! This is called *almsgiving*!

FORMATION AND RULES OF THE BIBLE SOCIETY OF FRANCE.

I have already mentioned to you the schism which broke out in our

stant Bible Society. The majority of the committee belonged to the *rationalist* or *heret* party. These gentlemen violently attacked our ancient and venerable versions of the Scriptures. They pretended that they were filled with contradictions and faults of language. To remedy this, they proposed to circulate a translation made at Geneva, in 1535—a work inspired by the spirit of *simianism*, or Unitarianism, which is now dominant in the city of Calvin. This is not

The same members of the committee re-announced a new version of the books of Scripture, the translation of which has been entrusted to young, unknown men. As the Holy Word of God, designed to awaken our souls and to edify our families in connexion with the domestic altar, is given to the caprice and arbitrary interpretation the first comer!

It is evident that men of piety and serious purpose could not co-operate in such undertakings. They gave in their resignation, and established a new institution, the name of which is the *Bible Society of France*. The following rules deserve to be given at length:—

"1. The Bible Society of France is founded on belief in the Divine inspiration of the Holy Scriptures, and in their infallible authority in matters of religion.

"2. The French versions circulated by the society are, for the present, those of Ostervald and Martin, without the Apocrypha. If, however, the majority of the churches demand other faithful versions, these may be distributed by the society."

There is here, as you see, two important things: first, an explicit profession of belief in the inspiration and authority of the Bible; and, secondly, an engagement to distribute only authorised versions, or *faithful* translations, which may be asked for by the majority of the churches. These are valuable pledges to the Protestants of France. We have no difficulty in admitting that our French version might be better; but wise precautions must be taken lest, under the pretext of mending existing translations, the Word of God should be mutilated.

We have now, therefore, *three* Bible Societies—the old Protestant Bible Society, which is managed by the Rationalists; the new Bible Society of France, which belongs to the National Church, but is under the guarantee of a vigilant orthodoxy; and the English and Foreign Bible Society, established by the members of the Dissenting or Independent Churches. This multiplying of ~~their~~ institutions, perhaps, offers some in-

conveniences, but it has also certain advantages. The Bible will be circulated the more abundantly in our country, and this is a cheering fact.

DEATH OF PROFESSOR MATTER.

For some time past death has made great havoc in the ranks of our professors of theology and our pastors, both Lutheran and Reformed. I shall not mention all these losses; for obituary notices have but little interest for foreign readers, except in the case of eminent men, who have acquired a wide reputation.

Among these persons of superior standing, I must mention *M. Matter*, Professor in the Lutheran Theological College at Strasbourg, Inspector-General of the University, Honorary Counsellor of Public Instruction, Corresponding Member of the Academy of Inscriptions and Belles-Lettres, Officer of the Legion of Honour, &c. *M. Matter* reached this high rank by his own merits and his assiduous exertions. He was born in 1791, of a family of poor peasants in Alsace. He received a good education, and soon gave evidence of superior capacity. His works are numerous. He wrote an "Ecclesiastical History," in four volumes, which, while not exempt from faults, was the fruit of vast and ripe erudition. *M. Matter* also produced works, which were generally appreciated, on the "School of Alexandria," "Gnosticism," the "Moral and Political History of the Last Three Centuries," "Modern Philosophy in Relation to Religion," and others. He pursued his labours until extreme old age; for no great while ago he issued a "Life of Swedenborg," the Swedish mystic; and at the time he was removed by death, he had in course of preparation a book upon "Fenelon and his School."

One fact must be remarked with reference to *M. Matter*—namely, that in proportion as he acquired more experience and became more matured, he advanced in the Evangelical faith. Having studied in the German universities, during his earlier years, his intellect was led astray by rationalist opinions. But, after more careful examination of the Scriptures, philosophy, and the history of theology, he renounced the views of the negative school, and openly professed the fundamental doctrines of revelation. This is a proof, amid many others of the same kind, of the inherent power of Christian truth. Trifling and superficial minds abandon the word of Christ, and more enlightened men return to it.

While the Lutheran College of Strasbourg has been deprived of one of its most distin-

guished doctors, another professor, M. Colani, has been appointed to the chair of sacred eloquence. M. Colani is well known in our religious world by the *Revue de Théologie*, of which he has been, for several years, the principal editor. This publication is completely devoted to the negative school. It has contained articles by M. Scherer and other theologians of the same class, in which all the doctrines of revelation, from original sin to the inspired declarations respecting the final judgment, are denied.

Assuredly M. Colani is a man of learning and character. He has published some volumes of sermons, which, while very poor and incomplete in a doctrinal point of view, are very remarkable for originality of design and power of expression. But it is deeply to be regretted that he should have been appointed to a chair of theology. His lectures and his influence will tend to train pastors who will be far more likely to offer to their flocks philosophical lucubrations rather than the salutary truths of the Gospel.

M. Duruy, Minister of Public Instruction, appears himself to have been embarrassed by this choice; for, with the decree making the appointment, he published a letter, addressed to the Rector of the Academy of Strasbourg, in which he took his stand upon the resolutions of the Lutheran Faculty of Theology and of the General Consistory, and upon a declaration in which M. Colani, in ambiguous terms, maintains that he holds the same sentiments as were held by Luther. It is a said affair altogether.

CANDIDATURE OF M. JEAN MONOD FOR THE CHAIR OF THEOLOGY AT MONTAUBAN.

Our consistories of the National Reformed Church are also occupied, just at present, in choosing a successor to the venerable M. Jalaguier, who was professor of dogmatic theology. The suffrages have been given, from the first, almost unanimously, to M. Jean Monod, at present pastor at Nîmes, and son of the excellent *Frédéric Monod*, whose death was so deeply regretted by Christians of all countries.

It would be premature to offer any opinion upon the position in which M. Jean Monod is now placed, and I shall abstain, on this occasion, from explaining how it is that he has united the two opposite parties in voting for him. This is a delicate and complicated subject. I shall only say, that the pastor in question is known for his deep piety, his zeal in the ministry of the Gospel, and the integrity of his character. He has published a *Declaration of Principles*, which contains

the essential doctrines of the Gospel. The choice of such a pastor will be of great advantage to our churches. X. X. X.

Paris, July 20, 1864.

THE WAR OF PRINCIPLES, SOCIAL AND RELIGIOUS.

"No rose-water policy!" is the cry of those who are pressing on the crisis of European destiny. "France threw down the gauntlet seventy-five years ago against the divine right of kings; it was in the name of the people of all lands; the duel is now entering into a decisive period. On one side are democracy, liberty, the sovereignty of the people, new rights, the expansion of all popular faculties, strength, devotedness, and energy; on the other are despotism, oppression of body and conscience, iniquity—in short, the pretended right divine. The duel between contrary principles leaves no room for combination. One must destroy the other. It is wise and well to familiarise the public with such manly prospects, rather than to soothe it with delusive hopes." "No rose-water policy!" cries Strauss, whose new "Life of Jesus" is being rapidly prepared for our public; liberty can never be established except on the ruins of supernatural Christianity. A great social interest is contained in the controversy upon the four Gospels. The aim of the modern critics is most practical; faith in the supernatural is the rivet of the chain which enslaves mankind. With regard to Christ, the question is no longer a question of His ministry, but of His crown. "No rose-water policy!" cries a French philosopher; the very idea of God is in peril, it is fading away from men's souls. Thick clouds seem gathering between heaven and us. Are the three thousand years of philosophic progress among men to result in an emphatic naturalism and end in the idolatry of man by man? If we run through all parties, we have the same foreboding of evil, and each is preparing in its own way to respond to the cry, "No rose-water policy!" Even the calm and venerable M. Guizot, whose vigorous pen is just now engaged in a noble vindication of Christianity, against Despotism, Catholicism and Criticising Protestantism that although the Christian religion will never disappear from the world, and entirely withdraw its light from man—destinies being from above—yet for men to return from such aberrations, and light and harmony to be restored to modern society there must burst over it one of those wild

d revolutionary storms from which man-learn wisdom only after having suffered most violent pangs. "Can we be raised from such a fall," chimes in the liberal Gratry, "by any human strength? Do men of practical experience smile when a man is devoted to moral worth and regenerating virtue? And are they not right, if Christ himself, by His supernatural power, does not interfere?"

UNSUCCESSFUL EVANGELISTIC EFFORTS.

Nothing is more startling than the coinciding apprehensions and predictions of a time of peril to faith, morals, and civilisation, and the converging of hatred against genuine Christianity, because almost wholly confounded with its degrading and carnal counterfeit. That a sifting-time is at hand, there is no doubt, and if not so, it will pass from speculation into fact. If the foundations be destroyed, will the righteous do? Possess their souls in patience, until the Lord himself rebuke in derision who set themselves against Him and His Christ. When, after battle with the wise, with their own sons, the sons of God turn to the limp of Gospel truth, and arm themselves with a foolish pebble and an insignificant stone, they will discover the strength which can give them victory. The workers in the lower ranks of society find that the soil on the heights is coming down in a fearful ratio, but all who act with expectation of the Lord's presence, love, and power, are continually compelled to sing the song of victory, as soul after soul wins its weapon of resistance and sits at the feet of Jesus. It is the experience of faithful labourers, that the field was never so large and never so vast. Time, time! or labourers, is all they ask. But the faithful and glowing Christians are rare; the faithful go about mourning over present future sterility, while they see not that God is graciously suspending His judgment and sending down refreshing showers for faithful men look up for them. There is a strange shyness respecting the grace of God and the reviving influence of His Spirit, when it comes not in the usual channels; and this shyness is an insuperable obstacle to the bold, outspoken Christianity we need must have, if we would contend for the adversary, and save souls. Here, in Paris especially, prayer is made daily, and lay meetings are held, some

of which flourish vigorously. An increasing number of tracts are being published. No opposition is made to their quiet circulation, and when they are refused it is from a mistaken notion that they come from the clericals. The dislike to these latter is intense; and book after book derives its popularity from disclosures of the hidden life of priest and nun.

FRENCH WESLEYAN CONFERENCE—NEW CHAPELS.

The French Wesleyan Methodist Conference met at Nîmes in the latter part of June. It was presided over by Pastor Hocart, who is to represent the French Methodists at the British Conference this year. The reports presented were, as a whole, encouraging. Souls have submitted to Christ, and are rejoicing in Him, in most of the stations. A gracious influence has been experienced in some of the schools. Some small towns seem moved with a sense of spiritual need, and the chapels are besieged. In others, the Lord's-day is beginning to be properly observed. A new chapel was opened by the President of the Conference at Vigan, in the Cevennes, on June the 26th, and was filled to overflowing on the occasion. Another chapel has been erected in Champagne, on a piece of ground formerly occupied by a convent, and not far from the spot where stood the castle of the Duke of Guise, who ordered the massacre of Vassy. Still more recently, last Sunday, a new Wesleyan chapel was opened at Thernes, having removed from rather an obscure part into a populous neighbourhood, where souls are already seeking the truth. As usual, members of all other Evangelical churches were present to join fraternally in asking for a blessing on the work.

THE UNIVERSAL ISRAELITE ALLIANCE.

Every intelligent Christian looks with more or less interest towards Israel, with whose destinies the happiness of the world is bound up. The *Universal Israelite Alliance*, commenced in Paris in 1860, with a handful of members, now numbers 3,000, and extends its protecting and cheering influence all over the world over. Its aim is the welfare, progress, and protection of Jews in every land, the obtaining information as to the existence, numbers, and condition of Jewish communities, and the raising from the dust of down-trodden Israelites in barbarous, Mohammedan, or so-called Christian lands. This year the Alliance met in Herz's Concert Hall, Paris. About 400 were present, and the evening was ex-

ceedingly interesting and animating. The president, M. Crémieux, gave an attractive speech from his chair, which from indisposition he had not been expected to occupy. He was full of hope and prospects of success for the Alliance. The number of 7,000,000 known Jews, shows them to be more numerous than at any previous time. He delighted the audience in retracing their history—slaves in the midst of idolators—rescued by God and taught by Him the unity of the Godhead, nationality, and freedom, while other nations had a god for every passion, vice, and cruelty. He challenged admiration for the grand and immutable Decalogue, and looked forward to the time when the world will know the Jews better, and approach them saying, "Forgive, let us be brothers!"

The report gave interesting information as to the generally favourable replies of

various governments to the appeals of the Alliance against injustice to Jews, its extending influence (it has members now even in central America, on the shores of the Pacific), and the increase of schools. Its receipts for the last twelvemonth were 8,46 francs; and its expenses, 7,662 francs.

Israel and its movements are of no small interest during the present influx of emigrants. Israel's God is denied as flatly by the modern critics as the divinity of Jesus by themselves. So far as the unity and personality of the Godhead are concerned, we fight shoulder to shoulder in the same ranks. To the prophet student the Jewish movement is one of the most striking points of the time. Sir Cullin Eardley was mentioned with grateful applause, and several speeches, among others that of Professor Pétavel, of Neuchâtel elicited much cheering.

SWITZERLAND.

THE RELIGIOUS ANNIVERSARIES AT BASLE.

A Basle journal says: The religious societies held their anniversaries from the 27th of June to this 1st July, amid vast audiences, drawn from the town and other places. Eight hundred persons received hospitality within our city, and the same, if not a larger number, came to town daily from the environs, and returned to the homes where they were staying every evening. The entire period, for five consecutive days, were, so to speak, passed either in the churches or in the gardens and grounds open to visitors for the delivery of addresses or for fraternal conversation. The Bible Society, the Society for Dispersed Protestants, the Friends of Israel, and the Beuggen Asylum, are institutions such as are to be found in any other town; only their annual meetings, as held here, possess a special interest, both because these are old and important societies, whose worth has been tested, and also because the large concourse of strangers affords a wide range for the selection of speakers. But this concourse itself is due especially to the Evangelical Missionary Society—a society not local in its character, but international, we may even say, cosmopolitan. A missionary society can hardly exist except upon a somewhat wide basis; it requires an horizon of ideas which is wider than that of territorial churches, and which makes it a confederation of various countries; it requires large resources, which can only be got together by the combination and united efforts of a great number of localities. This is the case with the Basle Missionary Society, and it

makes a great impression on occasion of anniversary meetings. See here, for example this year, an aged servant of God, who passed thirty-three years consecutively, with a body of German emigrants in the Caucasus—who, while there, undertook the work of evangelist among the Tartars, and who gave us an account of a baptism in Tartary; notice, beside him, two missionaries from India, whose hair has been silvered by the toil, and who make us share their lengthened experience;—and yonder man, pale and enfeebled by the heat of a tropical climate—he is a Christian who has expended his strength in giving instruction to the negroes of the Gold Coast, and trained them to regular manual occupation;—and serve, also, those six brethren to whom the farewell benediction is being given: three are natives of Wurtemberg, two of Switzerland, one of Baden, and one of Russia; two are going to China, two to India, the fifth to Australia, and the sixth to the United States; two others left, some weeks since, for Basle and another for Africa. Then among the visitors, notice a superior officer of Prussia stationed upon the confines of Russia, who passed over the bridge on the Rhine, Basle, as a volunteer, then aged seventy in the year 1814, twelve months before the foundation of the Missionary Society; he relates to his brethren the story of his life, the way by which he has been guided by the Divine hand to Jesus. Beside him we see a young officer, our compatriot, who, in a few

dierlike tone, electrifies the audience
rief and excellent address. Observe,
tchmen, Russians, Swedes, Danes, and
s, all united by the same spirit. •
twenty Christian communities (con-
he Swiss journal) which are gathered
our missionaries in India, Africa, and
omprise more than 4,000 souls; the
realised in the schools and seminaries
hich has especially marked the course
past year. Unfortunately, the com-

mittee is checked in its energetic efforts by
its financial position. The society is bur-
dened by old debts, amounting to the sum of
66,000 francs, and, in addition to this, the
deficiency of last year reached 79,000 francs.
It has, therefore, the alternative, either to
reduce the scale of its operations, or, which
would be infinitely better, to obtain a con-
siderable increase of contributions from the
friends of missions.

ITALY.

Viareggio, July 15, 1864.

OF PRIESTLY HATE—SICILIAN DEGRADATION.

dog days are upon us. Everything
ies in the scorching rays of the sun-
of Italy, except the bitter hostility
priests to the cause of the Gospel.
y one of the best evidences of its pro-
to be found in their increased malice
n rage. Whatever may be said of
fference or liberal instincts of a few,
at mass of the ignorant priests of
anded together under the direction of
rafty and persecuting superiors, pre-
nore active and deadly opposition to
aching of the Gospel than at any
period in history. Even at the time
Reformation, the Papacy had not so

hand as now the whole phalanx of
ical rank and file. Amid the light
gress of the 19th century, Italy has
Papal preserve of darkness and igno-

Can you believe that of the thirty-
ides, chosen for probity and general
aracter, by the Italian Government, to
rangers over the disinterred ruins of
i, only six can read? Does not this
ny of a recent traveller in Sicily read
description of some spot in Eastern
ism? Does it not seem, at first sight,
to the middle ages? "The interior
island is one endless repetition of
and hills, traversed by a road kept in
air, which touches the lowest depths
former and the highest points of the
when they cross its direction. The
is most diligently cultivated, and
les of wheat in the blade, alternated
razing lands, covered with sheep and
without a hedge or wall to form a
. The villages are most wretched
reminding me strongly of those I
in Egypt, and the population gene-
as ignorant as possible. There is

not an inn on the whole road, and the pas-
senger must take his provisions for the way
in a basket. Schools have been instituted by
the Government in most of the communes,
and on the next generation it is to be hoped
that their beneficial effects will be manifest.
In the meantime, few of those who reside in
the country can read a word, so that colpor-
tage must, in the first instance, be confined to
the towns." The priests of Italy, who out-
number, by ten to one at least, the ministers
of religion in Great Britain, are responsible
for this blot upon the Papal escutcheon.
They neither go in themselves to instruct the
people, nor do they willingly allow others to
do so. They not only wink at this igno-
rance, but proclaim it the mother of devotion.
The mother of superstitious devotion to the
interests of the Church, our colporteurs and
evangelists everywhere find it to be. Their
work is a most uphill one, in every sense. No
roseate hue colours their reports. Every
piece of work well done has to be done in
great faith and with much exertion. Every
step of progress has to be combated for,
often even unto blood, against secret, and
powerful, and unscrupulous priestly machina-
tions. The moral sense has been so under-
mined by the system of Rome, the conscience
is so dead, in priest and people, that rarely
does even the love of fair play side itself with
the missionary, and more rarely still does the
natural shame of villany stay the remorse-
less hand of the priest. No scruple interferes
to prevent the adoption of any and every
expedient that "good may come" to the
Papal cause. Vice is pandered to, ignorance
is played upon, prejudice is fanned even to
blood-thirstiness, for the triumph of priestly
rule. Of every one of these tactics, and many
more unmentionable ones, we have lately
made sad proof.

EVANGELICALS ANNOYED AND PERSECUTED.

Over the door of the Waldensian church,

in Milan, a little boy was paid by a neighbouring church to paste up this bill: "Here there will be to-morrow evening a grand dancing festival. This is the head-quarters of Luther's ministers, and the house of the devil." The room above the Perugia *locale* was hired, and whenever the Evangelical service began such a hideous noise of rending rocks and tumbling houses was started, that the worshippers were speedily dispersed. The cowardly anonymous letter, threatening the stiletto to the evangelist, is an everyday occurrence, which seldom, I rejoice to say, drives the faithful preacher from his post. At Chiavenna weapons are supplied with which to attack the Protestants, and the cry is raised, "Death to the Evangelicals! Away with the servants of Satan!"

Near Sanzana a quiet reading meeting of twelve Christians, in their own private houses, is put down by the clamour of an excited populace. A bomb is thrown into the office of the *Temporale*, a vigorous opponent of the priesthood, which maintains constantly, with too convincing proofs, that theft built up the edifice of the temporal power, while cunning finished it and ignorance and superstition have maintained the building.

The dépôt in Florence is occasionally blocked up, by night, with all kinds of filth—a scene which the onlooking inmates of a neighbouring monastery enjoy. Such a widespread combination of priestly and of St. Vincent de Paul devotees, who now take the place in Italy of the hated Jesuits—though the name is changed, the system is unaltered—has been entered into in order to work upon the minds of landlords, through a bigoted brother, father, mother-in-law, or simple friend, that even in the large towns of Tuscany, such as Pisa, Leghorn, Lucca, Sienna, and Florence, it is becoming a herculean task to find shops, houses, or *locales* for the spread of that very Gospel which has been so largely received by the people of these places. Dr. de Sanctis, who is now so ably editing the Evangelical newspaper in Florence, had a house taken the other day, and every preliminary gone through, when at the last moment, before the contract was signed, the landlord backed out, on the ground that the tenant was an Italian who had changed his religion.

At Leghorn, the priests excite a tumult at the funeral of an Evangelical Roman refugee, in order to raise the accusation of disturbance of the peace against Mr. Ribet. In Pistoia they attempt the same thing, and are only defeated by the resolution of the authorities to maintain the law of freedom of con-

science in connexion with this new and prosperous mission. They succeeded, however, in imprisoning for three months one of the worthiest of the Pistoia believers, because he imprudently invited the evangelist to preach in the military barracks. This man, a lieutenant in the royal army, was ten years in prison for Liberalism under the Bourbon *régime*, and was only liberated when Garibaldi seized Palermo, while his father was tortured to death under the mild sway of King Bomba.

THE PERSECUTIONS OF CLERICAL ORIGIN.

In regard to each of these cases cited, we have been careful to assure ourselves of the intervention of priestly influence, and let these few stand as specimens from a huge monthly catalogue which might be laid before your readers. Indeed, wherever the Gospel is carried in this land, we hear of threats, fines, imprisonments, banishments, persecutions in various shapes, as in the olden times. As yet, the cost of being an Evangelical in Italy has to be seriously counted; for even when brute force or guile or influence fail, resort is had to other means. A placard is posted on the streets of Florence with all the names of the parents whose children are sent to Signor Ferretti's Evangelical School, warning the public to avoid such heretics in every relation of life or business. The priests of Salerno establish a week of prayer and implore the Madonna that the devil, in the person of the evangelist from Naples, may not prevail with his evil suggestions over the minds of the people. In Brescia, oratorical monks are brought, and in their violent and excited preachings are allowed to hold up the most sacred relics, in order to give point to their denunciations of Protestantism, and to work on the feelings of their hearers. Or a newspaper is started, still further to honour the Virgin, or, like the *Buon Pastore* of Naples, to instruct the flock in the wiles of our preachers. Precious instruction it is, judging from the first number, in which, after a moral essay on Matthew vi., we find a dialogue on the Inquisition, showing that the Church can and ought, as a loving mother, to use this instrument against heretics; also the legend of St. Candida, in which is pointed out the church in Naples at whose altar the Apostle Peter first said mass in Italy; and finally, the story of the awful punishment inflicted by God on a student of the University, lately, for having blasphemed against the Immaculate Conception of the Virgin—viz., that he was found dead in his

morning, and as black as a piece

CHARITY OF THE PRIESTHOOD.

not be surprised to know that all es ruin the cause they are de- ve, and establish the Evangelical h they were employed to destroy. urishing stations are to be found lities where the most foul abuse ost violent persecution have it to bear. These have only stimulate curiosity, leading to ination on the part of many, by God's grace, have embraced ith, so reviled and hunted down. ces, a happy blending of contro- ractical preaching is found very ill you be much surprised to e effect on the mind of the pub- nvariable tactics of cruelty and s been most hurtful to the priests, tion to the Government calls odium. In Caserta and other ionkish preachers of calumnies le and inoffensive citizens have lves a hissing and reproach, and and permanency to the maligned priests, with all the vile power to exercise, and precisely on ac- , are at the lowest ebb of their o that, when above twenty of other day, were arraigned before, irt, for some irregularity, it was of popular rejoicing. In the entrance of a priest on the stage occasion of hooting and derision, ys are most in demand in which d his host of subordinates are owhere does the Carnival pass me abusive explosion of popu- rards the priests, as when lately, .diligence was paraded in proces- it Jesuits outside and six priests chine being placarded all over which the people took up and n and again, "Down with the

ESTIMATE OF PIOUS FRAUDS.

it now known that the priests, where, and have surrounded the with the meshes of their system dle to the grave, have abused functions, and made a traffic of ice ;—so well is it known to as darkness of the people is to ;—so well is it, known that, far eg, it is the priests who alone

III.—V. NEW SERIES.—AUGUST.

grumble when sixty-two new schools are opened in a year or two in Salerno, when a private gentleman offers facilities at Volterra for the education of 160 uncared-for urchins, and when in the district of Ariana, for example, where, before 1862, there were only twelve schools, with 150 children, there are now fifty-eight schools, with 2,500 children in attendance ;—so well is it known that priestly rule never would have reformed a town as the present Government is doing with Bologna, no fewer than 120 rascals having been put at the bar in a recent celebrated trial, and the statistics of crime during the last three years showing an improvement from the state of matters when that town was under Papal rule, which is probably without a parallel in modern legislation, municipal or Governmental ;—so well is it known that the priests maintain to their shame, but for their profit, the lying superstitions of the country, *e. g.*, the heart of Sister Chiara in a convent at Sienna, used to heal children of every malady: the stripping and beating of St. Michael in Girgenti (the saint who sends rain on the Sicilians) when he permits a season of drought to continue, although plied with prayers and honoured with sumptuous rites ; and the veneration in the same neighbourhood of San Calocero, whose colossal statue is borne on the shoulders of sixteen men, who dance for ten minutes with great animation at his festivity in the heat of summer, and thereafter turn out their sixteen handkerchiefs to remove the perspiration from the forehead of the saint ;—so well are all these things known now, that it is no marvel that the prejudices of the people should be giving way, and the baneful influence of the priests should be rapidly declining.

DECLINE OF PAPAL INFLUENCE.

It is a well-known fact, that the city of Lyons alone has given more to the Peter's Pence during the last three years—namely, two millions of francs—than the whole of Italy, whipped and spurred to generosity by the pulpit and clerical press though the people have been. No sooner is it known that the priests abuse a book than the people run upon it. This is the real explanation of the prodigious sale of Renan's romance of Christ's Life in Italy. It is not that the Italians are greater infidels than their French neighbours, but that the Papal anathema gave the work a fictitious importance, on the principle that if you wish to form a good library, order from your bookseller the works which are to be found catalogued in the "Index Expurgatorius" of Rome.

The other day the statue of Pasquin, in Rome, had the following paper affixed to it:—

1. The Pope is invested with two Powers.
2. The Soldier defends both of them.
3. The Citizen pays for all the three.
4. The Labourer works for all the four.
5. The Priest eats for all the five.
6. The Doctor kills all the six.
7. The Thief robs all the seven.
8. The Confessor absolves all the eight.
9. The Grave-digger buries all the nine.
10. The Devil carries away all the ten to his own place.

A DIFFICULTY IN PALERMO.

The little congregation in Palermo has lately been engaged in an internal struggle in regard to the purity of the Lord's house and the sanctity of the Lord's-day, which presently has led to a division. The Rev. Simpson Kay, late of Sienna, on going to take the pastoral oversight of the church this winter, after receiving ordination in the Valleys, found, to his regret and surprise, that the communion was dispensed indiscriminately to the mixed assembly of Italians, Swiss, Germans, Dutch, French, &c. Many of these parties kept open shop on the Sabbath-day, attended service very irregularly, and were in the habit of promenading and visiting the theatre or other places of public amusement on that holy day. Mr. Kay faithfully remonstrated both in public and private, and refused to administer the ordinance on Easter Sunday to all who had reached the age of twenty-one years, and had been guilty of nothing which deprived them of their civil rights, as had been insisted upon by the committee of management. Mr. Kay has, therefore, opened a more central *locale* than Palazzo Paterno for the Italian element of the congregation, which sympathised with his views and adhered to him. As all the steps of the controversy were conducted with Christian affection, we trust that the breach will soon be healed and that the pastor's fidelity will win over a large number of the foreign Protestants, whose youthful training and life-long habits in Sicily call for kindly bearing and loving suasion on these vital questions. In addition to this small congregation of twenty Italian Christians, Mr. Kay has a weekly service in the harbour for British and American sailors, and an English service on shore, attended by thirty persons, for the British residents.

EDUCATION IN NAPLES.

In Naples, the Committee in Aid of Italian Evangelization has just published another interesting report. The committee confines itself now almost entirely to the maintenance

of Evangelical schools, of which there are twelve in Naples, all admirably conducted and doing great good to their 350 pupils. Of these twelve schools, the committee supports nine. Last year, it raised 700*l.* sterling, a very large portion of which was subscribed on the spot. This is a noteworthy feature. The work, in all departments, is extending in so many directions, that help from home will shortly be wholly insufficient, unless native Christians are trained to the habit of giving of their substance to the Lord's cause, and unless that cause recommends itself to the Christian communities of foreign residents and visitors in the various localities. The same praiseworthy fact comes out, this year, in the reports of the Protestant Hospital in Genoa, and of the Society in Turin for training as first-class artisans the orphans in the Waldensian Valleys. I am happy to say that a friend of the London Evangelical Continental Society has enabled the Claudian press lately to print and circulate among all the Evangelists in Italy several of the convincing tracts of the Rev. John Ross, on the duty and privilege of devoting a portion of one's income, whatever that income may be, to the Redeemer's cause. It is very gratifying to know that wealthy merchants in Naples not only contribute money, but give of their time and strength to the labour of love, leaving their offices on Saturdays to join with their fellow-labourers in preparing the scriptural lessons for the Sabbath-schools, and then on the Sabbath, along with their wives, taking their share in the instruction of the young and quick-witted Neapolitans, whose thirst for education happily at present so great. No other part of Italy so much needs education, and the reliance upon schools, of whatever sort, in which sound instruction is conveyed, reminds us of the earnestness with which our Indian subject-crowd to schools, nothing daunted even by their missionary character, if only all the branches of an English education can be had so as to qualify them for advancement in

A WORD TO BRITISH TOURISTS.

This most unexpected rush on schooling the Naples Committee, most wisely, in the interest of the Gospel, takes advantage of and with its whole strength, thus deserves every commendation and encouragement. We trust their latest effort, the opening of a normal school, will not be the least blessed. The personal labours of the members of the committee, and other Christian foreigners in Naples, was called attention to, as a distinctive

ference to the whole subject of the of Christ's kingdom, while the un-
ed sanctuary and ill-spent Sabbath
nder our fellow-countrymen, alas!
s instead of helpers in the salvation
n souls. It is on this ground, that I
surprised at all, as Christian friends
and are surprised, when all their
ings as to God's work in Italy, of
ho have been travelling in these
eet with no satisfactory replies. We
t of a country exactly in proportion
ind what we bring into it, said Dr.
, and if the progress of the truth in
oes not lie near our hearts, we may
over wide Italy, and see little or no
f the advancement of that kingdom
meth not with observation.

FOR ALBARELLA AND NEAPOLITAN EVANGELIZATION.

"Mezzocannone" centre of evangeliza-
Naples has been of late making itself
nt in various ways. It is a large
f meeting, always well filled, opened
or Albarella, some three and a-half
o, and superintended by him, except
one or two short intervals, when this
wyer obtained an appointment from
ment as delegate at Campobasso or
re. The *Coscienza* newspaper is its
nd in January last contained, on the
a very interesting report of the varied
of this congregation, with which
Cresi, Appia, Peccennini, Perez, and
have successively been connected,
ow, when the Rev. Mr. Jones, of the

evening instruction for adult operatives; 4th, To
day-schooling for the sons of associates; 5th, To
Sabbath-school instruction for ditto; 6th and 7th,
To all the functions connected with religion gratis
—viz., baptism, marriage, and burial; 8th, To
the expenses connected with these functions; 9th,
To the visits of the medical officer of the society
in case of sickness; 10th, To the medicines neces-
sary during the curing of disease, and the diet for
the time of convalescence; 11th, To the temporary
use of linen during illness; 12th, To linen for
poor associates, made for this purpose by a com-
mittee of Evangelical ladies; 13th, To a copy of
the society's journal, the *Coscienza*; 14th, To all
the above privileges all the members of an asso-
ciate's family are entitled, whenever their names
shall be inscribed on the register of the society.

This is a programme more easily drawn up
than executed, I fear.

ANTI-PAPAL ATTACK ON PROTESTANTISM.

In the organ of the Mezzocannone Asso-
ciation a long series of articles has appeared
on the work of God in Italy. Latterly the
subject of Protestantism came to be treated
of. Italy, says the writer, cannot accept Pro-
testantism, because it is illogical; because it is
an exotic plant; because it stands fast in the
sixteenth century, stationary with Luther and
Calvin; because it has destroyed science, art,
letters; because it is an asceticism and void
of sense; because it condemns love of coun-
try; because it has extinguished the fire of
heroism; because it has served and come to
terms with the Papacy, by continuing a cler-
ical caste, building its churches after a pagan
model, and forming Anglicans, Lutherans,
Calvinists, &c., but never Christians; because
it is not Christianity; and so on *ad nauseam*.
The same journal printed, the other day, an
address of the association to Garibaldi, whom

discussing the finances of the country, which are not in a very healthy state, and cannot well be until Venice and Rome are united with their sister States in a compact and permanent kingdom. So urgent is the question of war here, and so expensive the formidable preparations for it, that Italy is deeply grieved to find that Great Britain is resolved on peace. She had hoped to come in for a large profit from any conflict of the Northern Powers, and rages impotent through the press in her bitter disappointment. A great stir has been caused by the repeal in Parliament of the law which protected the priesthood from the levy. The protests of bishops and other dignitaries will produce no effect. Henceforth a due proportion of priests and monks must march as recruits under their country's banner. The Tuscan public has been intensely gratified by the condemnation to the galleys of ten heads of departments in the direction of the State lottery. It is said that a gigantic swindle has been going on for twenty or thirty years, during which time corruption had infected the whole of this iniquitous system, which trafficks in the evil habits of the poor. On good authority, I am assured that this case has opened the eyes of the intelligent public to the demoralising effects of lotteries, but at present it is said that Government could not afford to lose the large revenue annually raised from this source.

THE WALDENSIAN COLLEGE, ETC., ETC.

The annual examinations of the students at the Waldensian College here have closed satisfactorily. Four of the young men have finished their course, and will shortly be ordained to different stations North and South.

A new museum at San Pier d'Arena, near Genoa, has lately been successfully commenced, and schools opened in connexion with it.

A venerable English Christian writes with profound gratitude to God for the blessing vouchsafed on his Evangelistic labours among the citizens of Cagliari, in the island of Sardinia, and craves that a regular evangelist be sent there immediately.

A very large congregation continues to assemble in Bologna in connexion with the ministry of Signor Minetti. Next to Milan, it is the most flourishing mission supported by the Nice Society. More than 100 well-to-do people are in communion with the church.

The Gospel, which has found so many sincere friends in the Valley Intelvi, which

lies close to Lake Como, more than fifty persons having espoused the cause at Argegno and San Felice, at either end of the valley, and other smaller villages, has spread into the neighbouring Valley of Camonica, from which cheering intelligence reaches us.

A very devoted and useful labourer has just been lost to the work in the person of Mr. Paul Combe, teacher of the grammar-school at Ponnaret, in the Valleys. Not only was Mr. Combe a popular instructor, but he zealously evangelised in the Valley of Aosta, and so gained the confidence of various Roman Catholic families there, that they confided their sons to his care for their education. It is feared that he has fallen a victim to his very success, as his schoolroom was literally packed with most intelligent lads when last I visited it.

A book is now in the press which is impatiently looked for, as another blow to the Papacy. It is the experiences of convent life on the part of an Italian princess, who was taken about to five of these establishments in the South before she succeeded in effecting her escape. The *exposé* of the inner life of the nuns is said to be most damaging.

SIGNOR MAZZARELLA.

[The following letter, written in English, has been received since our last publication. We transcribed it to our correspondent, who has appended a few remarks, which will be found below.]

Genoa, July 8, 1864.

In the *Evangelical Christendom* for the month of July you have published a letter addressed by Mr. de Sanctis to a friend, in which my name is mentioned, and not in a very friendly manner. Allow me to tell you, that it contains important inaccuracies and alterations, which it would take me too long a time to refute at present in your journal. I do not ascribe these statements to any malicious feeling on his part, therefore do not call them falsehoods; but I do ascribe them rather to Mr. de Sanctis's well-known unfortunate tendency to yield to the passionate impulse of the moment, shutting out from him every other thought or influence. That may also be the reason why this dear friend has already so often changed his mind, always with much sincerity and very little calm.

In 1854, when, with considerable *éclat*, he left the Vaudois, and as late as 1863, I have always been near him to calm down and moderate his passionate resentment against the Vaudois, and especially against my worthy friend and brother Mr. Meille. But the Christian and (I present myself as a reverend friend to whom Mr. de Sanctis addressed the letter you have published, did not, I suppose, feel himself called upon by the Lord, who is now to exercise the same office of peacemaker in intervening with Mr. de Sanctis on our behalf. To make a noise may sometimes be useful in tea-

ers, but surely should neither be re-nor encouraged in Christians.

espondent announces that I am writing

I do not write pamphlets, neither il of any one—not even of Mr. de in answer to any one; for I have no te a stir or noise. In writing I shall e state of the Church and the Italian on, and it will then be seen that we not by Plymouthism, but by the Christ and the moral and religious ly. I have shown at different times, lon, 1862, that I can treat of these out speaking evil of any one; that I such good of them as they perhaps ay of us. I believe charity can and to be liberal, passion only is narrow-

need require as a right the insertion in the next number of your periodical, ; that a request to do so in the name ill be sufficient.

t God may multiply to you grace and h Jesus Christ.

erely in Christ our Lord,

B. MAZZARELLA.

ence to the above letter, your respondent regrets that Signor has not rectified or denied any of l statements in Dr. de Sanctis's h are not to be set aside by vague f unfriendliness or uncharitable-also that Signor Mazzarella has n in a few words, gratified the ublic by disavowing all sympathy r Rossetti's book, which bitterly

Evangelical Alliance and every hurch of Christ by name, and has unhappy controversy, which love and fidelity to His truth obliged

your correspondent to take notice of, though with feelings of shame and deepest regret.

[We think it only right to add an extract from a letter, which we have received since the above, addressed to the Foreign Secretary of the Evangelical Alliance, by Mr. H. Roberts, and dated from near Genoa. Mr. Roberts writes immediately after having seen Signor Mazzarella, and by his desire:]

Signor Mazzarella wishes it should be known that the principles which he fully expressed on two occasions, at the meeting of the Alliance held in Geneva, in 1861, as well as in London in 1862, are those which he still maintains most fully—that he does not sympathise with the publication entitled “The Principles of the Romish, Protestant, and Christian Churches,” attributed to Signor Rossetti, nor does he hold the Plymouthistic views to which have been unjustly attributed his silence with regard to the work in question, that silence having arisen in some measure from a conviction of the undue importance given to it already, and the undesirableness of the minds of recent converts from Popery being agitated with subjects which the great majority of them are incapable, from the want of education, of arriving at a just conclusion.

Signor Mazzarella has been most anxious that the evils which resulted at Turin from the withdrawal of Dr. de Sanctis from the Vaudois Church should not be repeated at Genoa, and he therefore feels most deeply pained at the necessity for self-defence imposed upon him by the inaccuracy of statements published in English.

For the past seven months I have had an opportunity of witnessing something of the self-denying labours of Signor Mazzarella, who, in addition to his public duties as Judge of the Court of Appeals, and labours of a literary character, now devotes every evening in the week to evangelization, as if he were a paid agent.

GERMANY.

Frankfort, July 15, 1864.

IN HOLSTEIN AND ONE OF ITS MORAL RESULTS.

st letter, under date June 15, I ou thus: “Our looks are directed, ch hope, towards the London Com- which, before these lines meet your readers, will emanate either tion of hostilities or a simple a of the armistice.” The more of these alternatives has, unhappily, alised, the resumption of hostilities lace, and it is therefore the force ich is to resolve the exciting ques- pending between Denmark and The capture of the island of Alsen nian troops, has brought about at a change of ministry, and the e between the belligerent powers rectly of peace. God grant that

this peace may be promptly re-established in a manner honourable to the weak, and without the abuse of victory by the strong!

One of the moral results of this war, which I deeply deplore, is the bitter disagreement which it has caused between two great nations who are made for mutual understanding, and to promote by their harmony the interests of Christian civilization—I mean England and Germany. What I deplore above all, is that the very Christians of these two countries are come to this, that they can no longer discuss freely and fraternally the religious and moral questions involved in this sad conflict. These regrets, which I have experienced for a very long time, have been aggravated by the report, which I received yesterday, of the deliberations of the Evangelical Alliance at Edinburgh. I admit that the reply made to the letter of the German Branch of the Alliance is as fraternal as it

could be in presence of the public opinion which prevails in England upon this subject. But what I do not understand is, that brethren, members of the Evangelical Alliance, have been able to express their regret that the communication of their brethren of Germany had been read at one of the sittings, and had received publicity through the discussions of the assembly. Placing myself in an altogether impartial point of view, and with the little sympathy which I have often expressed in these letters for the war undertaken against Denmark by Herr von Bismark, it seems to me that a letter signed by several of the most eminent Christians of Germany, by men occupying the highest position in the scientific world and in the Church—a letter which carefully avoided every political question, in order to occupy itself only with the religious and moral interests of the Duchies—a letter which had no other aim than to conciliate the minds of the two countries, and to re-establish between brethren the good harmony which for the moment had been interrupted—was fitted to produce quite a different impression. While fully respecting the views and convictions of our brethren of England on the question by which we are occupied, it is none the less certain that facts remain facts. Now the facts contained in the letter of the German Branch of the Alliance are undeniable, and known to all the world. It is a fact, again, that the ministers of religion in all the Protestant provinces of Germany, without exception, have expressed, by means of energetic addresses, their sympathy for their persecuted brethren of Holstein and of Schleswig, and it is well known that the German clergy are eminently imbued with the principle of submission to the authorities, and are quite foes to all revolution. As for the Duchies themselves, as well in Schleswig as in Holstein, it is moreover a fact, that everywhere, from town to town, and from village to village, they have proclaimed, with enthusiasm, their independence of Denmark and their hatred for the Danish Government. While Sonderburg, the capital of the island of Alsens, was still burning, the inhabitants of the city assembled in a body to make the world hear this same proclamation. These are the facts which authorised the public opinion of all Europe to think, from the commencement of the war, that the Danish domination over these Duchies was become a moral impossibility.

In presence of these facts, one may experience either regret or joy, according to the political or religious point of view which he

occupies; but it is impossible for men who are independent in their judgment not to take account of them. And it ought to be more impossible yet for Christians, who consider all things here below from the elevated view of the government of God and of His kingdom, to avow that their private political opinions hinder them from recognising collectively these Divine dispensations, and from deriving serious lessons from them. But after all, if they allow themselves to be divided when the question between them is only of the religious and moral results of the events in the history of their respective countries, then, alas! one need no more speak of an Evangelical Alliance. But, thank God, it will not be so. The reply of the English Branch of the Alliance will be to our brethren of Germany, despite of all its reserves, the certain pledge that after the actual crisis of the political world has passed, the disciples of the Saviour on both sides of the ocean will find themselves one at the feet of Him who hath loved them.

MEETING OF A GENERAL PROTESTANT SYNOD AT VIENNA.

The most important ecclesiastical event of the moment, in Germany, is the meeting of the General Synod of the Lutheran and Reformed Churches at Vienna. The fact alone of this official assembly is highly significant in regard to the progress of religious liberty in Austria. While the Protestants of France have been, for more than a century, deprived of their synodal assemblies, and ask for them again of the actual Government in vain; while even in Prussia we are still taking the first very timid steps which are to conduct to this great result, here are the two Protestant confessions of Austria, who see their delegates officially assembled, freely to deliberate upon the interests of their churches. A deputation of the members of the assembly, having at its head its president, Dr. Franz, has been graciously received by the Emperor, and has conveyed to him the expression of the gratitude of the Protestants of the empire for the Patent of 1861, by which their rights and liberties were recognised. The monarch replied: "I rejoice extremely to see the General Synods assembled at Vienna, and it is my earnest desire to see the Protestants of the empire in full possession of their rights and liberties." The deputation was no less well received by the Minister for Worship. A fact equally significant is, that on May 23, the Synodal Assembly attended in a body

at a grand religious solemnity celebrated at Vienna, to commemorate the tercentenary anniversary of the death of Calvin. The principal labours of the Synod naturally have for their object the bringing into practical operation the provisions of the Imperial Patent, which has assured them of their rights, and which hitherto, it must be said, has scarcely existed except on paper—thanks to the obstinate opposition of the Catholic clergy. The Synod was divided into sections or particular committees to regulate the relations of the Protestant churches with the Government, with the Catholic Church, and with regard to its internal administration, &c. I have only wished to-day to announce to your readers the cheering fact of this Synodal Assembly, reserving to myself the privilege of returning to the subject, to set forth the results when they are known.

THE NEW ECCLESIASTICAL CONSTITUTION IN HANOVER.

Hanover supplies us with another example of the incessant progress which the ecclesiastical movement makes towards the realisation of the presbyterial and synodal principle, which gives the people a large part in the government of the Church, hitherto entirely administered by the State. The Hanover Chamber of Deputies has sanctioned the new ecclesiastical constitution, elaborated by a constituent synod, after the violent agitations with which I have sometimes occupied your readers. Here, then, once more, is a German State wherein has been accomplished that ecclesiastical revolution to which the Grand Duchy of Baden opened the way, and which is now equally in course of preparation in Hesse, in Saxony, in Prussia, and elsewhere. I am far from considering these popular constitutions as the normal and definitive state of the Christian Church, but as a transition they are certainly worth more than the servitude which existed beforehand, and in all cases they have powerfully contributed to the progress of religious liberty.

A CHURCH-BUILDING SOCIETY FOUNDED AT BERLIN.

There has just been formed at Berlin a society, which has for its object the building of churches in that great capital of Prussia. There is not, perhaps, a Christian city in the world, and certainly not a Protestant city, where the disproportion between the population and the means of edification is so deplorable as at Berlin. There are reckoned

to be in that capital several parishes of 30,000, 40,000, and even 50,000 souls, which have but one single church, and one sole pastor. It is intelligible that in such a state of things, not only the preaching of the Gospel, but all the functions of the pastorate, have become purely impossible. What a revelation have we here of the religious indifference of a people, and of the deplorable results of the National principle, which can in this way leave immense masses of the population deprived of all the means of religious instruction and edification! The National system has habituated the people only to look to the Government for everything which concerns the needs of the churches; and hence indifference and death. It is therefore joyfully that we hail the formation of the Berlin society, which counts at its head men known for their piety, talent, and influence. Besides the immediate and so necessary results which it will obtain, it will create, by the very fact of its existence, in the population of the capital of Prussia, that power which has wrought such great things in the churches of England, Scotland, and America—the power to which you have given the name of “the Voluntary Principle.”

MATAMOROS AT FRANKFORT.

Some Christian friends of our city have lately had the lively pleasure of making the personal acquaintance of a man whom Spanish fanaticism has rendered famous—Mr. Matamoros. He was passing through Germany, on his way to Holland, whither he was invited by his excellent friend Dr. Capadose, to whom he thus returned the visit which the latter had made him in his prison at Granada. It was with profound edification and the most sympathetic interest that we found in our interviews with Mr. Matamoros everything we were led to expect by his long sufferings endured for the name of Jesus—a living faith, the chivalrous energy of the Spanish character, an ardent soul, which expressed in words of fire and decided gestures only his Christian conviction. Mr. Matamoros is now at Lausanne, where he is pursuing a course of study in divinity at the theological seminary of the Free Church. But he is not the only Spaniard who is thus engaged. There are no less than twelve young men, among whom are two brothers of Mr. Matamoros, who are preparing by study to carry the light into the darkness of unhappy Spain, when the moment for it arrives. In expectation of this moment, a whole mass of Spaniards, disseminated in different cities of the South of France and of Algeria, are

already profiting, and will profit yet more, by the Gospel light which has begun to shine on Spain. With this end, a seminary has been founded at Bayonne, under the direction of a French pastor, and in which are received young Spaniards whose hearts have been gained to Jesus Christ. This effort is superintended by a committee, which sits at Paris, and which is composed of men whose name alone is a guarantee for good administration. I regret to be forced to add, that the pecuniary means necessary for the development of this Christian work are almost wholly wanting; no doubt because prudence has hitherto prevented the committee from giving to the work the publicity

proper to make it known. But it is evident that it is sufficient to indicate it to those who have at heart the progress of the Gospel in Spain, to make them regard it as a precious privilege to contribute to it by their donations. The prosecution from which Mr. Matamoros and his friends have had to suffer has not dispersed the little bands of converted Spaniards which are found in the principal towns of the country, and when the hour of liberty strikes, who can say what these twelve young men, animated with the spirit and the energy of Mr. Matamoros, may be able to do, by the grace of God, towards causing the light of the Gospel to shine upon Spain?

TURKEY.

Constantinople, June 28, 1864.

During the past three months events of unusual interest have transpired in Constantinople, and I regret that they must all be brought within the limits of a single letter.

EXTRAORDINARY MOVEMENT AMONG THE GREEKS.

Missionary operations among the Greeks have been so unsuccessful, both in Greece and in Turkey, that they have been very generally abandoned. There is, I believe, only one Greek Evangelical church in existence, and that is a small church in the town of Demirdesh, near Broosa.

There are a few truly Christian men among the Greeks, who labour and pray for the conversion of their nation—men like Dr. Kalapothakes, the editor of the *Star*, in Athens—but these men are scattered, and exert little influence. The Greeks in Constantinople are, with honourable exceptions, more corrupt and hopeless than those in Greece, and the Church is much more decidedly unevangelical, more opposed to the reading and circulation of the Scriptures. But some weeks since, as Mr. Williams (Selim Effendi), the converted Turk, was pursuing his labours among his own people, his positions were openly disputed by a learned Jew. The Greeks who were present took sides with Mr. Williams, and it is said were inclined to support his arguments by material ones of their own.

The Jew, satisfied with his first success, appeared the next Sabbath at Mr. Williams's rooms with his friends. The Greeks came too, in large numbers, to join in the controversy.

On a succeeding day the crowd became so great, that the buildings seemed likely to break down, and Mr. Williams was induced

by friendly Turks to escape secretly to another place. He was followed by an immense crowd of Greeks, Armenians, Jews, and Turks, but finally escaped to a private room, where he preached to the few who succeeded in following him.

At this juncture, the Greeks and Jews both resorted to the rooms of the Church Missionary Society, which they filled to overflowing. Both sides were then allowed to discuss the merits of Judaism and Christianity in the presence of an assistant missionary, Mr. O'Flaherty. The Jews were soon disgusted, and ceased to come, but a new interest in Christianity seemed to be awakened among the Greeks, who have continued to come up to this time, not only on the Sabbath, but on almost every day in the week. This interest in spiritual Christianity may not prove to be permanent among the Greeks, but it is a most hopeful sign among a people whom we had come to consider as almost hopelessly hardened.

PROTESTANTISM IN GREECE.

Count Sponnenck, the confidential adviser of the young King, has undoubtedly inflicted an injury on Protestantism in Greece which many years cannot repair. Himself a wordly and, it is alleged, an immoral man, he has led the King to adopt the Greek faith in form, while it is evident to all that he does it not from a conviction of right, but from motives purely political. As a Protestant, the King would have been respected by all, but as it is, he is regarded as a man who has no religious principles whatever. Very fortunately, the people have cast the blame where it belongs and added to the long catalogue of errors which they charge upon Count Sponnenck.

doubtedly the most unpopular man

The people are clamorous now for him, and demand that he be replaced by an English statesman who can give sense to their King, and help them on to constitutional liberty, as well as give them an example of genuine Protestantism. In spite of the bad example of their King, and the open immorality of his minister, Evangelical principles are slowly gaining ground among the people. Such is the testimony of Dr. Thomas, a British and Foreign Bible Society, and of Dr. King, the well-known missionary, and the pious Greeks in Constantinople. It gains slowly, sometimes almost imperceptibly; but still it is undeniable that there is more read and better understood of the Bible here than under the rule of the Ottoman.

THE CIRCASSIAN EXODUS.

Circassian immigration has once more increased. Three years ago we were overwhelmed by a horde of Tartars and a portion of the Crimean Tatars—forced from their homes by the Russians—the former on account of which they rendered to the Allies in the Crimean war. They filled Constantinople, and with them fever and disease of

Thousands died here, and the rest were sent off into the interior, where for a long time they lived by plunder, and then began to be driven off by scores and hundreds. In Turkey, at least four-fifths of them have disappeared.

After the final defeat of the last tribe of Circassians, capable of self-defence, on the 15th of last, probably 300,000 more of these starving victims of Russian arms sought refuge in Turkey, and are now coming. All the horrors of this war can never be told. The Turkish coast of the Black Sea are all overrun with these dying thousands. It is reported that there are 70,000 about the

little town of Samsoon, which, by its location, is one of the most sickly places on the coast. About 400 a-day are dying of fever and smallpox, and the rest are starving to death. Turkey is doing nothing to provide for them, but her means are so poor, her officers generally either ignorant or dishonest, and the immigration so great and so large, as to be overwhelming.

A large Turkish frigate passed the other day with 3,000 of these refugees on board, of whom over 400 had died of typhus fever or the smallpox.

The corpses of their dead lie unburied and rotting about their encampments, while they seem to have no power to aid themselves.

If the truth be told, they are undoubtedly the most undesirable immigrants that Turkey could possibly receive, and the Turks are not unaware of this fact. They are robbers and murderers by nature and profession. They sell their children for slaves, without hesitation. Of their religion but little is known, beyond the fact that it is an error to suppose that they are Mohammedans. They are inconceivably filthy and lazy, and the sole claim which they have to the sympathy of the world rests upon the obstinate resistance which they have made to the ambitious designs of Russia. They were a living and insurmountable barrier to Russian aggression upon Asiatic Turkey, and as such should have been aided by those who are interested in preserving the integrity of the Turkish Empire.

THE DANUBIAN PRINCIPALITY.

The dark cloud of war which seemed to be gathering on our north-eastern frontier has happily passed away for the present. Prince Couza has undoubtedly violated the constitution formed for him by the Great Powers. His real object, however, in secularising the property of the monasteries, and in emancipating the serfs, cannot be positively known; but it is certain that although the manner in which these things were done was unconstitutional, the acts themselves are absolutely essential to the prosperity of the country. The monasteries in the Principalities held a large part of the real estate in the country, and their revenues were all expended in Constantinople and Palestine. They were thus a constant and terrible drain upon the resources of Prince Couza's kingdom. Was it strange that he should seek to relieve his people of this burden? The other act, of freeing the serfs, was equally desirable, and but for its supposed political bearing would have been admired by all the world. But both these things were done *à la Napoleon*, and it was believed that they foreboded rebellion against the Sultan. Perhaps they did, but more probably they did not. To prove that they did not, Prince Couza determined to pay his homage in person to the Sultan. He has come and gone. His visit here was an enigma to every one. He was, technically, a rebellious subject, but he was received with the same honours which would have been conferred upon Napoleon himself. Everywhere he was greeted with

the royal salute of twenty-one guns. An imperial palace was furnished for his residence, in place of the guest palaces occupied by previous guests of the royal families of Europe. In short, he was treated like an independent sovereign, except by the English, Russian, and Austrian Ambassadors. The changes he has made were not formally sanctioned, but were admitted in principle; so that, practically, they will be arranged according to his desire.

MOVEMENTS AMONG THE MOHAMMEDANS.

For several months it has been currently reported among all the nationalities in Constantinople that 40,000 Mohammedans had become Protestants, and had petitioned the Government to be set off as a separate community, and provided with the Mosque Sultan Baiyazid to worship in. This rumour has caused much excitement, and many Turks have visited the missionaries to inquire about Protestantism and about this strange report. We have sought in all directions to discover the origin or foundation of it. It is certainly untrue in its current form; but it is said that a number of Mohammedans—perhaps several thousand—have petitioned the Porte for a reformation in the Mohammedan faith. It is understood that they wish to go back to the simplicity of the Koran, which is now practically forgotten by Mohammedans and displaced by innumerable traditions, the absurd nature of which is well shown in a little book written by Rev. Dr. Pfander, and published by the Church Missionary Society. It is said by some that Fuad Pasha, the Grand Vizier, is himself secretly at the head of this movement. But others among the Turks say that the whole affair is only a conspiracy to overthrow the Grand Vizier, by associating his name with an unpopular scheme. It is my impression that the movement itself is genuine, but not extensive, and not countenanced by Fuad Pasha or any other Turkish statesman, for, so far as it is successful it must cause dissension and schism among the Mohammedans—perhaps even bloodshed—and such dissensions would be certain to overthrow this Government.

One of the Turkish converts baptized, named Ismail, was attacked, a few weeks ago, by a Mohammedan, and barely escaped with his life. This man's rage was first aroused by his discovering a Bible in the house of a friend of Ismail, where they chanced to meet. He spit upon it and threw it upon the floor. Ismail boldly professed his belief in the Bible and in Christ. He was then attacked

with a knife and stabbed in several places. The police, however, soon interfered, and man was brought before a Turkish court sentenced to *three years' imprisonment* attempt to murder. Ismail begged that might not be punished, and the judge reduced the sentence to one year, and finally a heavy fine in money, which he forced Ismail to take, to pay the expenses of illness. This was a remarkable decision of a Turkish judge to make, in view of all the circumstances, and the conduct of Ismail was worthy of all praise.

PROTESTANT CIVIL COMMUNITY.

Through the liberality of a Protestant Armenian merchant here, the Protestant community has been enabled to resume regular business for a time, in the expectation that, ere it expires, a new constitution will be adopted and the present head of the community replaced by another. To accomplish this, however, the debt of the community must be paid—amounting to about 500,000 sterling—and this amount will have to be raised outside of the community itself—England and America. It is agreed by those who understand the constitution of the Turkish Empire that this civil community is essential to the existence of Protestantism here, and it is to be hoped that this sum of money will not be wanting, if the community succeed in arranging their part of the work satisfactorily. They now understand that they cannot expect any aid whatever, and they have actually accomplished these necessary changes, and they will probably complete them within a few months.

ANNUAL MEETING OF THE AMERICAN MISSIONS.

The mission of the American Board in Western Turkey has just held its annual session in this city. The reports of the missionaries from the interior were generally more favourable and hopeful than for several years past.

One of the most interesting and important questions discussed was the necessity for encouraging the churches to settle native pastors, and encouraging these pastors to form some bond of union among themselves—presbyteries, associations, or something like these. Several such associations have already been formed, and are likely to come into successful operation this year.

It is the policy of the American Mission to interfere as little as possible with the internal management of these native churches, and consequently, it is in the highest degree

portant that they should unite among themselves to secure cordial co-operation and sympathy. Until within a few years there have been so few native pastors, that such associations among them have been impracticable; but now that so many of the churches have been persuaded to have pastors of their own, they themselves see and feel the necessity of working together and moulding their own institutions. The one great lesson which these churches require to make them strong and permanent is the lesson of self-government and self-support. When this is learned, the missionaries can turn to other fields of labour. It will require time and constant pressure to bring them up to this point, but unless rival societies are tempted to interfere with promises of large supplies of money, it will not be long before some portions at least of the Armenian field will reach this point of absolute independence of foreign aid.

VISIT OF THE BISHOP OF GIBRALTAR.

We have lately been favoured with a long visit from the new Lord Bishop of Gibraltar, who has personally made a very favourable impression upon the British colony here. But some of his official acts have given pain to all Evangelical Churchmen. One of his first

visits in Constantinople was to the Patriarchs of the Greek and Armenian Churches. It was certainly humiliating to see an English Protestant bishop standing hat in hand before the primates of the corrupt churches of the East, whose personal character is as unworthy of his homage as their doctrines are different from those of the Church of England. They received his visit, but they did not deign to return it. We cannot but believe that these things resulted from a misapprehension of the real relations of these churches to the true faith, and we cannot but hope that his next visit to the East will be under different auspices. His public services in the Chapel of the Embassy were all well attended, and left the impression upon all that he was himself worthy of the office which he holds *spiritually* as well as intellectually. Among the large number confirmed during his visit were a number of native converts, including several converts from Mohammedanism. Aside from the unfortunate circumstances above mentioned, we believe that his visit has been universally regarded as a blessing to the resident British community, and especially to the numerous English clergymen resident here as chaplains, missionaries, &c.

INDIA.

THE PROSPECTS OF CHRISTIANITY IN INDIA.

I gladly avail myself of your permission to put upon record in your columns my impressions, after nine years' residence in different parts of India, of the prospects of Christianity in that land. I am quite aware that many people in this country are disappointed, almost in despair, at the slow progress that we appear to be making in India. And this feeling is intensified by hearing how rapidly the Society of Reformed Hindus called the Brahmo Somaj has extended, not only in Bengal proper, but in the North-Western provinces, the Punjab, and Bombay. Yet I think that a right understanding of the facts of the case may serve not only to remove that feeling of disappointment, but to quicken the faith, and stir up the prayerfulness of the people of God in Great Britain. And I gladly, therefore, accept your permission to say what I myself have observed, and what my belief for the future is.

The Brahmo Somaj was formed a few years ago by the educated Hindus of Calcutta and its neighbourhood, when the facts of science with which they became acquainted, showed them the absurdity of many of the dogmas

of their religion. When, for instance, men can prove to their own complete satisfaction that the earth is a sphere, they must give up belief in the Hindu dogma, that it is a flat plain supported on the heads of gigantic elephants; and when education has opened their eyes, they perceive how ludicrous it is for men to worship deities of lower intellectual attainments, and with a more debased moral character than their own. The founders of this society, therefore, asserted that the multiplication of deities, and of avatars or incarnations, was a mere modern invention, intended to satisfy the vulgar herd, but not needed for men of education, and they announced as the object of their worship and faith one only God, the creator and preserver of all nature. Professing to look with horror on the Christian idea of an atonement, and to regard as manifest injustice the acceptance of a victim offered to bear the punishment of man's guilt, they consider their own god as occupying a much higher moral position than the God and Father of the Lord Jesus Christ.

Now in joining a society of this kind, a Hindu has no troubles to contend with. He

has no opposition either from the devil, or the world, or the flesh. Satan is quite satisfied so long as a man exchanges only one form of error for another, especially when the newly-adopted one is fitted to satisfy his fallen nature—so he has no opposition from the Devil. There is no loss of caste, no loss of social position—an elevation rather than otherwise in intellectual standing and a greater fitness for intercourse with European gentlemen—so there is no opposition from the world. And though great professions are made of the high moral character of the society, the lives of the individual members in many cases are not in accordance with them. It is acknowledged by those among themselves who are really striving after a knowledge of the truth, that a large proportion of the members are living notoriously immoral lives, in every respect. Thus a Hindu joining the society has no opposition from the flesh. It is not necessary to show how directly opposed is all this to the experience of a man embracing Christianity, how Satan by all means tries to keep him from committing his all to the Lord Jesus, how he is opposed by the world in the loss of caste, the isolation from his nearest relatives, separation in many cases from his wife, and the contempt poured on him by his former companions, how sorely he is vexed and tried by the conflict between his new spiritual nature and the lusts and desires of the flesh, to which beforehand he had given full indulgence. It need not be wondered at, that while many join the Brahmo Somaj, few enroll themselves under the banner of the Cross.

But there are signs of better times approaching to be seen even now. Till within the last few months the Brahmo Somaj had boasted that none but half-educated boys had been converted to Christianity. They are unable to say so now, for in the beginning of this year a Hindu gentleman was baptized, who had taken the highest honours at the Calcutta University, having carried off the gold medal of 1862. But the most encouraging signs, as it appears to me, are the difficulties which are besetting themselves as to the nature and attributes of the Deity. For whereas a year or so ago their chief concep-

tion of Him was as a God too merciful to punish, they have of late come to regard Him as a God too just to forgive. Now there can be no doubt that among them there are many eagerly and sincerely searching for the truth—"seeking the Lord if haply they may find after Him;" and it seems to me that when such men try to reconcile these two ideas of God, they will be shut up to the reception of one Mediator between God and men, whom God can be just, and yet the justifier of sinners. Their great difficulty will be the throwing off of the bonds of caste, which still retains its hold, even over these enlightened and educated men. But the system of caste, to quote an expression which I lately heard used by the Bishop of Calcutta, "honeycombed" from side to side.* Education, intercourse with Europeans, the extension of trade and commercial dealings with Europe, and not least, the spread of railway have brought caste to a tottering condition. Hindus themselves confess that it is so, the old orthodox believers with shame and sorrow, the younger ones with exultation. One great united endeavour, and it will fall, and great will be the fall of it. My own impression is that there are even now many who intellectually are believers in Jesus, that many more, earnest seekers after truth, will be shut up to the reception of Him as the only way of acceptance with God, and that if we had but a great outpouring of God's Holy Spirit on Bengal, we might and should behold there the glorious spectacle of a nation born to God in a day. Who can tell where it would stop? The head-quarters of the Brahmo Somaj are in Calcutta, but as I have said, there are many members in Bombay, in the North-West Provinces, and in the Punjab, and in all these places we might expect great things. It would almost seem, too, as if their outward organization were, under the guidance of God's Providence, being so arranged, as to need little alteration when the great event which I anticipate shall take place. They have consecrated one of their leaders, Kisob Sen, as a sort of bishop or pastor, they have formed a council, to whose decision matters affecting the society are referred. Their meetings for worship are conducted very

* Mahiputram Rooparam, the Bombay Brahmin, brought an action for libel against some of his fellows who on his return from England addressed him as a *patil*—i. e., a sinful man. He has failed in the action, which is chiefly remarkable for the opinions expressed by the native magistrate, himself a Hindu, who tried the case. In the observations he made this officer stated, that the step Mahiputram took was certain to create persecution. "He should have been prepared for it, and should not have submitted to the disgusting ceremonies which he performed. His enlightened mind must have been shocked at the performance of the ceremonies he underwent. He should have declined to perform these ceremonies on the broad ground that his visit to Europe was not inconsistent with the Vedic religion. If his caste fellows did not re-admit him into the caste, he should not have cared a straw for it." Surely the schoolmaster is abroad.—*Friend of India*, April 28, 1864.

a Christian prayer-meeting, with delivered by some of the leaders, and in their marriage ceremony lately adopted Christian customs, being to some extent public, the being given away by her father, the and bride joining hands and ex-mutual vows, and the whole proceeding sanctified by prayer.

tion of marriage leads me to remark, as I have said, there seems a great ground for the hope that, when in place, the *women* will be to some extent sharing the blessing. Besides to be expected from the labours of those who are following in the footsteps of Mrs. Mullens,* visiting zenanas giving instruction, secular and religious ladies; the members of the Somaj are taking active steps in the female education. In their annual report 1863 they have invited women to the worship and love of the one following up this, some members of residing at Burdwan, about seventy Calcutta, have inaugurated a most scheme for female education. It is that the Central Council at Calcutta are a course of study for women, to five years; that each member of shall bind himself in his own house his wives, sisters, and daughters, nine them annually, assigning marks in each branch of learning, without partiality, and sending in his report to the Central Council, by whom prizes are to be awarded. Now it is quite possible, and highly probable, that this scheme, got up by enthusiastic young men, will fall through. But the question of female education, by giving hold of the native mind, and we may expect that some better-devised and extensive scheme will be carried out. There is a desire for female education is also from other facts. A considerable number of schools for girls have been opened up by the Hindus. In one case, the wife of a sub-assistant-surgeon, who, according to the tenets of the Brahmo Somaj, sold her jewels, to the value of two hundred rupees (200*l.*), for the purpose of founding a school for women and girls. And in Calcutta, where, under the enlightened rule of the present Lieut.-Governor, Sir Robert

Montgomery, the education of *men* has made rapid progress, that of the *women* has not been neglected.† It is not easy to estimate the number of women who are now able to read or are under instruction. In many, probably the majority of the Hindu families in Calcutta and its immediate neighbourhood, there are one or two ladies who can read. It is certain that among the young men and boys attending mission and Government schools there are many who impart to the females of their families the instruction they have received. But the idea of woman's inferiority, and of the necessity for keeping her in her own place, prevents men from confessing to each other what they are doing at home. I remember a missionary in Lucknow asking some of the young men who attended the mission school whether they taught their wives at home. They laughed, and one of them answered, "If we did, Sir, we wouldn't tell you before each other." This very man, it was known, was regularly teaching at home to his wife what he had learned at school. And there is no doubt that this is not a solitary instance. It is true that in the meantime the reading of women (except where a purer literature has been introduced by Christian lady visitors) is confined to works of by no means an elevating or improving character. But they are acquiring the faculty of reading, and with it to a certain extent the faculty of thinking, and when the day comes, which I fully anticipate, of an extensive turning to God of Hindu *men*, the *women* will be in a position to read and to think on the truths that their husbands will then present to them. Even now those members of the Brahmo Somaj who are educating their wives, that they may have some intellectual enjoyments at home, and who are perplexed with their difficulties about God, may in some cases speak to their wives on the subject, and may thus prepare them for partaking of the nation's blessing.

There seems to me, when I consider all the difficulties in the way of Christianity, the mountains of ignorance, prejudice, superstition, and hatred, that have to be removed; and when I look at all that has been done, the great preparatory work now going on, the good hope there is of more rapid progress hereafter—that we may well thank God and take courage. I have tried to show how in the higher and more educated classes much

* Dr. Mullens, of the London Missionary Society, for an account of whose work reference is made to the report of the Punjab Missionary Conference, 1862.

† Most valuable information on the difficulties and encouragements connected with female education in the report of the Punjab Missionary Conference by the Rev. J. L. Janvier, whose name has already been reported in the pages of *Evangelical Christendom*.

is now being effected. I might show how among the lower classes, God bringing good out of evil, has sent to our mission orphanages numbers of boys and girls left fatherless by the mutiny of 1857 and the famine of 1859. I might speak of the great benefits flowing from the labours of medical missionaries, the results that have already followed the work of Dr. Patterson in Madras, Dr. Robson in Calcutta, and Dr. Valentine in Rajputana. But I hope I have said enough to make British Christians feel that the Lord hath done great things for us, and to make them glad thereof; to make them feel, too, that He designs to do far more, and to do it more extensively; and to make them feel that the encouragements He has already given demand greatly-increased exertions on our parts.

We need a greatly-increased missionary staff—especially we need men of high talent, deep earnestness, burning zeal, strong faith, and earnest prayer, to follow up the work of Dr. Duff among educated Hindus both in Calcutta and other stations. We need a great increase of Christian women to labour in

zenanas and to manage girls' schools. We need a great effort to be now made, that the augmented aid which the Government India is giving to secular education may not be taken advantage of for the spread of Christianity. For all these we need enormous enlarged subscriptions to our missionary societies and schemes, and to obtain these we need extended information as to the present, and future of Christianity in India.

Above all, we need much earnest intercessory prayer for the outpouring of God's Holy Spirit. I would earnestly intreat British Christians, in their public meetings, in their families, in their closets, to pour out their supplications before the Throne of Grace, that British India may be greatly favoured by an effusion of God's Spirit, and that in this country more men may be raised up to go forth as preachers of the Gospel. For I am persuaded that a time of great blessing for that country is at hand, and I sincerely desire that Britain should have her full share in being instrumental in this work.

N. N. N

AFRICA.

MISSION WORK AMONG THE MATEBELE.

We inserted a letter from the writer of the following, the Rev. J. S. Moffat, in our number for July, 1863 (p. 332). In the communication now given, he resumes the narrative of the pioneer mission work in which he and his companions are still engaged, and is happily able to afford information of the removal of obstacles to their progress which, at the date of his previous letter, appeared to be insurmountable, though others still remain. Some particulars stated by Mr. Moffat have been given by us, in a fragmentary form, in the interval between his two communications, but our readers will doubtless be glad to have the whole of the facts from this distant outpost in one connected and authentic narrative:—

Inyati, Matebele Country, South Africa,
December, 1863.

PREVIOUS DISCOURAGEMENTS.

We of the Matebele mission have not a brilliant tale to tell; still the writer hopes that by lifting up his voice he may bring together some friends at the mercy seat, whose strong supplications, united to ours, may prevail to the pouring out of the Spirit from on high in this dark corner of the world. That is what we stand most in need of, and the request made for it here is not the mere use of a conventional figure of speech, but a grave request, such as might be made for money or anything else. When the writer left for

Kuruman, last May twelvemonth, some circumstances had given the mission a discouraging aspect. An application made by Mr. Moffat, of Kuruman, through the missionaries on the spot, for another brother to join us, was peremptorily refused. In spite of our having been of great service to the people in saving thousands of their cattle from lung-sickness, we were not generally looked upon with favour. There were evidently two parties in the country, one of which was disposed to drive us away. On my return, however, after an enforced absence of sixteen months, things were in a very different state. Messrs. Sykes and Thomas were both much encouraged, and the sense of improvement has grown upon myself since my return. I was accompanied by the Rev. John Mackenzie, of the London Missionary Society, who, after a little demur, was admitted to the country. It is not wonderful that there should have been some hesitation in his case, for he had spent the previous twelve months at the Bamangwato, upon whom the Matebele made a cattle foray during the present year.

IMPROVED STATE OF FEELING IN CHIEF AND PEOPLE.

The general feeling is everywhere more favourable. Mosilikatse has expressed his wish that his people should attend the religious services of the missionaries, but prohibits systematic instruction. He little knows what he is granting. Only give us liberty to preach the Gospel to every creature, and we can afford to wait for the rest. About a fortnight ago, Mr. Mackenzie, accompanied by one of the brethren, went to apply to the chief for another station. To the great surprise of us

quest was immediately granted, and my companion was requested to spot in the whole country he might suitably. During the Sunday spent there, a service was held in the chief's yard, and he listened with close attention to the words of eternal life, following them with very favourable remarks of his own. It appears to be no obstacle to our visiting the village and hamlet in this wide country to the glad tidings of salvation. Formerly the people were very much restricted by the the people and their fear of offending now, I doubt whether there is a village people would not hail the advent and of a missionary. When we consider the circumstances of the mission four we feel the change to have been very enough to encourage us to redouble

The manner in which we used to be and fettered by the abject prostration, from the highest to the lowest, was singular. One very pleasing feature is evident in the position of the chief's used to be treated with great dislike were afraid to approach us, so that intercourse with them, and more especially with the eldest, was most limited. Now, they come about us with the freedom, and their position is in all improved.

TO THE WORK—IMMORALITY AND THE WAR SPIRIT.

become better acquainted with the land, with the manners of the people, we are fully conscious of their awful depravity. It can be expected in a country where the of marriage is theoretically opposed to government? There are marriages—the law of nature is rapidly breaking away of man; but still there are large numbers living much as great numbers of soldiers do in garrison, and the moral can be imagined. I have said that marvellous in this country. Of course this applies only to the mass of the people. The class practise polygamy, more or less. It becomes an obstacle to the Gospel, but has done generally in South Africa. It is a worker, and contributes not only to the maintenance of the polygamist, but to his and wealth. The incompatibility of the law with polygamy forms Mosilikatse's objection to the "writings," whenever spoken of in his presence.

One of our obstacles is the war spirit. To be entirely given up to predatory warfare, and the precepts of the Gospel are anything but feasible. It is difficult to see how this can be disposed of, except by the direct action of Providence. As long as the

Matebele continue to prosper as they have done in their destructive policy, we can hardly hope to see them submitting themselves to the Prince of Peace. One sad instance of the oppressions to which tens of thousands of unfortunate tributaries are subjected in this country occurred during the past year. A tribe of Bechuanaas, under their chief, Mahukwe, tributary to Mosilikatse, dwelt on the extreme south-west of his country. They were traditionally connected with the Bamangwato, the first large and independent tribe in that direction from Mosilikatse's country. A brother of Mahukwe's, resident among the Bamangwato, gave offence to the chief, Sekhomi, and absconded to the Matebele. His first step on arriving in this country was to represent to Mosilikatse that the Bamangwato cattle were pasturing at outposts on the Motloutse River, not more than three days from the outskirts of the Matebele. This was too much for the constancy of the chief, who immediately sent an expedition, to be guided by the traitor and his brother, Mahukwe. These two poor infatuated wretches refused to serve, and the expedition proceeded on its way alone, ultimately capturing a large part of the cattle, besides putting to the rout the Bamangwato near to their own mountains. Meanwhile a report had been sent to Mosilikatse of the conduct of Mahukwe and his brother. The fiat immediately went forth, and a number of Matjaha started to carry it out. All the men of the Bechuana town were first enticed out to a conference, and cruelly slain. The town then became the scene of pillage, and for two or three days every unhappy fugitive who could be found amongst the woods and hills was hunted out with savage joy. The women and children were carried captive, and the miserable remnant who gathered together after the departure of their enemies have since fled to the south-east.

Mournful were the feelings with which, on my return from Kuruman some months afterwards, I passed through the locality. I wandered with sad heart among the lovely hills, and found the long grass already beginning to wave over scenes so lately resonant with life. The blackened ruins still stood hideous in the sunshine, and the beauty of nature only served to render more gloomy the aspect of man and his works. The words of Holy Writ had here a more than usually solemn commentary, "The dark places of the earth are full of the habitations of cruelty."

APPEAL FOR PRAYER.

One of the brethren, the Rev. T. Thomas, is at present on a visit to the Cape Colony with his two motherless children. Mrs. Thomas died in June, 1862. She has gone to her reward, after a short but somewhat severe allotment of missionary labour, which she accomplished with admirable patience. Permit me to leave your readers with the request once more, but not too often made, Remember us at the mercy seat.

AMERICA.

New York, July 11, 1864.

MAPS OF MISSION CHURCHES—THE METHODIST AND THE PRESBYTERIAN BOARDS.

My letter alluded to a question which has attracted much attention in some of our churches, and which must grow in

interest and importance for years to come. It concerns the ecclesiastical relations which ought to exist between mission churches in heathen lands and the home churches by which the missions are sustained. Those denominations which favour Congregationalism or Independency have had little difficulty in

deciding such a question, for they, of course, concede to the mission churches that right which they claim for all churches—namely, of governing themselves. On the other hand, High Churchmen, in whatever denomination, promptly decide the question the other way, and pronounce the government of the mission churches to be not only the prerogative, but the sacred duty of the general church out of which they have grown, and to which they belong. The Presbyterian churches in America have very strongly inclined to this latter opinion. In the beginning of American missions, indeed, the question did not come up. But as soon as there were mission churches to be organized, it was impossible to be indifferent to the form and the relations which they were to assume. Out of this new concern, in large measure, grew the withdrawal of Presbyterian denominations from the American Board of Commissioners for Foreign Missions. This great society began under the auspices of New England Congregationalism. Yet since it sprang into immediate and distinguished success, and since it incorporated no denominational features into its scheme of operations, the Presbyterian churches for many years furnished a large proportion of its corporate members, and made it the chief channel of their missionary gifts. Still, the Congregational element always predominated in the Board; and although it carefully abstained from every unfair attempt to impress its own features upon the mission churches, yet no one could think that a board thus constituted would ever become an earnest propagator of the Presbyterian polity. Hence, in part, resulted the organization of the Board of Foreign Missions of the Presbyterian Church, in 1837. This, as your readers may remember, was the date of the painful disruption of the American Presbyterian Church. It was that portion of the divided Church which has since been known as the Old School General Assembly, that immediately, upon the disruption, proceeded to establish this round of foreign missions. The churches of the other assembly continue, to this time, to co-operate with the American Board.

The example of the Old School Assembly was at length followed by the Reformed Dutch Church. This body, as its name indicates, is an offshoot of the Reformed Church of Holland, thrown out in the better and more vigorous days of the present stock. In everything but its name it is thoroughly Presbyterian. This church also had, for many years, co-operated with the American

Board; but in 1857, by the action of Synod, it committed its whole work of foreign missions to a board of its own.

MISSIONS OF THE REFORMED DUTCH CHURCH—PRESBYTERIAN POLICY.

Coincident with these acts of withdrawal from the American Board was the avowal by both of these denominations of a policy by which the churches gathered by their missionaries should be formed into presbyteries (or *classis*, as they are called in the Dutch Church), and should become integral parts of the fostering churches in America.

According to this policy, the Old School General Assembly already has even a Synod of three presbyteries in India, and separate presbyteries in Siam, and China, and Africa. The Reformed Dutch Church, before its separation from the American Board, had a *classis* in India, and at the time of that separation it ordered that another *classis* should be formed at Amoy. Even the New School churches, which continue their connexion with the American Board, have been retained in that relation only by a recent express stipulation that the missionaries which they may sustain shall in no way be impeded in their attempt to form presbyteries out of the churches which they may gather.

The care which is thus manifested by these several denominations to extend that form of church government which they believe to be scriptural and beneficent, pre-eminently becomes them. But it is evident, that just as far as each church shall require its mission churches not only to adopt its form of government, but to become *organic parts* of itself, so far it forbids them to coalesce into the kindred churches which may spring up beside them on heathen soil, and requires all the smaller denominational differences of Christendom to be extended and perpetuated throughout the world over. Whether, indeed, such an organic relation of parts so dissimilar and so widely separated can be maintained at all, is a grave question, and one which will not approach its solution until the native element which forms the smallest fraction of the existing presbyteries, shall be largely increased, and the vexatious questions of legislation and discipline which are sure to be started as the churches grow, shall have tested the competency of the appellate bodies in America to weigh and to decide them. But if the extension of these denominational lines to heathen lands be possible, is desirable?

This question has recently been fore

Amoy Mission of the church just having been established in 1842, has in perfect sympathy of feeling and the Amoy Mission of the English an Church, which was established afterwards. It was not strange that in creed, and heart, and polity, and when they came together from their lands in the midst of that great field, should become helpful to each other and when, at length, converts multiplied their labours, it became hard to say which was of Paul and which of Apollos. By churches needed to be organised, English and American missionaries joined them in concert. Other presbyteries needed to be discharged, and missionaries discharged them together. After this united action had been decided when no attempt to arrest it had been made without laceration and at the missionaries of the Reformed church received the formal announcement of the will of their Synod, that the Amoy mission at Amoy should be left to a classis by themselves, to be subordinate to the church at home. They received a statement of the difficulties in their way; and it being left to them to decide when the proposed union could be formed, they could do more than yield to the preponderating influence of their work, and maintain the symmetrical co-operation by which it had been advanced. Of course, the relations between them and their helpers grew closer; the work proceeded; the churches increased in number, and a Chinese presbytery

of a theory that had been so warmly cherished would have furthered no good end. But the circumstances which called for its suspension were too plain to be questioned. The Synod accordingly, with equal prudence and piety, suspends its action. The Providence of God is wiser than men. The great work of evangelising the heathen world is but begun, and while its great aim and method are perfectly settled in the Gospel, it is fair to expect that its details of policy, so far from shaping themselves by the theories even of the best men, will be unfolded at every important juncture by Him who "leads his people like a flock." Would it not be a matter of joy if He should make heathen ground, after every fatal growth of superstition and cruelty has culminated it for ages, to be the new fair field in which to plant one garden of the Lord, and so should lead the churches out from among the landmarks of their old disputes into the conscious and avowed unity of Christ's work and triumph?

I have run the risk of wearying your readers by this extended statement chiefly because it concerns what I consider a vital element in the development of our work of missions. But I would also be glad to convince British Christians, who have not withheld their help from American missions and missionaries in any corner of the globe, that the soul of American piety is large and generous, and that if any inadequate theory may mislead it for a time, it cannot control it.

NATIONAL PROGRESS IN ANTI-SLAVERY
POLICY, ETC.

be no involuntary servitude in the State except for crime.

Two smaller circumstances are not trifling. The right of negroes to ride in the rail cars in the national capital, which was recently refused them with impunity, has been formally secured to them; and a policeman in New York has been tried and reprimanded by the police commissioners for ejecting a coloured woman from a car in one of our avenues. This act of the commissioners brought forth from the superintendent of the road a formal order that coloured persons be

permitted to ride in any car. What a *siam* your readers will exclaim, that such an *orde* should have been needed! A shame, indeed; but since it was needed, it is something that it has, at length, been given.

The vast number of slaves whom the war has freed are exciting deserved interest. Of the efforts that are making for their advantage I will speak in my next letter.

It is pleasant to observe continued statements of extensive revivals of religion in different parts of the country.

AUSTRALIA.

Sydney, New South Wales,
May 18, 1864.

MISSION WORK IN THE PACIFIC—BISHOP PATTESON—THE NEW HEBRIDES.

During the last few weeks several matters of unusual importance and interest have been brought under the consideration of the Christian public here. First, a special and redoubled appeal has been made to the Australian colonies on the subject of Christian missions in the islands of the Pacific. Early in April we were visited by Dr. Patteson, the Missionary Bishop of Melanesia, who, under the direction of that experienced missionary general, Dr. Selwyn, Bishop of New Zealand, has organised a mission for Melanesia. Having expounded in Sydney and the southern cities of Australia his plan of training the Melanesian youth, and related some of the results, Dr. Patteson went for a few days to the capital of Queensland, and on his return informed us that his project had been so well received by the authorities there, that a grant had been promised to the Melanesian Mission of a portion of Curtis Island, off Port Curtis, to which he hopes to have his mission-school, now at Auckland, transferred; and where, besides having his head-quarters in a much more convenient position for the purposes of the mission in the islands, he will have an opportunity of attempting the evangelization of the aborigines of that part of Australia. While the interest excited by Dr. Patteson's addresses on the work of God among the Melanesians was still unabated, the Day Spring, from Nova Scotia, arrived in Port Jackson, with three missionaries—the Rev. Messrs. Morrison, M'Culloch, and Gordon—bound for the New Hebrides, in the same portion of the Pacific. These three devoted men, with Mrs. Morrison and Mrs. M'Culloch, have not yet been at the

scene of their destined labours; but from the speeches of Messrs. Paton and Inglis, and the work of Mr. Murray on "Western Polynesia," the history of the New Hebrides Mission has become sufficiently familiar to us to enlist much sympathy with the enterprise of the Day Spring. That vessel has sailed to-day. Many Christian friends assembled to see the parting—including those two veterans in the South Sea Mission, Pitman and Buzacott. Dr. Steel gave a farewell address, in the name of the Sydney church, to the missionaries.

UNION AMONG PRESBYTERIAN CHURCHES.

Another important movement has awakened more varied feelings, and has met with more obstruction. This is the renewed attempt of the representatives of the Presbyterian churches to expedite the consummation of the long-sought union. In *Evangelical Christendom* for February, the union is spoken of as already consummated in regard to more important sections of the denomination. But, in fact, the work has not as yet gone beyond this, that the synods corresponding with the Established and Free Churches of Scotland respectively, and the United Presbyterian congregation, have agreed to unite on terms to which the majority in each of these bodies have assented. But before the synods and congregation act on the recommendations of the Conference, and make promised union a fact, two questions present themselves for decision, about which the parties to the pending negotiation are sufficiently unanimous to go forward. The questions are: (1) Shall the Synod of New South Wales and the isolated Presbyterians be now invited to join in the Conference, which many think they ought to have been called at the outset? And (2), Shall the conditions embodied in the Basis be so modified

as, without abandoning any principle already recognised in the negotiations, to remove obstacles out of the way of some sensitive Free Church Highlanders? We are very anxious to avoid one sorrowful result of Presbyterian union in the sister colony of Victoria—the repulsion of two small parties of conscientious brethren, whose continued isolation mars to some degree the joy and strength of the union. No definite official steps can now be taken here until November, when the synods again meet. We hope the delay may serve to forward the attainment of a comprehensive and cordial union that will last till the Millennium.

EPISCOPAL PROCEEDINGS.

The new Bishop of Goulburn, Dr. Thomas,

is exploring his wide diocese, and proclaiming to a scattered people the glad tidings, to the public declaration of which some of them have been for many years unused. Two harassing topics are likely to be agitated again before long—State aid to religion, and legislative sanction to ecclesiastical synods. The Bishop of Sydney has publicly avowed his conviction that the people of the colony have not yet given an unmistakeable decision on the question of State aid, and his hope that this system, abolished by Act of Parliament in 1862, may be restored. His lordship has also said that the Church of England must have a synod whose decisions shall have the force of law, and *shall not be limited in their authority to those who have previously consented to abide by them.*

Home Intelligence.

ANNUAL CONFERENCE OF THE EVANGELICAL ALLIANCE.

TUESDAY, JULY 5.—MORNING SITTING.

In accordance with the intimation already made in these pages, the Eighteenth Annual Conference of the British Organization of the Evangelical Alliance was held at the commencement of last month, in Edinburgh. The opening meeting, on Tuesday morning, July 5, took place in Queen-street [United Presbyterian] Hall. The area of the hall was filled and the galleries partially occupied. There were present on this and subsequent occasions, during the Conference, the following among other gentlemen: The Hon. Lord Benholme; Mr. J. Gardiner Baird; The Hon. Major Baillie; The Hon. and Rev. B. W. Noel; General Anderson; Findlay Anderson, Esq.; Rev. W. Arnot; Rev. W. Anderson, Loanhead; J. Balfour, Esq.; Professor Balfour; Rev. Professor Binnie; Rev. J. W. Borland; P. Bayne, Esq., London; Pastor Berg, of Sweden; Rev. Dr. Beets, of Holland; J. D. Bryce, Esq.; Rev. Dr. Candlish; Rev. G. A. Callen; Captain Christie; W. B. Carter, Esq.; Dr. G. H. Davis, London; F. B. Douglas, Esq.; T. J. Dunn, Esq.; Dr. Duncan, Dublin; Colonel Davidson; Rev. D. T. K. Drummond; Rev. G. C. Duncan; Rev. Professor Duncan; Pastor Clement de Faye, Brussels; Rev. Dr. Davidson; A. Craigie, Esq., Falcon Hall; Rev. James Davis; Rev. Dr. Eadie; John Finch, Esq., Tunbridge Wells; C. P. Gibson, Esq.; Dr. R. K. Neville; Rev. G. J. Glyn, Witchesampton; Rev. A. Gould; T. H. Graham, Esq., Edmond Castle; Gordon, Esq., Aberdeen; Rev. Dr. Harper; Rev. Dr. Henderson; Rev. G. Hall, Madras; Samuel Holden, Nottingham; Sheriff Jameson; Rev. Dr. G. Johnston; Colonel Lavie, Blackpath; R. A. Macfie, Esq., Liverpool; W. E. Malin, Esq., Langholm; W. M'Arthur, Esq., London; Professor Mitchell; T. M'icking, Esq.; Rev. Dr. M'Cosh, Belfast; Rev. Sir H. W. Sheriff, Bart; Rev. Dr. M'Crie; Pastor Kuhn, Turin; Rev. Dr. M'Kenzie, Birmingham; R. Hamilton M'Gill; Rev. Dr. Murray Mitchell; Rev. Dr. Macfarlane; Mr. Alderman Oldham,

Macclesfield; The Hon. the Master of Polwarth; Mr. Alderman Palk, Southampton; Rev. Dr. Peddie; Pastor Pilatte, Nice; Pastor Petavel, Neufchatel; Rev. Dr. Prochnow, Berlin; Rev. W. Robertson; Pastor Rothe, Berlin; Pastor Boughton, Lisbon; T. Sercombe, Esq., London; Dr. Stewart, Dublin; Rev. Dr. Stewart, Leghorn; Rev. J. M. Soule, Battersea; Rev. C. Seaver, Belfast; Rev. Dr. Steane, Professor St. Hilaire, Paris; Rev. A. N. Somerville; N. Stevenson, Esq.; Pastor Storjohan, Norway; Dr. Sibbald; Rev. George Scott, Newcastle; Rev. Dr. Smart; Rev. J. Stewart, from Africa; Rev. H. Schmettau; Rev. Dr. Andrew Thomson; Rev. W. Tyler, London; Burns Thomson, Esq.; Colonel Walker, R.A., London; Rev. J. H. Wilson, London; Rev. Jonathan Watson; Rev. Dr. Wylie; Rev. W. Watson, Langholm; Rev. Dr. Wood, Constantinople; Rev. W. Wilson, Feejee Islands; Colonel Young, Bedford; Dr. J. Young, Dr. W. Young.

The proceedings commenced with devotional exercises, over which the Hon. and Rev. B. W. NOEL presided. The assembly having sung the first six verses of the 32nd Psalm, the Rev. C. Seaver read the thirteenth chapter of the First Epistle to the Corinthians. Mr. Noel then proceeded to deliver the opening address, on Christian union. In connexion with this subject, he exhorted Christians to live holy lives and to labour zealously for the conversion of the ungodly. He dwelt also upon the necessity for the Church being rebaptized with the Spirit, and for the prevalence of genuine love amongst Christian people. And when this existed, we should hear no more of a prelate of the Church of England classing his Nonconformist brethren with beershops and bad houses, as hindrances to the spread of religion, nor find a minister not less eminent for his talent and virtues still more recently question whether Dissenters ought to hold any further intercourse with Evangelical ministers of the Establishment. Mr. Noel recommended the members of the Alliance

to cultivate their union more closely than ever by holding united meetings for prayer, and for preaching, and to work with each other in all possible ways for the spiritual welfare of men.

The Rev. D. T. K. Drummond, Dr. G. H. Davis, and Colonel Young then offered prayer, and at intervals portions of Psalms were sung.

BUSINESS PROCEEDINGS—PRACTICAL RESOLUTIONS.

The devotional exercises having terminated, the chair was taken by Major-General ANDERSON, in the absence of the President, Lord Calthorpe, who, as Dr. Steane explained, was detained in London by his parliamentary duties. The General, upon taking the chair, briefly addressed the assembly, adverting to the meeting at Liverpool, when the Alliance was formed, eighteen years ago, and expressed his intense joy at that event, and that it had been continued until now.

Dr. ANDREW THOMSON here apologised for the absence, in consequence of indisposition, of John Henderson, Esq., of Park.

Four secretaries of the Conference having been appointed, and the usual resolution on the order of business adopted, the Rev. D. T. K. DRUMMOND, of Edinburgh, read and enforced the Practical Resolutions of the Alliance, and declared his conviction that the association was of heavenly origin, that it had done a vast amount of good in a variety of ways, and was yearly increasing in strength. In putting forward these Practical Resolutions for the re-adoption of the meeting, he must be permitted to give utterance to the earnest wish that some means could be devised for the admission of members of the Society of Friends, without in anywise giving up the basis of the Alliance. This sentiment was warmly cheered by the meeting.

REPORT OF COUNCIL.

The Rev. JAMES DAVIS then read an abstract of the annual report of the Council. It stated that the membership of the British organization had been considerably increased during the year, and that these additions had included not a few persons, both lay and clerical, who had been won over to its ranks after a long season of indifference and opposition. A large and useful correspondence had been carried on with Christian brethren in many lands. Reference was also made in the report to the annual Week of Prayer throughout the world, and especially to the meetings devoted to prayer for the children of Christian parents; and then followed a detail of the several efforts put forth in the cause of religious liberty on the Continent of Europe. In regard to Spain, the Committee considered its work to have been done when Matamoros and his companions were liberated from prison; but much interest continued to be felt in their religious progress and usefulness. The meeting cheered the statement that the memorial to the Czar of Russia on behalf of the persecuted Baptists of Courland had been successful, the sentence upon them having been completely reversed, and the brethren restored to their homes; and also the announcement that information had that very morning been received of the restoration to their parents of the five children who had been forcibly removed from a house in Lucerne because the father had objected to allow one of them to be baptized: and it was stated that the public opinion of the place condemned the act of tyranny that had been practised. The report specified, at length, the

manner in which the Tercentenary of Calvin's death had been celebrated in Geneva and in London, and concluded with the gratifying announcement that the funds had exceeded those of any former years, and that all outstanding liabilities were discharged.

JOHN FINCH, Esq., one of the treasurers, submitted an abstract of the accounts for the past year, from which it appeared that the total income for the year was 1,710*l.* 17*s.* 5*d.*, and the expenditure less than this by 9*l.* 8*s.* 1*d.* Of this income, 815*l.* 10*s.* 2*d.* was contributed by England; by Scotland, 124*l.*; and by Ireland, 192*l.*; for special objects, 577*l.* The report was adopted on the motion of the Rev. CARR GLYNN, seconded by W. E. MALCOMBE, Esq.

The Rev. Dr. STEWART next read a paper on "Special Helps and Hindrances to the Spread of the Gospel in Italy." We have kept our readers so fully informed upon this subject, from month to month, that it is not necessary for us to reproduce the doctor's paper. Some parts of it fully confirmed the statements of our own correspondent. When Dr. Stewart had concluded, the Conference adjourned till half-past six, in the evening, when there was a general reception of members at a *soirée* in the common hall of the New [Free Church] College.

EVENING SITTING.

RELIGION ON THE CONTINENT.

At eight o'clock on Tuesday evening a public meeting took place at the Free Church Assembly Hall, under the presidency of Lord BENHOLME. The meeting having been opened with singing, Principal Candlish engaged in prayer, after which the Chairman explained that the meeting was to be devoted to reports by brethren from different parts of the Continent. The Rev. W. ROBERTSON, of Edinburgh, introduced the several speakers.

Signor MEILLE, of Turin, then spoke in French, his subject being the progress of the Gospel in Italy, during the past fifteen years. He spoke of the encouragements, and also of the trials, which the Evangelical labourers had met with, and made an appeal to the Christian people of this country to aid in the work. They felt themselves free to call upon the churches for help, because the work they were doing was not for themselves, but was the work of Jesus Christ, in which all His true followers should be concerned. The Evangelical Alliance, he remarked, had in great part in its hands the remedy for the evils and religious divisions which distracted Italy. They did not want in Italy the Church of the Vaudois, or the church of any other party, but the Church of Jesus Christ. Signor Meille concluded by asking the fervent and unceasing prayers of the Christian people of Great Britain on behalf of Italy.

M. PILATTE, of Nice, addressed the meeting, as the representative of the Waldensian Church. He described the religious condition of Italy, maintaining that the Evangelical church in Italy had to contend, on the one hand, against the grosser forms of superstition, and, on the other, the most subtle and extreme form of idolatry. He made an allusion to Rome, quoted in our earlier pages, and went on to address the audience thus: On you we do depend, after God, for the extension of the work begun in Italy through the Church of the Waldenses, and which has already so prospered, that we have fifty missionaries in Italy, and have our school of theology planted in the heart of Florence. We have

Lombardy, and Piedmont hearing the Jesus Christ, and thousands of souls not knowledge of the truth as it is in thousands having actually believed in it. Is not that a great work accomplished in a country where, a few years ago, none of Jesus, none could open a Bible and none could give away an Evangelical work is little if we think of the Italy. Popery has done for the Italian even Paganism has not done. In fact, taking nominally the place of heathenism and preserved among the Italians the of heathenism; its moral effects are. Popery has been emphatically in than anywhere else, Paganised Christianity if you please, Christianised Paganism. The Italians are becoming enlightened, taking the place of superstition, have still some of the worst forms of. These are our *fin de siècle* days when we go you and are cheered at every sentence we put on a different look from reality ordinarily is. We hope more with you than when we are alone; we go back to our work and have to difficulties face to face, sometimes we lent. Just now you may cheer us, but gone we want something else from our prayers; we want you to rework before God, and remember it are on your knees—to pray for Italy, who preach the Gospel there, for whom the Gospel is preached, and for whom it is not yet preached. (M. Pilatte and great applause.)

ROSSEUW DE ST. HILAIRE, of Paris, said the meeting on the state of religion. The work of evangelization, he said, was very brilliantly in some parts of the and slowly in others; but altogether good reason to feel thankful, and to take heart for farther efforts. A great change place in France since the publication of his book on "The Life of Christ." For before the appearance of that volume the higher classes in France were peculiar in matters of religion; they were ch incredulous as indifferent. Now, the feeling of indifference had given place; and there was an intense curiosity in reference to religious questions. He (er) was in the habit of addressing things like the present, only there were included in the audience; and after the of Renan's "Life of Christ," the attendance at these meetings was doubled. It was generally known that the first edition of "Life of Christ" was followed by another—a edition—with the view apparently of the poison sink deeper into the public; it was rather astounding to discover the second edition, which was published at the time, was almost a complete disavowal of the first. (Laughter.) Pastor de Pressensé had paid a visit to Palestine, and was engaged in a work, another "Life of Christ," entirely refuting the statements of M. Renan, and had determined on bringing out first book, which would soon be in the hands of the public, to do its intended work during the of his more elaborate and complete work on the subject. (Applause.)

WEDNESDAY, JULY 6.—MORNING SITTING.

This morning the proceedings were resumed with a devotional service in Queen-street Hall, the Rev. Carr J. GLYN, Rector of Witchampton, in the chair. Two psalms were sung; and prayer was offered by the Rev. Dr. Prochnow, of Berlin; the Rev. Dr. Wood, of the American Board of Missions; the Rev. W. Tyler, of London; and the Rev. Jonathan Watson. Mr. Glyn read 1 Cor. xi., and delivered a brief address founded upon that Scripture, applying it to the Church of these days.

PRESENT TENDENCY OF RELIGIOUS THOUGHT.

At the close of the devotional exercises, the Hon. the Master of POLWARTH took the chair, and introduced the business of the day by urging the special importance of a visible Christian union in these days, when error is so prevalent. The SECRETARY explained the regretted absence, mostly through illness, of Lord Roden, the Revs. Dr. Blackwood, T. Currie, Dr. Urwick, and Professor Simpson, all of whom had been expected to be present and to take part in the engagements of the day. The CHAIRMAN having nominated a committee to prepare the names of the next year's Council, the Rev. Dr. M'CONH, of Belfast, read a very elaborate, thoughtful, and eloquent paper on "The Present Tendency of Religious Thought in Great Britain and Ireland." Setting out with the statement that in the end thought rules the world, impulse and passion soon expending themselves, the question, he said, was all important, What is the tendency of thought in these times? For as the tendency of thought in this age, so would be the settled opinions of the next. The result of his studies had led him to this conclusion, that the prevalent sentiments of young men between eighteen and twenty-five years of age became, after being somewhat modified and sobered, the opinions of mankind in the succeeding generation. It could not be doubted that the present was an age of restlessness and discontent, and of transition to something either worse or better. The day of the mediæval, or Puseyite, reaction he conceived to have passed in a great degree away, and one of rationalism to have begun. Persons who, like himself, had passed the watershed of life, were apt to complain and to magnify everything that was old at the expense of the new. He did not join in that cry. The old ought certainly to be revered, but it must not be allowed to crush the new, merely because it is new. He rejoiced in the spirit of inquiry that is abroad, believing anything to be better than stolid indifference, or careless acquiescence in what exists. Give him life at all hazards rather than death which had nothing to lose. But, if an age of inquiry inspired hope, it also excited anxiety. The age would not allow itself to be called an infidel one, nor did it deserve the name, for the Christian Church was still strong in zeal and activity. He doubted much if it ever was, on the whole, in a more healthy state. But it had formidable foes in the ranks of science and of literature, and also within itself, where strong objections were entertained to tests and creeds of other times. But the peculiarity of the age was not in its restlessness and discontent. In these respects, it resembled many that had gone before it. The peculiarity of the age consisted in this—that it would not declare what it wants, wishes, and expects. Instead of a clear and positive avowal

of what was desired and sought after, there was a studied, or weak, and vacillating uncertainty about the expected improvement, on the part alike of the rejecter of Christianity, and of those who professed to accept it, but under modified aspects. The Professor then proceeded, at great length, to characterise the varied opinions prevalent among the so-called men of religious progress, and to relate a striking conversation which had taken place upon the theme in a distinguished literary company, influential writers for our periodical literature, including young men reared at Oxford, Cambridge, and Edinburgh. Doubt, he went on to remark, had been exalted into the rank of a virtue, and mistiness was much approved. In the language of Scripture, it seemed by these people to be desired that we should be all "baptized in the cloud and in the sea." This condition of haziness and suspense, however, could not continue. We were coming to a point from which two roads diverge; and, this reached, our more eager youths would betake themselves either to the right or to the left. He feared that some would take the path that leads towards infidelity without knowing its direction, but felt confident that many would draw back and choose the right way when they discovered the position to which their leaders had conducted them, and that the something new and better which they had been promised was not to be obtained. After dwelling upon that miserable Pantheism into which men sank who forsook the truth, but stopped short of Atheism, and after examining the cheerless position taken by M. Renan, he showed how utterly impossible it was for men to be Christians at all without faith in the written Word, as well in the letter as in the Spirit, and consequently in fixed doctrines. Examining the philosophical systems of former and present times, he contended furthermore that the affections of the heart could be called forth only by belief in Christ and through love to Him. The attempt to keep up feeling without settled faith must end in making people first cold and then immoral. With reference to the Church of England, he said, all Christian communities must of necessity take a lively interest in her position and welfare, seeing that departure from the faith in that Church would be followed by tremendous consequences throughout Christendom. He earnestly trusted that the day would never come when the pulpits of that Church would be free to men of the most opposite opinions, in the way that some were contending for, on the ground that all sentiments in the nation ought to be represented in a National Church. He would not say a word against the demand for perfect toleration in the nation, believing that truth only could put down error; but it was too much to ask that there should be the same toleration in the Church of Christ, and the Church of England, while it was a national institution, was also a Church of Christ, and had been adopted by the nation because it was a Church of Christ. Such toleration as that pleaded for would be the destruction of all religious society. There must be substantial unity, or our Zion would not be the perfection of beauty. If the time should ever come when it was held to be desirable to place in one parish a minister who taught that Jesus is a mere man, and that no Saviour is needed; in the next, one who taught that Jesus is the Son of God, and the Saviour, we all need; and in a third, one who should exhort the people to hear the Church instead of Christ, one

of two consequences must follow—either religious bigotry and unseemly controversy would prevail, or, what was more probable, all religion would come to be regarded with profound indifference. In this toleration of all creeds in the one Church, a still worse case might be imagined than the sharp collision of these opposite opinions—namely, that of a parish where a Socinian minister was the only instructor of the people; and if things should come to such a pass as this, surely good men in every church would combine to sweep it off the face of the earth. (This remark, uttered with much fervour, was loudly applauded.) With a touching and eloquent plea for more perfect Christian union, and a warm eulogy upon the action of the Alliance, Dr. McCosh concluded his address amidst loud cheers.

A vote of thanks was unanimously passed to Dr. McCosh for his able address, with a request for its publication by the Alliance Committee, on the motion of Sir HENRY MONCREIFF, seconded by the Rev. CARR J. GLYNN. Dr. PROCHNOW, of Berlin, and the Rev. BAPTIST NOEL warmly supported the resolution.

THE LAST PHASE OF GERMAN UNBELIEF.

Rev. Dr. CAIRNS, of Berwick, read a paper entitled "A Few Notes on the Last Phase of German Unbelief." The paper consisted of a brief exposition and criticism of the new edition of Strauss's "Leben Jesu." Professing to be for the people, the work still retained its character of learned and critical discussion through more than 600 pages of closely-printed octavo. A considerable part of the present work of Strauss consisted of abuse against the theologians; and it might turn out that the hopes of Strauss from his appeal to the German people would meet with as little success as his former appeal to theologians had done. It was certainly characteristic that the strength of unbelief was now looked for among the people, and that the movement of which the work of Strauss was the advanced guard strove to propagate its negations by a flattering appeal to the infallibility of the masses. Dr. Strauss divided his work into three parts—first, an exposition of the different theories of the Gospels; second, a history of Christ as purged from fable; and, third, a classified list of the myths, chronologically arranged, and traced to their sources, by which the real history of Jesus has, according to him, been disfigured and overlaid. Nothing could be more fair than to submit all this to the decision of a miscellaneous audience. Dr. Strauss in this work empannelled, as it were, a jury from the streets, and asked a verdict from this audience to the effect that the four Gospels were not recognised in their present form till the middle of the second century. It was surely a huge blunder to carry such questions as those discussed in this book before such a forum, and that Dr. Strauss should have attempted it was something like a confession of despair. The absurdity was all the greater that Renan had preceded him in this appeal, maintaining on these critical points views essentially different, and especially building up his "Life of Jesus" on the fourth Gospel as substantially apostolic, thus vitiating his whole process by what Strauss does not hesitate to call a radical error. It was an unexpected honour thus thrust on the sovereign democracy to compose the discords of unbelief, and decide where its champions themselves disagreed. In concluding his

Cairns said: One general answer to work this retrospect shows to be sufficient. Christianity went astray in the first labyrinth. If the balloon, to use a metaphor, was inflated by Paul and John, it was high to descend at his touch—he can get by it to his own injury; and if he came into contact into a temporary importance, to be dragged down again into that oblivion to which the Christian soon dismissed its most successful

In the dedication of his book to the memory of a deceased brother, he boasts of him his earthly troubles he never sought comfort of a hereafter. This tone is of coming neglect and forgetfulness; which ostentatiously digs the grave of hopes abjures its own title to immortality. (Applause.)

SPECTS OF THE INFIDEL CONTROVERSY.

Mr. BAYNE, A.M., next read a paper on "The Moral Aspects of the Infidel Controversy of the Day." He observed that the controversy reached a crisis, and within the century it will one way or other be decided. Mr. Bayne then proceeded to indicate the grounds for believing that Christianity will not survive any elaboration of a religion of nature. He pointed out that our modern naturalists have improved in any particular upon the ethics of Christianity. The abstract moralists of old philosophers was unquestionably better than, and therefore had a right to, the popular fables about Jupiter and the like. It has always been found that, no modern non-Christian moralist point out upon a principle of natural ethics is so noble, than the principle involved in the Christian religion. In the second place, it can be shown that the moralists of the naturalist, non-Christian school have ventured to depart from the true type, from the spirit of the letter of the ethics, they have substituted not a better, but a worse. But, thirdly, and last of all, we can deliberately affirm that, in the arena of argument, the facts on which Christianity rests have not only not been refuted, but have been fairly confronted—the facts, the life of Christ, the facts by which the power of the universe was in the fact that He raised the dead, and the tempest, and was, in all things, a conqueror. After elaborating this idea with much ability, and offering some practical suggestions as to the way in which the controversy between Christianity and scepticism should be conducted, Mr. Bayne concluded

While we cannot possibly be too emphatic in our affirmation of the Christian religion is supernatural and we beware of too dogmatic a certainty—we understand, in all relations and in all manner in which the Almighty has revealed Himself to man. Let us, on that basis, and faithfully take the command of His Word, holding fast to the fact that all contradictions, all difficulties, will be solved in Christ, and convinced that His own interpreter, and He will be our guide. (Loud applause.)

EVENING SITTING.

ADDRESSES ON MISSIONS.

The Conference met in the Free Church Assembly Hall. Colonel DAVISON presided, and stated that the principal business of the meeting was the hearing of addresses on Indian Missions. It had been hoped that Dr. Duff would have reached home in time to have taken part in the proceedings, but having extended his researches more widely than he had at first intended, he would not arrive in this country for some weeks yet.

The Rev. GEORGE HALL, of Madras, remarked upon his sphere of labour there, and called attention to the influence which missionary institutions seemed to be exerting on the evangelization of India.

The Rev. Dr. PROCHNOW, of Berlin, addressed the meeting on the missionary work of Gossner. He briefly alluded, in his opening observations, to some incidents in his own early life, and also to incidents in the life of Gossner, and then proceeded to refer to the beginning of Gossner's work in sending missionaries abroad. Five or six young men who had been refused by the Berlin Missionary Society came to Gossner and stated their belief that they were called of God to undertake missionary work, and asked for help. This he said he could not give, but the young men came back to him again, and after he had prayed with them and heard them pray he was convinced that they were called of the Lord for that work. Gossner, not being strong enough to give the young men the instruction necessary for them before they undertook the work, he asked him (Dr. Prochnow) to instruct them; and in the course of a short time he sent fourteen men to Australia to labour among the Germans settled there, and the natives. He had himself been labouring in India for nearly eighteen years, when, in consequence of the ill-health of his wife, he was obliged to return to Germany, in 1858. He then found Gossner still alive, in the eighty-fifth year of his age, but he found him dying, after having, during the last twenty years of his life, sent out 140 brethren and sixty sisters—altogether 200 labourers into the mission-field. Some of these were sent to America, and other countries where there were German emigrants. The mission in India, which Gossner began in 1838, was on the Ganges, not far from Benares, and there there were seven missionary stations, with seven married brethren, one unmarried, one widow, and one schoolmistress, labouring at them, and there were from twenty to 200 converts at every station. Another mission of Gossner's in India, which had been highly successful, was one among the the Coles on the hills, fifty or sixty miles north of Calcutta, and in which there were now 5,000 baptized converts.

Dr. MURRAY MITCHELL added his testimony to the good that had been done by Pastor Gossner's missionaries, and pointed out the large field which was still unoccupied by missionaries in India, and the call there was on all Christians to go forward in helping on the work.

Mr. BURNS THOMSON, superintendent of Cowgate Mission Dispensary, next addressed the meeting on medical missions. He said he thought the establishment of a school for training intending missionaries in medicine would be a great advantage. The Edinburgh Medical Mission had been very successful in its efforts, and the number of

persons who had applied for relief during the first year of its establishment amounted to 1,273. A steady increase had since that time taken place, the number of applicants last year being 8,000. Mr. Thomson then referred to Madagascar. Could any one suppose that Protestant missions in Madagascar would have now been what they were had a Jesuit missionary enjoyed the confidence of the King rather than Dr. Davidson? Dr. Davidson had lately been putting up an hospital in the capital, with sixty-two beds, and had only expended 30*l.* upon it. The rest of the cost had been met by the nobles, this being the first instance in which the Malagase had united in the promotion of any benevolent enterprise. Dr. Davidson was now anxious to establish a Royal Medical College.

The Rev. Mr. SOMERVILLE pronounced the benediction.

THURSDAY, JULY 7.—MORNING SITTING.

OBSERVANCE OF THE LORD'S DAY.

This morning, the devotional service was presided over by the Rev. A. N. SOMERVILLE, of Glasgow, in the absence of the Rev. Dr. M'Leod. At the business meeting, which was very numerously attended, Lord Roden was to have taken the chair; but as illness prevented the attendance of that noble lord in Edinburgh at this time, W. E. Malcombe, Esq., Langholm, presided. The CHAIRMAN having appropriately opened the business of the day, the Conference proceeded to consider the general subject of "Hindrances to the Growth of Religion in the Church, and to the Action of the Church on the World, with their Remedies." The branches into which this subject was divided in the programme were the following: "1. Sabbath Observance in this Country and on the Continent. 2. Our Moral Wastes, and How to Reclaim Them. 3. The Home Mission Field."

The Rev. Dr. ANDREW THOMSON read a paper on "Sabbath Observance." In commencing his paper, the reverend doctor said that the enemies of vital Christianity were now aiming their attacks at three points. Some were directing all their enmity and energy against its evidences, especially in calling in question the inspiration of the Scriptures; others were seeking to destroy the popular belief in the great central doctrine of the atonement; and others still were doing what they could to reduce the Lord's-day to the level of a common day, having found out what Voltaire long since announced, that this institution was the mound and outwork of our religion, and that, so long as men assembled in great numbers for the worship of God on a particular day of the week, it was impossible that religion could be destroyed. It was their duty, therefore, to do all they could to preserve the Lord's-day; and in this country it was not merely the work of Christians to preserve the Lord's-day—there was no inconsiderable portion of our population for whom they were called to recover that day. It was estimated that no less than five millions of our countrymen were systematically withdrawn from all holy Sabbath influence, including 100,000 railway servants, 100,000 boatmen and navigators, and 200,000 keepers of publichouses and such like. He called upon Christian men to use their political as well as moral influence to preserve the day of rest, and, as far as possible, to recover it to those who at present did not enjoy its hallowed benefits, and suggested that one way of causing the Sabbath to

be honoured would be by our keeping up a high standard of Sabbath observance in our own households, in its character of genial and sunny benignity.

Mr. Alderman PALK, of Southampton, exhorted his hearers to give up the Sabbath only with their lives. He strongly advocated Imperial legislation in favour of Sabbath observance, and stated that, as the result of a recent local act passed through Parliament against Sunday excursion-trains, the plying of cabs for hire, the forcible shutting-up of shops, including tobacconists', and the earlier closing of publichouses, Southampton was now almost as quiet on Sundays as a country village.

After a few remarks from Mr. MACFIE, of Liverpool, and the Rev. Dr. ROBSON, the Rev. JOHN MACKENZIE said: Before the churches of Edinburgh set about reproving their neighbours in this matter, they ought to remove the huge beams existing in their own eye. One of the most aggravated forms of Sabbath desecration was to be seen at the doors of many of the churches. Two-thirds of the 300 cabs of Edinburgh were used on the Sabbath, and the most of them were employed by persons attending the places of worship.

Mr. GORDON said that those who were obliged to ride to church would do well to put the cab horse into the stable, and take the cabman into the church with them. This was done in some parts of the country.

The Rev. GEORGE SCOTT, from Sweden, spoke briefly upon Lord's-day observance in this country, stating that just in proportion as Evangelical religion prevailed was the sacred day revered. In several of the towns, the public houses had been closed the whole of the Sabbath by order of the municipal authorities.

The Rev. Mr. Rule, from Alexandria, the Rev. William Tyler, of London, Dr. Jenkins, of America, Dr. Stewart, and Professor St. Hilaire of Paris, also addressed the Conference upon the subject.

A brief but earnest address was next delivered on "Our Moral Wastes, and How to Reclaim Them," by the Rev. J. H. Wilson, of London. It was loudly applauded.

EVENING SITTING.

COMMUNICATION FROM THE GERMAN ALLIANCE

Lord BENHOLME occupied the chair at this meeting. After devotional exercises, his lordship stated that an important communication had been received from Prussia by the Council of this Alliance.

Dr. STEANE said that the document emanated from the German Branch of the Alliance, and was signed by gentlemen of the highest position in the Church and Universities of Prussia. The names were H. Messner, Professor of Divinity in the University of Berlin; Dr. Hoffman, Superintendent-General of the United Church of Prussia, an office analogous to that of the Archbishop of Canterbury; Dr. J. A. Nitzsch, Professor of Divinity and Metropolitan at St. Nicholas Church, Berlin; Dr. J. A. Dörner, Professor in the University of Schleswig-Holstein, at Kiel; Dr. Krummacker, one of the King's Chaplains, Potsdam; Dr. A. Tholuck, Counsellor of Consistory and Professor of Divinity, University of Halle; Dr. Julius Müller, Professor of Divinity, University of Halle; and Dr. von Kappeler, at Stuttgart, the highest dignitary in the Protestant Lutheran Church. It had been thought

desirable that a communication proceeding from such a body of men should be laid before the present meeting, and that the assembly should be asked to approve of the reply that had been drafted and unanimously adopted by a numerous meeting of the Council.

The Rev. H. SCHMETTAU, Foreign Secretary, then read the letter, which began with an expression of brotherly love, and the wish that one or more of the German members of the Alliance should have been present at the Conferences in Edinburgh: and then dwelt upon the increasing need for a close union between all who love the Lord Jesus Christ. It next went, at much length, to a vindication of the German view of the Schleswig-Holstein question, especially in the respects affecting the religious teaching of the German population of the Duchies, and the illegal oppressive proceedings of the Danes. He stated that since the war great obstacles had been thrown in the way of the progress of religion by the Danish Government in Schleswig. The Gustavus-Adolphus Society, the Bible Society, and other religious institutions, had suffered irreparable injury, while in the schools the political objects had taken the place of religious teaching.

The reply to this letter was read by Dr. STEANE, echoing the brotherly sentiments of its earlier portions, the reply proceeded: "While together refraining from these (political topics), we not only feel ourselves at liberty to express deep concern for any of our brethren who may be suffering oppression and wrong, but distinctly laid upon by our Christian principles to avow sincere sympathy with them, as with all who are afflicted for righteousness sake. . . . May I graciously unite the hearts of His true children in both countries, as throughout the whole Christendom, in still closer and more affectionate bonds, and in answer to the cries of His Redeemed Church, speedily bring about that golden period when all wars shall cease, and none shall hurt or destroy in all God's holy mountain, righteousness, peace, and love prevail among the nations of the earth."

The first document was listened to with profound silence, and there was no expression of feeling at its close, whereas the second was evidently appreciated all through, and following the sentence there was a burst of applause. The

CHAIRMAN, in asking the Assembly to adopt the reply, which was unanimously done, gave voice to the deep regret of his heart that the debate should have been waged at all. As the next subject of the evening was announced, the Rev. M. M'GILL, of Glasgow, begged permission to say a word in reference to the communications just read. He had not a sentence to utter against the first; one more suitable could not have been chosen; but surely it was a most unhappy thing that our German brethren were placed in circumstances which made them think it desirable to have the British Branch in this way to obtain publicity for what might turn out to be an entirely one-sided statement. (This remark was met with loud applause.) He was glad that the Council, by silence in regard to the most important part of the document, indicated that they did not endorse the truth of the statements made respecting the conduct of Denmark.

The meeting was afterwards addressed by the Rev. Dr. WOOD, of the American Board, on

Turkey as a Field of Missionary Labour; by Pastor C. LE FAYE, of Brussels, on the Progress of Protestantism and Religious Freedom in Belgium; and by the Rev. Dr. BEETS, of Holland, on the state of religion in that country.

FRIDAY, JULY 8.—MORNING SITTING.

HOME MISSIONS.

At the business meeting, the chair was taken by Alderman PALK, of Southampton.

The Rev. W. ROBERTSON, of Edinburgh, delivered an address upon "Our Moral Wastes, and How to Reclaim Them." He stated that there was not a district in the old town where the churches were not engaged more or less successfully in home mission work, and gave an account of the method of operations in his own parish. He had found great advantage in the employment of the Bible-women, the holding of mothers' meetings, the opening of comfortable reading-rooms, and the delivering of weekly secular lectures on interesting and amusing subjects, by which the people became trained to the reception of oral teaching.

The Rev. HAMILTON M'GILL, of Glasgow, read a paper on "Home Missions," with reference rather to principles of operation and the duty of the Church than to actual schemes in force for the elevation of the masses. Regarding lay agents he spoke at some length, and said that they ought certainly to receive recognition by the Church, and to be subject to regulation; while the ordained ministry must ever be the mainspring of every home mission. It was essential, therefore, to the success of work of this kind that every pulpit should be occupied with an earnest Evangelical teacher of truth. The ministry of the Church must put itself at the head of the home missions of the Church. Let this be universally done, and the amount of moral and physical improvement that would follow could not be estimated, even by the most sanguine. Discoursing upon the duties of Church members, he laid it down as a principle that every Christian man and woman, possessing capacity for usefulness, had a right, and were under the obligation, to exercise a private ministry for the increase and the building up of the Church. In consideration of the rapidly passing away of time, he devoutly besought his hearers to engage themselves at once and heartily in rescuing their ungodly neighbours from the most perilous condition, in which they stand, and which must end in eternal death.

Pastor PETAVEL read a paper giving an account of Evangelical work among the Jews in Switzerland and elsewhere. He recommended that Jews should be requested to become, not members of the Alliance, but auditors at the annual proceedings.

The Rev. C. SEAVER, of Belfast, a clergyman of the Established Church, next read a paper upon the "Present Tendencies, Adverse and Favourable, to the Advancement of the Ends of the Protestant Reformation." Before entering upon his topic, Mr. Seaver expressed his conviction that there never before was such a body of pious and able ministers, nor of pious and able laymen, in the Irish Church as now. The Rev. Principal Candlish was to have read a second paper on the same subject, but another engagement necessitating his absence, the Rev. Dr. WYLIE delivered an eloquent address in his stead. It was followed by the appointment of the next Council, and by the adoption of some other business resolutions.

EVENING SITTING.
LETTER OF SYMPATHY.

The Hon. Major BAILLIE presided at the closing meeting. In an early part of the proceedings, Dr. STEANE referred, in language of deep feeling, to the absence of Mr. Henderson, of Park, and then read to the meeting the following letter to that gentleman, which had been prepared by the Council :—

"To John Henderson, Esq., Park, Vice-President of the British Organization of the Evangelical Alliance.

"Edinburgh, July 8, 1864.

"Dear Sir, and Beloved Brother in the Lord,—It is to us a matter of unfeigned sorrow that we are deprived of your presence, and of your much-valued assistance at the meetings which we are now holding in this city; and that sorrow is enhanced by the knowledge that your absence is occasioned by the afflictive Providence of God.

"It becomes us to submit to the will of our Heavenly Father, never for a moment calling in question the rectitude, the wisdom, or even the love of any of His dealings with us; at the same time, we rejoice to know that we are not forbidden to indulge sentiments of Christian sympathy when those whom we love are afflicted, or to offer our prayers in the spirit of hope as well as of resignation that it may please God to restore them to our society.

"Allow us to assure you, dear Sir, that in the season of your retirement you are most affectionately remembered by us, and our hearts are all the more drawn to you by the very circumstance which detains you from us.

"In our prayers we commend you to the tender love of our Heavenly Father, supplicating for you the rich enjoyment of His presence, and the abundant consolations of His sanctifying and sustaining grace. We know how dear to your heart are these great and precious truths of the Gospel, upon our common faith in which our Evangelical Alliance rests, and we have long been privileged to witness in your intercourse with us one of the happiest and brightest illustrations of the spirit of brotherly forbearance and charity which it inculcates. In your present withdrawal from us, which we trust will be only for a short time, may your spirit be refreshed by the assurance which we now convey to you of the love of the whole Christian brotherhood assembled here. Foreign brethren as well as those from the various parts of our own country speak of you in our meetings with the warmest affection, and in your affliction we all feel that we are ourselves afflicted.

"May it please our gracious God to render the trial eminently conducive to your peace and joy, and to His glory, and then speedily, if it be His holy will, restore you to us, that we may once more renew, and a little longer enjoy on earth, that Christian fellowship with you which is at once the foretaste and the pledge of the eternal fellowship of the saints made perfect in love.

"We desire to offer with the greatest respect our Christian love and sympathy to Mrs. Henderson, and to assure both our dear friends that

we remain in the bonds of the Gospel, and love of Christ, who is our life and our hope.

"Your affectionate friends,"

(Signed on behalf of the meeting

Hon. Major BAILLIE, Chairman.

Rev. E. STEANE, D.D.,

FINDLAY ANDERSON, Esq.,

C. P. GIBSON, Esq.,

Rev. J. DAVIS,

Rev. H. SCHMETTAU,

Sec.

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Conf.

On the motion of Dr. STEANE, which was seconded, this letter was cordially adopted at the meeting; and it was resolved that it be transmitted, signed as above, to Mr. Henderson.

FOREIGN MISSIONS.

The meeting then listened to several reports on foreign missions.

The Rev. W. WILSON, from the Feejee, gave a very cheering account of the progress of the Feejee mission, which was heard with peculiar interest. Less than thirty years ago, when the mission was first established, the people of that region were ferocious cannibals, and now 67,000 of them were professing Christianity. More than 13,000 of the number being Church members, and 5,216 on trial for baptism. There were in operation 871 schools attended by 34,999 scholars and 1,476 teachers. The number of English missionaries had increased to twelve. But there were at the time, besides these, twenty-one native missionaries, fully set apart to the work, catechists or Scripture-readers. These had contributed largely of their means for the erection of places of worship and houses, and now support all the missions. The Rev. W. WILSON had sent a handsome subscription to the Wesleyan Missionary Society. There were now 394 chapels, and 172 other preaching places.

The Rev. JAMES STEWART, from Africa, gave a report of the progress of missions upon the continent.

The Rev. Dr. PROCHNOW spoke of the progress of the institutions established by Pastor Gossner in Berlin, whose successor he has become. The thirteenth establishments are, a female Bible and Tract Society, and a Missionary Society. When called upon to succeed Gossner in the conduct of these heavy and responsible undertakings, he had shrunk from the task, fearing that he would not be forthcoming to sustain them if their founder had departed. He consented, however, to make a trial for six months, and sought the Lord to give him a sign of His will if it was right for him to continue instead of returning to India, where his heart was. Several donations soon came in, and especially from England of 1,000*l.*, given by one man, a rich man either, who also promised an amount of 25*l.* This he regarded as an answer to his prayers, and had never since had reason to doubt the Divine approval.

A closing address was delivered by Dr. PROCHNOW on the Principles and Aims of the Alliance, which was warmly applauded.

The Conference was closed with prayer and benediction, by the Hon. and Rev. BAPTIST

Miscellaneous.

MISSIONARY MATTERS.

TURKEY.

A variety of facts of interest relating to Turkey will be found in the letter of our Constantinople correspondent, in an earlier part of the present number (p. 392). We here give one or two particulars, derived from other sources.

Dr. Koelle, of the Church Missionary Society, after stating the fact, already known to our readers, that there are at Constantinople several converts from Mohammedanism who are at only unmolested in their own persons, but can even do missionary work among the Mohammedans, expresses his belief that—

The Turkish Government have hitherto abstained from directly interfering with us simply because they think that, as yet, they can afford to ignore us, or, perhaps more correctly, because they apprehend that to interfere with us might cause more harm than to let us alone. At all events, some cause seems to have been hitherto at work to create obstacles in the way of converted Moslems registering as Protestant subjects of the Porte, in the manner in which, *e.g.*, Armenians or Greeks embracing Protestantism are thus registered. The movement in favour of Christianity seems to be still quite sporadic and limited. There exists another anti-Mohammedan movement which I have to be much more general, especially among the higher class of Turks—viz., that in favour of fidelity—similar to the one found in other parts of Europe. Men of this description outwardly main Mohammedans, but in reality they are without any religion."

The above was in type, when the following telegram was published by the daily mails:—

Constantinople, July 22.—The Porte has closed all the Protestant missionary establishments and arrested several converts. The Bible and American Missionary Societies have since been opened. The Protestant movement is said to be greatly spreading among the Mussulmans.

The number of Turkish Scriptures sold last year was double that of the former, and sales in the languages used by the Armenian nation were also greatly in advance.

The erection of the English Memorial Church at Constantinople has been commenced. The Bishop of Gibraltar says: "It is a beautiful situation, and the church will show nobly on the Bosphorus."

INDIA.

A retrospect of twenty-one years' labour in Tinnevely, by the Rev. J. T. Tucker, of the Church Missionary Society, brings out the following facts. During that period he has saved from heathenism and Romanism 3,100 souls; he has witnessed the voluntary destruction by the worshippers of upwards of forty devil temples, with all their idols; and has established sixty schools, and built sixty-six churches of various dimensions. There have been, of late, some discouragement, arising from cases of immorality, and from the refusal to submit to church discipline; and from a revival, among some of the people, of heathenish practices, traceable to the prophecy that a certain demigod is coming to destroy the English Government and restore Hindooism in its integrity. But while this is the state of things in some places, generally speaking the people were never so disposed to listen to the preaching of the Gospel. The increasing liberality of the native Christians is regarded as the most encouraging feature in the work. "In almost every village where I have held a missionary meeting," writes Mr. Tucker, "there has been a goodly increase in the collection."

In some other parts of the Indian field, however, the missionaries have to labour on in vain, seeing, at present, but little fruit from their labours, and meeting with not a little calculated to discourage them in the tendencies of the native mind. The Rev. G. Shrewsbury, of the London Society, narrating the way in which the Gospel message was received at a place, held a few miles from Moorshedabad, whither he had gone for the purpose of preaching, writes a large portion of the people as utterly indifferent and careless as to which is true Christianity or Hindooism:—

They commend the truths of the Bible, admit the entire reasonableness of the Divine plan of salvation, offer not a word in opposition to what we advance, but just go away ignoring the question altogether. This negative kind of resistance is discouraging, but most heart-sickening, at times, is the active opposition we encounter. The Mohammedans, as usual, treat us with indifference and contempt. They say, "We worship God, what do we want with your Jesus? Our books do not tell us to worship Him." And so they turn from us with scorn, or noisily oppose us. Books of all kinds are highly sought after. The desire to get them is only equalled by the unwillingness to pay for them. In too many instances, I am afraid, a book is valued, not as containing so much truth, but as con-

sisting of so much paper. So long have tracts and Scriptures been given away, that our asking a price is looked upon as an imposition, and resented as such.

The adult baptisms by the agents of the Church Missionary Society, during the second half of the year 1863, numbered, throughout South India, 393, of which 238 were in Travancore, and 139 in Tinnevely.

The adult baptisms, during last year, in Travancore, in connexion with the London Missionary Society, amounted to 242. In the district which contains the largest number of adherents, however—that of Neyoor—there had been numerous withdrawals and exclusions from the congregations, on account of immoral and inconsistent conduct.

In connexion with the German mission of Chota Nagpore, the activity of the native converts has been attended with remarkable results. The missionaries—five in number—had little opportunity of itinerating, during last year, but some of the catechists were continually travelling from village to village, visiting the Christians in their homes, teaching them the catechism, and holding prayer-meetings and other services. At the same time they sought to bring the Gospel truth also before the heathen.

“The church elders, too, came regularly to us [say the missionaries], bringing their reports and seeking instruction and advice. In consequence of this spontaneous activity of the native church, 625 families broke the fetters of heathenism and joined our people in the course of the year, and are now, together with many old inquirers, looking forward to be received as candidates for baptism.” The families coming for baptism were from 180 villages. They were simply provided with shelter, firewood for cooking, and mats for sleeping on. Their food was provided by themselves. A course of preparatory instruction was given by two missionaries, assisted by a number of catechists, for two or three weeks, and sometimes longer, and no one was baptized who was not deemed acceptable by the native church. In the year 1863 the total number baptized was 716 adults, with 454 children baptized with their parents, and 126 children of Christian parents.

A valuable native evangelist, named (after the well-known metropolitan minister) James Sherman, in the employ of the London Society's mission in South Travancore, has been called to his reward, after a career of remarkable activity and devotedness. He was originally a palmyra-tree climber, about twenty-five years ago became a convert to Christianity, and was then impressed with the conviction that he was specially adapted for preaching the Gospel to the heathen. He accordingly left his employment, and travelled from place to place in the prosecution of that object. His evangelistic labours were incessant, and his zeal was equal to any enterprise. The Dewan (Prime Minister), the King's mother, and even the King himself, were each on different occasions made the objects of personal solicitation to embrace the Gospel by James Sherman, who, for entering unbidden the royal presence was visited with blows and imprisonment. But the ruling principle of his life was to “warn all and invite all to come to the Saviour.” The last day he spent on earth he was filled with joy.

The oldest living missionary of the Baptist Society—the Rev. J. Johannes, of Chittagong, whose ministerial career extended over nearly forty-four years—now rests from his labours. Mr. Johannes passed away suddenly, but in perfect peace.

Three missionaries of the London Society—two in India and one in China—have been called to suffer similar heavy bereavement. Death, we regret to state, has removed the wives of the Revds. B. Price, of Bangalore; F. Baylis, of Neyoor; and R. J. Thomas, of Shanghai.

CEYLON.

In the reports of the native missionaries of the Wesleyan Society, in South Ceylon, we find repeated mention of the impetus given to the Buddhist superstition by the late movement, on the part of its leaders, against Christianity. Hence there appears, in some places to have been less opportunity of access than formerly to the Buddhists. One of the native brethren, however, says: “At present the movement is much abated, and we have more encouraging prospects.”

CHINA.

The Chinese Hospital at Shanghai, under the superintendence of Dr. James Henderson of the London Society, has now entered its eighteenth year. Since its foundation, upwards of a quarter of a million people have received treatment, and Dr. Henderson claims for such a continued career of prosperity and success as has been enjoyed by no other hospital in China. “Many blind receive sight, many paralytics have their limbs restored to usefulness, many are saved from dragging on a miserable existence by having broken bones united, dislocations reduced, bullets extracted, &c., &c.—all of which are exceedingly common, and completely beyond the power and art of Chinese doctors.” Last year, the aggregate attendance

of patients was nearly 50,000. Cholera was very prevalent during part of June and July, and on the 14th of the latter month the mortality in the city of Shanghai reached 1,500 in twenty-four hours. Opium smokers were unusually numerous during the year, fifteen or twenty presenting themselves daily, until Dr. Henderson made it a rule that every patient, on coming under treatment, should bring his opium-pipe, as a guarantee that he was willing to stop the bad habit. This rule modified the numbers amazingly, and from the time it was enforced, in the middle of September, until the close of the year, Dr. Henderson only got twenty-eight pipes. The Chinese, in almost every instance, willingly submit to the treatment prescribed. Dr. Henderson mentions the case of a woman who had been run over by a carriage, and who had received a severe wound on the head, and was much bruised and stunned. She was in the hospital ten days. The gentleman whose carriage ran over her sent her six dollars, which were handed to her when leaving, and she was so delighted, that she expressed hope that another carriage would run over her soon." Dr. Henderson has, as his house-physician and apothecary, Chin Foo, who has been upwards of twelve years in the hospital; his brother, Keh Foo, is hospital chaplain.

WEST AFRICA.

Acqua-town, on the river Cameroons, is the most recently-formed station of the Baptist society on the West Coast. The Rev. J. Diboll, the only missionary residing there, relates some incidents which illustrate at once the degraded condition of the natives and the manifesting influence of the Christian teacher:—

Early in the month all the women in our town, about 100 in number, left their husbands and their work, and fled to a place about four miles distant, alleging as a reason that the women of the town were dying very fast, and that their husbands were bewitching them, or suffering them to be bewitched. In two days I took boat and followed them. I found them all together beneath a large tree, and there, with the first verse of the 46th Psalm before me, I endeavoured to set before them the folly and wickedness of their doing, in leaving the Word of God to seek after witchcraft. The next day they sent a messenger to me stating their desire to return, and wishing me to go and fetch them, an honour which I declined with as much politeness as I was capable of, allowing one of the head men to take my canoe and use it for that purpose.

A few weeks later I went to preach at a place where I found the chief and his people trembling with excitement; a neighbour chief had all of a sudden declared war, and was preparing to come down on him. I went immediately to that chief to dissuade him from his purpose, and happily succeeded; he had "seen the face of a white man, and would not go to war." He then told me that his people wished me to preach to them. I promised, and have been, and I shall go again. The people in that place declare that but for me Cameroons would have been all spoiled. God has in mercy twice made me instrumental in quieting the chiefs in that neighbourhood, and so preventing bloodshed.

I told you in my last of a chief having a great number of wives, two of whom I saw in chains near a tree. Upon inquiry I found that there had been nine of them who had gone aside and done wickedly. Seven of them had been punished by flogging, and had had their flesh severely cut with a knife. These two awaited similar punishment. I interceded, but got no answer; was to go the next day. Again I got no answer. A few days after his son came to my house, saying that his father had what I had said, and had unchained the women and let them go without further punishment. He was a child of sorrow who has worn a chain lifts the hands in blessing at sight of the missionary.

SOUTH AFRICA.

At Mekuatleng, the French Protestant Missionary Society's station, thirty-one natives, adults and children, were lately added to the church by baptism, in the presence of a numerous congregation. M. Dumas, the missionary, had received a visit from Moshesh, "the king of the Basutos." It had been long promised, and was evidently a source of pleasure to both parties. The old chief, or king, was accompanied by a numerous retinue. M. Dumas says: "Though Moshesh has not yet personally embraced Christianity, and though, for this reason to fear that, from political considerations, he will continue to delay conversion to an indefinite period, one cannot help regarding him with respect and attachment. We owe it to him that our mission has been established in his territory, and that it has been protected until this day. He is always happy to see new stations founded in the country over which he rules." Moshesh and all his dependent chiefs and their people attended Divine service, while visiting the missionary—at least, all who could be accommodated in the church, many had to stand outside. A grand national council was afterwards held, at which Moshesh spoke of the French Protestant missionaries in language of deep respect and gratitude. He called them the fathers of his people, and showed what they had done, by instituting a contrast between the condition of the Basutos at the period they entered the country and what it is at present. Pointing to the church and the adjacent buildings, he said: "These who founded that station and erected that house of prayer are our true friends. In the wars which we have had to maintain against our enemies, has not that place been a refuge

for our wives and children, the old men and the wounded ! Was it not here the wounds were dressed and that they were nursed ? You, French missionaries, are our you have saved my tribe, you have been our true friends in the time of trial. Old missionaries are recently arrived in my territories, but I know nothing of them ; they have yet done anything for my people."

MEXICO.

An agent of the American and Foreign Christian Union, stationed at Brown Texas, mentions having met with a Mexican, who was formerly a Jesuit, but who embraced the religion of the Bible in apparent sincerity, and who denounces Rome and all its forms. The writer goes on to say :—

This converted Mexican informs me that there are 7,000 priests in Mexico, and that 150 who are fully convinced of the true character of Popery, and are more than willing to renounce the way opened. Two excellent men, he says, are suffering the severest tortures in prison in the city of Mexico, the other in Pueblo. Two more he knows, who have renounced Popery are travelling in disguise, knowing not what to do with themselves. He says the great difficulty is their extreme poverty. . . . Facts like these are coming up before us, and filling amazement. But wherefore do we marvel ? During the last two years several thousand Bibles passed into Mexico.

MADAGASCAR.

The Rev. Wm. Ellis reports favourably of the aspect of political, social, and religious affairs in Madagascar. The island is tranquil, the Queen's Government is becoming stronger, and the apprehension of any hostile attack on the island by foreigners has subsided. The native Christians continue to enjoy complete religious freedom. New places of worship are opened, congregations are enlarged, and the monthly additions to the number of members, many of whom are connected with the influential families of the capital, afford conclusive proof of the growing strength and social influence of Christianity. Mr. Ellis writes :

Quietly and satisfactorily, the Gospel continues to spread among the people, and as continuing our privilege to behold the evidences of the work of the Divine Spirit on their hearts. There has passed for a long time in which additions have not been made to the number of communicants in our churches, and few weeks pass in which we have not letters from distant places conveying salutations and asking for books. . . . The difficulties are great and the influences unfavourable to the Gospel are numerous and powerful. Still, the Christians hold their ground, numbers continue to increase ; not so numerous perhaps as a month or two ago, but still to show that God is giving testimony to the Word of His grace in the fruits which it bears. Prosperity is not confined to the operation of Christian agency within the capital, but is probably more evident in the villages around than in the capital itself.

Mr. Ellis also notices with approval the efforts of the native Christians to evangelize the Gospel. The increasing regard paid to the Sabbath excites the notice of Dr. Davidson. The market, which stands opposite his house, is nearly deserted on Sunday. "In fact respect," we are told, "Antananarivo is decidedly in advance of London." The loss of efficient members of the mission is severely felt amid its extending opportunities for usefulness. Mr. Stagg, who was doing a most important work as superintendent of education, died from the effects of the climate, and has been followed to the grave by thousands of mourners ; and the Rev. John Pearse and Mrs. Pearse have been compelled to return in consequence of the dangerous illness of the latter.

BRITISH COLUMBIA.

The Indian settlement, formed at Metlakatla, by Mr. Duncan, of the Church Mission Society, is going on prosperously. The schooner which he had fitted out carries to Vancouver's Island fish-oil, furs, Indian food, cypress-plants, &c., and the Indians at the settlement have already secured a return for their investments. Like Rastah, in the Fraser Valley, however, they had to learn the part played in commerce by the circulating medium. After the return of the schooner from Victoria (Vancouver's Island) a meeting of the shareholders interested in the vessel was held, and after providing for the expense of new sails and a dividend was declared by Mr. Duncan of five per cent. upon each share. This puzzled the Indians, who imagined when the money was given to them that they were to have it with their interest in the vessel. As soon as the matter was satisfactorily explained they at once gave her the appropriate name of the "Ahah !" or slave, signifying that all the work and they reaped the profit.

The settlement, we are told, is assuming quite an imposing aspect, and eighteen constables (who are volunteers, and desire no pay) "do their duty admirably, with favour, or prejudice, and are held in awe by transgressors."

Literature.

SERMONS BY THE BISHOP OF CALCUTTA AND CANON M'NEILE.*

We connect these two works together, because, although very much unlike in several of their features, they both consist of sermons by excellent preachers and have sundry similarities in common. The sermons of the Bishop of Calcutta, upon the "Epistles for the Sundays of the Christian Year," and upon the Epistles for Christmas Day and Good Friday, fifty-seven in number, and their texts may be ascertained by a reference to the Book of Common Prayer. The Bishop's primary and practical reason for selecting these portions of Scripture was, as he tells us in the preface, that he was called to preach to strange congregations, of which he had only a general knowledge. Not only, however, does the preface give us the history of the production of this work; it contains a series of observations upon preaching and preaching. In order to successful preaching, the Bishop holds that two things are specially needed—"the knowledge of men's spiritual wants and difficulties" and a thorough acquaintance with Scripture. This last must include the study of the original scriptures, and must lead to a wise and liberal use of them in sermons. "The duty of conducting our sermons more directly with Scripture than we do, of preaching, if not continuous sermons, at least copious explanations of its actual words, is intended to be illustrated by the present publication, and furnished one of the motives for which I have collected these sermons on the Epistles into a continuous series." The advantages to be ascribed to literary preaching are—increased knowledge of the Bible; that Christian truth becomes the object of reflection and mental attention; and the promotion of a larger charity. Turning over the remarks on the plan upon which these sermons are constructed, with the simple observation that the Bishop has avowedly endeavoured to give a sound and intelligent interpretation of the texts preached upon, we notice that he insists upon spiritual preparation for sermons as still more necessary than intellectual. We quite concur in this, for however correct and critically exact a sermon may be, if the speaker has not deep spiritual sympathy with the truth he preaches, his discourses will be lamentably deficient in life and power. Rev. John Angell James was not far wrong when he entitled one of his books "An earnest Ministry the Want of the Times." Without going further into detail respecting the Bishop Cotton's preface, we may say that it is a very useful addition to his work, and a feature of it which distinguishes it from most collections of sermons. The sermons themselves are frequently accompanied by brief notes, which illustrate the preacher's literary and critical tastes.

As for the sermons themselves, it is quite impossible that we should give here anything like an analysis of them. In general, we may say that they are the reverent utterances of an enlightened Christian student, who aims not only to understand and to explain, but to apply to the hearts and consciences of men the texts on which he preaches. They are not remarkable as specimens of rhetorical effort or fervid imagination, neither do they enter largely into abstruse questions and philosophical speculations, but they touch very often upon practical topics, without being dry, and they develop great practical truths. They show that the preacher admires and honours the arrangements of his Church, but they have not an ecclesiastical air which limits the usefulness of many sermons. The combination of the intellectual and spiritual elements not only fits them for private perusal, but raises them considerably above the level of average discourses. Almost any of them might be appealed to as an illustration of these remarks. Take the second, for example, on the Holy Scriptures. The text is Romans xv. 4. The introduction speaks of the arrangement of the Advent services and their intention, explains the context of the text, paraphrases the text, and deduces its practical lessons. The lessons are three, and are considered in order. 1. The text of Scripture—"Not to teach us astronomy or geology, but to make us rich in hope, and unto salvation, to give us patience and comfort for the trials of life, through the promise of God's blessing." 2. The spirit in which Scripture must be read—"We must read in the spirit of Christian charity, and unfeigned love of the brethren;" "it is God's own

* *Expository Sermons* on the Epistles for the Sundays of the Christian Year; preached to various English Congregations in India. By George Edward Lynch Cotton, D.D., Bishop of Calcutta. Two vols. Millan and Co.

The Adoption and other Sermons, preached in the Cathedral Church of Chester. By the Rev. Hugh M'Neile, D.D., Canon Residentiary, and Incumbent of St. Paul's, Prince's-park, Liverpool. James Millan and Co.

of St. John's original text. For this he gives four reasons: First, that the words were found in any ancient manuscript or translation; second, that they are not quoted in controversies on the Trinity; third, that they are alien from the context; fourth, modern critical divines of eminence own them to be spurious. He then proceeds to the means by which the words obtained admission to the sacred text. The sermon consists of the paraphrase and practical lessons. We say nothing of the use of the word "water" in this text to Christian baptism, but we quite agree with the tenor of the discourse. By the way, we do not like to see "the baptism through which Christ *passed* He instituted also for us;" we prefer the old form, "*passed*."

We are fully prepared to commend this work highly, on religious as well as literary grounds, but we must not be supposed to endorse everything in it. It would be to select a number of opinions and expressions with which we cannot concur. On the point already referred to, that of baptism, although his views are more moderate than those of many men, we should not agree with Bishop Cotton. In fact, he is hindered by this, or he would scarcely refer to a well-known passage in 1 Peter as "showing that baptism may be a saving ordinance, the faith and conscience of the baptised must respond to God's mercy." If faith must believe and conscience must feel the reality of God's mercy, baptism can hardly be called a saving ordinance in any proper sense, but rather owe our salvation to the Divine mercy. The remarkable parallel passage, Titus 3, seems quite to support our view. However, we repeat that the Bishop's notions of baptismal regeneration are very modified, compared with what some men teach, and he distinguishes baptism from conversion, the reality of which as a spiritual work he recognises. There are so many admirable things in these sermons, that we should say a word to discourage any one from perusing them. Addressed as they were to Christian audiences in India, they were consciously spoken to men of intelligent education for the most part. To such we recommend them. But while they may be profitable to the intelligent laity, they will prove to ministers of the Gospel both interesting and useful.

We now turn to the volume of Canon McNeile, which, as we said, resembles the preceding. It resembles them, inasmuch as it is the utterance of a reverent and devout faith; and is designed for the instruction and edification of the people. But it differs from them in being what we may call less critical and literary, and in the prominence of religious emotions and sympathies. Thoroughly good as Bishop Cotton's sermons are, these are more completely within the range and sphere of the experience of pious Evangelical believers. The others are more fitted for the ear of the generality of Christians. Dr. McNeile himself very well and truly says: "These sermons were preached and are published 'as a help to those who believe that the Scriptures were written by apostles and prophets were given by inspiration of God. They are not evidential nor defensive, but rather expository.'" He regards the inspiration of Scripture as abundantly proved, and thinks that difficulties and apparent discrepancies are due to the errors of translators and transcribers, or because of our inconclusive expositors. These and other remarks in the preface are well worthy of attention, and should be read, as showing the grounds upon which the author takes his stand. It is less to say that the teachings of the book are thoroughly Evangelical and conservative.

The sermons are sixteen in number. Three of them are upon the subject of the Christian life; two treat of the Christianity of the Old Testament saints; then follow three on the subject of zeal and prayer, and the exposure of idolatry; next come two on practical views of the Trinity; the remaining six are entitled—The House of God; The priest (two parts); Living unto Christ; The birthright; and, The Word of God always effective.

ry of the subjects will show that the discourses are upon popular and useful themes ; and easy to perceive, on a perusal of the book, that the style and treatment are in harmony with the topics. It would be possible to point out passages or sentences which are unduly or verbose, and which could have been made more elegant without weakening them. Much of the language is plain and simple and direct. Everywhere it is the earnest scholar, zealous for his Master and for souls. The Protestant element is also conspicuous in one of the sermons, where allusion is made to Romish corruptions. These discourses are excellent specimens of Christian ministerial fidelity.

Monthly Retrospect.

FOREIGN.

In the wars and rumours of wars which are now taking place all over the Continent, the position taken up by France is singular, and unlike her former character. The boast of the Emperor Louis Napoleon has hitherto been that he had raised France to the same commanding influence by peaceful means which she reached under his uncle by war ; so that no change should take place among the countries of Europe except with her permission—no revolution be tolerated without her sanction. But now we behold the spirit of war, rebellion, and conquest has broken out in central Europe to which France has nothing to offer—which she refuses to endeavour to arrest, and has no influence to regulate. Events are rapidly taking place of the gravest importance, such as a few years ago would have roused the whole country to warlike sentiments ; yet now France stands by with folded hands, and her ruler ostentatiously retires from the seat of empire and seeks the enjoyments of seclusion. It is felt that there is something strange and almost unnatural in this state of things ; and without ascribing to the French Emperor that profound foresight and calm serenity which some of his admirers believe him to possess, we cannot but think that, though quiet, he is by no means an indifferent observer of the strange events now taking place in Europe, and that he may hereafter seek to turn them to his own account. But in the meantime, while the country is in the enjoyment of profound peace, in the Church, as the letter of our correspondent shows, ecclesiastical elements are at work under the surface. As usual, good and evil struggle for the mastery, and with varied success.

The vitality of Italian Protestantism is apparent from this, that in spite of bitter internal dissensions, it grows. If so much has been done in the face of mutual opposition, how much more would be accomplished if the disputants could afford to waive their differences, and make common cause against the Papacy, which grows at their divisions. But we do not forget that God has His own way of educating His children, and that this bitter trial, as it seems to those standing at a distance, may really be the most appropriate discipline for the Italian churches to attain to ultimate concord, stability, and success. As throwing light on this question, the letter of our correspondent is of more than usual interest. The Gospel spreads in the most striking manner ; like the light which is its type, it finds access into many an obscure nook and corner, vivifying and quickening where before all was darkness and death. As the Italians show an unreasonable opposition to a regular ministry, there is this to be said in excuse for them—that they have suffered more than most people from priestcraft.

The unfortunate war between the German Powers and Denmark has again been renewed ; and this time we may hope the suspension will issue in peace. There is some reason to believe that the late Conference in London was put an end to by the Danes from hopes they had conceived that the other Powers in Europe must come to their rescue. When it was made clear to them, by the debates in the English Parliament and by the attitude of France and Russia, that none of the Great Powers were disposed to go to war on their behalf, and that the only result of a continuation of hostilities was to sustain still her losses at the hands of their conquerors, the Danish King changed his Ministers, and, coming into direct relations with his enemies, sued for peace. The three Powers lately so busy are now engaged settling the terms of pacification at Vienna ; and as none of the other European States would meddle in the war, they are not invited to join in settling the terms of peace. The French Government is in evident ill-humour at being thus shut from all advice in an important negotiation, and it may perhaps be from this circumstance.

stance that so many rumours abound of disputes having arisen among the Germans themselves as to the conditions to which Denmark shall be called to submit. We can only hope that in this hour of their triumph the conquerors may remember mercy; and that the terms they insist upon will not be found unworthy of one Christian people to ask, and another to accept. It will be seen from the letter of our correspondent, that he shares in the jealousy with which the Federated States regard the conduct of Prussia and Austria in the matter. But until more is known than has yet been allowed to transpire, it is useless to speculate upon the obligations which are to be imposed on Denmark, and the advantages, if any, which accrue to Germany. There is more satisfaction in referring to the religious movements to which he directs our attention. It will be seen that the Church in Hanover has been able, in a large degree, to emancipate itself from the control of the Government and to obtain a popular constitution. The arrangement, indeed, is hardly one in which Christians in this country would rejoice; for while, as in England, every person is presumed to be a member of the Church, unlike England, every person avails himself of the privilege, and thinks he is entitled to control and regulate the affairs of the Church, though perhaps he may never enter it. An irreligious democracy may work as much harm to a church as an irreligious Minister of State; but the movement itself is a sign of life; and where there is life the Church will work itself clear of impurities in due time. With still greater satisfaction we refer to the association in Berlin for church building, of which Prussia, according to our correspondent, is in great need.

The letter of our Constantinople correspondent will be read with great interest, from the light it tends to throw upon the news which the telegraph has more recently transmitted to this country, and which has been published in all the newspapers. Only a few days ago we were startled with the information that the Porte had closed the establishments of the Protestant missions in Turkey, though they had subsequently allowed the American mission and the Bible Society's agents to resume their labours. If anything could have added to the interest of this intelligence, it was its abruptness. The world at large, which was hardly prepared for the information that the operations of Protestants carried on there were considerable enough to attract the attention of the ruling powers, were surprised to be told that the Protestant movement among the Turks continued, when they did not know that had so much as begun. But the letter of our correspondent will go far to make the matters clear, as it shows those elements in the germ which have since burst forth so strongly. We can understand from our correspondent's letter how the awakening among Turkish converts should have been cunningly twisted into a political movement, in which the name of the Grand Vizier himself is implicated. We shall await with considerable curiosity the issue of these events. If there be any truth in the report that the Sultan has been petitioned to make certain reforms in the present state of traditional Mohammedanism, we may be sure that it is not the work of the missionaries, though it is quite possible it may be the influence of their teaching, acting upon outside listeners, who have not "received the truth in the love of it." But any awakening in the dull, apathetic, and stationary character of the Turkish intellect must be attended with important consequences.

The accounts from America continue to be of the same afflicting nature as they have been for the last three years. The combatants are animated with the greatest ferocity against each other, and outrage leads wherever it is possible to retaliation. In the late movements of the Federal armies for the capture of Richmond, the road to Maryland was left open; and a body of Confederates taking advantage of the unguarded gap, dashed through, crossed the Potomac, threatened for a time Baltimore on one side, and Washington itself on the other; burnt down the residences of some eminent Federals in revenge of similar outrages committed on leading Confederates in Virginia; and finally retired within their own lines, laden, say the newspapers, with immense spoil, which, of course, means that they have swept off the property of unoffending inhabitants over a widely-extended district. It is noticed, as significant, that the inhabitants of the neighbouring States did not respond to the call for militia so promptly as they once did—in fact, the proclamation of the Governor of Pennsylvania reproaches the people for their apathy, and some hopes of returning peace are built on that circumstance. A more important incident has occurred in the State of New York. Some time ago General Dix, acting under the immediate authority of President Lincoln, took forcible possession of two New York newspapers, and temporarily suppressed them. This was an undoubted violation of the rights of the State, and Governor Seymour has directed the prosecution of the General, which has been proceeded with, in spite of the instructions sent

the President to General Dix, directing him to deny the jurisdiction of the State courts in the matter. Governor Seymour has called out the militia to defend the rights of the State, and there is the possibility of a collision between the central authority and the most powerful State in the Union. But all this tends not to the restoration of peace, but to farther confusion, distraction, and war.

A letter from a correspondent in Africa, bearing the honoured name of Moffat, is here to be read with interest. It will be found to detail in simple but clear language the obstacles which the missionary finds in his way when he attempts to spread the Gospel among savage tribes under a despotic, self-willed ruler. It is matter for thankfulness that the hearts of the chiefs are, upon the whole, so favourably inclined to the propagation of principles which condemn, and must eventually put down, their own most cherished practices; while the mass of ignorance and heathendom the missionaries have to strive against might well cause any one to despair who had not a vivid sense of the all-conquering truths of the Gospel. In connexion with this letter, it is not out of place to mention that the brother-in-law of the writer, Dr. Livingstone, has returned to this country, checked in his philanthropic plans for the moment, but indomitable in his resolution to work, and to exert, and labour for the benefit of the benighted and oppressed African.

H O M E.

The ecclesiastical business of the Parliamentary session that is about to close has not been of a very important character. The legislation of the previous year, which empowered county magistrates, if they chose, to appoint and pay Roman Catholic chaplains to the prisons under their control—a power, by the way, which the majority of the magistrates have declined to exercise—remains as it was. There was an impression abroad that Sir George Grey meant to supplement that measure by a clause in his new Prisons' Bill, which would have enabled the Home Secretary to overrule the decisions of the magistrates, and to appoint Romish chaplains, in defiance of their veto. This threatened to destroy what was otherwise a valuable bill. Sir George Grey, however, prudently withdrew the clause, when, of course, the opposition was abandoned. In the Upper House, the Duke of Buccleuch introduced, and managed to carry through, a measure which has accomplished an object the Scottish Episcopalians have long set their hearts upon—a union with the Church of England. By the bill, the bishops of the English Church are empowered to institute to any living in England a clergyman who has received ordination at the hands of a Scottish bishop. The measure was regarded with a good deal of jealousy, mainly on account of the semi-Romish character of the Scotch Episcopal Church, and the Tractarian sympathy which the measure itself elicited; but the opposition never assumed a definite form. A different exception, however, awaited another measure introduced and supported by High Churchmen. The Bishop of Oxford introduced a bill by which it was proposed to hold Divine service in such public grammar-schools in towns as are generally known as King Edward VI. schools, which it should be compulsory on the scholars to attend, and to which their parents and friends would not be admitted. The bill passed, not altogether without opposition, the Upper House; but on its reaching the Lower, several objections were urged, among which not the least forcible was, that, as it stood, it would practically exclude from such schools all those children of Dissenters whose parents were not willing that they should attend the Established Church; and it was ultimately determined that the matter should stand over for further consideration next session.

The meeting of the Evangelical Alliance, at Edinburgh, in the course of last month, proved to be one of great interest. Representatives of all the Evangelical churches in this country, and of many in foreign lands, were present on the occasion; and the subjects brought under discussion were of deep and general importance. The harmony that prevailed upon the different subjects was the more remarkable, as many of them related to questions of practical life, on which variety of sentiment might fairly have been looked for. A pretty full abstract of the proceedings will be found in other pages, from which those who attended the meeting will, no doubt, be glad to refresh their recollection of the pleasant meetings in which they participated; while those of our readers who could not attend will be able to see how successfully the Alliance pursues its operations.

The Oxford Clerical Declaration is being followed by one of a somewhat analogous character from the students of the natural sciences. It has already received the signatures of several of our most distinguished natural philosophers, and what we still more to be expected, it has encountered the strenuous remonstrance and uncon-

cealed anger of those of their number who sympathise with the views of Bishop Colenso. The favourite form which this opposition at present takes is to sneer at the scientific standing of the subscribers, though the published names ought to be enough to silence all marks on that score. The movement is an important one. Modern sceptics profess to draw their choicest weapons from the armoury of physical science; and a declaration signed by the most profound students in that science, that there is not in their apprehensions any discordance between Scripture and nature, will be as timely as it is true.

Bishop Crowther, the first negro bishop of the Anglican Church, took his departure for the scene of his labours, on the banks of the Niger, by the last West African mail. He had previously made a tour through part of the manufacturing districts, where his presence and the earnestness of his address excited a warm interest in himself and in the object which he devotes his life. That interest, we believe we may state, is not confined to the Episcopal communion, but pervades all Evangelical denominations. In connexion with the bishop's departure we may record here a graceful act attending his consecration, which will be remembered, took place last month, in Canterbury Cathedral, at the same time with the consecration of Dr. Jeune, as Bishop of Peterborough, and Dr. Bromley, as Bishop of Tasmania. Dr. Jeune was presented to the Archbishop by the Bishops of Lincoln and Winchester; Dr. Bromley by the colonial bishops, Dr. Smith, of Hong Kong, and his own predecessor, Dr. Nixon, late of Tasmania; and the colonial bishops were also to have presented Dr. Crowther; but when it came to his turn, the Bishop of Winchester, apparently acting on the impulse of the moment, waived the colonial bishops aside, and he and the Bishop of Gloucester and Bristol led up their sable brother in Christ to the Archbishop. The feeling which dictated this graceful act of welcome was heartily appreciated by every Christian heart.

One or two other slight but significant incidents, connected with the Church of England in the course of the month, deserve a passing notice. The first of them refers to the publications of Bishop Colenso, and curiously illustrates the distractions of the present time. Among the numerous answers which the bishop's work has called forth, one is an anonymous publication—all the information deigned of the author being, that he is "A Layman." The book, however, commanded a good deal of attention, one main cause of which was that it was dedicated, "by permission," to the Archbishop of York. But on examination, it turns out that the layman was not more orthodox in his views than the bishop, as one of the fundamental positions of his volume is, that the books which pass under the authorship of Moses were much of them written by authors long subsequent to the time. And as the book was dedicated "by permission" to the Archbishop, it was not natural to infer that he approved of the views thus put forth. From a correspondence that has just been published, we find that the Archbishop explicitly declares that he does not approve of these opinions, and adds that, though dedicated to him, he had never read the work. It is to be supposed that his Grace will be more cautious of permitting dedications for the future. The other is a correspondence that has passed between the Earl of Shaftesbury and the Principal of St. Aidan's College, Cheshire. It appears that the principal had intimated that Wesleyan ministers would be received into the college, with a view to episcopal orders, without any preliminary examination. The Earl was justly indignant at this method of touting for candidates for the Church, combined with what seems very like an insult to the Wesleyan body, and he remonstrated with the principal on the subject. The reply of the principal was so unsatisfactory, that Lord Shaftesbury has withdrawn his name from the list of the vice-presidents of the college.

The Joint Committee on Union of the Free and the United Presbyterian Churches held a meeting a few days ago. In accordance with the resolutions passed at the respective Synods, deputations of the English Presbyterians and of the Reformed Presbyterians (known in Scotland as the Cameronians) attended the meeting, and expressed their wish to enter into arrangements for a general union of all the churches. The presence of these deputations was hailed with great pleasure by the original committee. The members then proceeded to the consideration of the various points submitted to them. It will be remembered that at their former meeting differences prevailed respecting the powers of the civil magistrate in matters of religion. It was, therefore, with much pleasure they found after a full and free interchange of opinion, that no difference whatever prevailed on those doctrines which constitute the marrow of Christianity—those on the fall of man, on sin and its punishment—on God's covenant with man, and on Christ as the Mediator between God and man. The committee then adjourned till November next.

Evangelical Christendom.

DR. NEWMAN'S APOLOGIA.

THE history of his religious opinions which Dr. John Henry Newman has seen fit to publish, in reply to Mr. Kingsley, is one of the most deeply-interesting books which have appeared in our day. There is a native grandeur in the religious emotions which affects every mind not incurably frivolous; and when an original man, one whose intellect is more keen and vehement, whose feelings are more intense, than those of ordinary persons, is profoundly imbued with religion, the spectacle constrains attention. The religion of Dr. Newman has always been sincere, and its intensity has been in proportion to the natural force and capacity of his mind. It has not, we must firmly though humbly declare, been pure and undefiled; it has been tainted with fanaticism, and darkened by superstition; in its latest development, it is open to the charge of idolatry; but it was always genuine; it was void of affectation, of hypocrisy, of levity; it was not debased by selfishness, or made the slave of vanity, and its impassioned earnestness lent exaltation to the character which it distinguished. It is only the worldling—the man who lounges indifferently through life, taking what pleasure he can find, and never rising, on the wings of moral aspiration, above the dust from which he sprung—that is contemptible. He who, though with shortcoming and aberration, does on the whole live as in the great Taskmaster's eye, and perpetually realises, by faith, those things which are unseen and eternal, will, in all times and circumstances, command the respect of men. "Him who honoureth me I will honour:" the promise is fulfilled in the case of all who, with wholeness of heart, serve God according to the light they have. Dr. Newman said in his youth, at a moment when death seemed to be looking him in the face, that he had not "sinned against light;" and far, and sinfully, as we believe him to have since gone astray, this book affords conclusive proof that he has never adopted any opinion, or taken any step, for which he had not, at the time, the approval of his own conscience. That, in these circumstances, he should have passed from a Church of the Reformation into a Church which he long believed to be Antichrist, presents one of those mysterious and melancholy problems, intimately connected with the characteristics of our time, which are fraught with peculiar instruction for thinking minds.

One or two words—the matter unquestionably deserves no more—may be devoted in passing to the special dispute between Dr. Newman and Mr. Kingsley. Candour compels us to admit that the latter was, strictly speaking, in the wrong, though his error may be pardoned, nay, almost commended. Mr. Kingsley, as all the world knows, is impulsive and impetuous, quick in arriving at conclusions and unguarded in their expression, with a passion for straight-forwardness, an instinctive hatred of Jesuitry, casuistry, and everything in the remotest degree resembling these. His good and his bad qualities unfit him for understanding complicated and subtle processes in the intellectual or spiritual life—for distinguishing between hesitation and insincerity, between doubt and deceitfulness, between clinging affection for old opinions, after they have in fact lost their hold on the mind, and designing or hypocritical concealment of new. We shall not blame his English hatred of equivocation, his inability to listen to what seems a plea for falsehood, his invincible detestation for arts like those of Loyola and arguments like those of Liguori. But we are bound to acknowledge, in behalf of Dr. Newman, that an opinion may be gradually changed, and yet honestly changed; nay, that

the sincerity with which it was at first accepted will commonly measure the slowness of gradation by which the change is effected. The true-hearted strong-minded, and earnest man will so slowly relax his grasp of principle once firmly held, that others may be unable to say of him, for a time whether his beliefs are the old beliefs or the new. Dr. Newman was a sincere and decided Anglican ; he is now a sincere and decided Roman Catholic. He took many a year to traverse the bridge between the two ; and there were months, if not years, when it could hardly be said, either by himself or others, whether he stood the Romish or the Anglican slope. That is the simple truth, and it leaves his personal character for honesty unimpaired. The more general charge of counselling and defending the practice of equivocation, as advocated by Liguori and other Romish writers, can be established against Dr. Newman. He pleads his zeal and ingenuity on behalf of those apostles of his adopted Church. It may be admitted, however, that the task does not appear to be congenial to him, and that, but for his loyalty to Rome, he would never have attempted it. It is with him a point of honour to defend Romish lying. His own tendency has, from his boyhood, been to say and do extreme things, and he avows that he prefers the outspoken character of Englishmen to the subtle character of Italians. "As to the Catholic religion in the present day," he exclaims in words which do him credit, "this only will I observe, that the truest expedience is answer right out, when you are asked ; that the wisest economy is to have no management ; that the best prudence is not to be a coward ; that the most damaging falsehood is to be found out shuffling ; and that the first of virtues is to 'tell truth, and shun the devil?'"

It may be worth while to ask whether the Protestant eye is absolutely clear in this matter of lying. Dr. Newman is not prepared to assert that it is in all cases wrong to equivocate, and good Protestants are scandalised by the avowal. But if all speaking of falsehood for a purpose is to be condemned—and, for our part, we do not hesitate to condemn it—Dr. Newman is no solitary culprit in defending the practice. Take three of the most popular and influential writers in England during the last thirty years—Dickens, Thackeray, Carlyle. Each of them would be pronounced emphatically English, and each of them would be allowed to be frankly, veraciously. But Mr. Dickens indites, in one of his most careful books, a brief prose lyric in praise of those falsehoods which, being uttered from motives of kindness, bear the soul, he says, as on angel's wings, towards heaven ; Mr. Thackeray makes the nobleness of one of his favourite female characters, the little Sister, turn on concealment of the truth, if not on actual perjury ; and Mr. Carlyle, whose words are in great part composed of a running shriek of horror against lying, makes little or nothing of mean and barefaced lies, when brought home to his last and strangest heroes, Frederick the Great and his father. Mr. Carlyle's definition of truthfulness would probably now be, that it consists in acting and speaking according to the facts of nature and the conditions of life, rather than in verbal description of things as they are ; but so long as our most applauded writers play fast and loose with lying, we shall hardly be in a position to deal at once sternly, honestly, and moderately with the casuists of Rome. We have been detained too long, however, from the principal subject.

John Henry Newman was from early boyhood the subject of religious convictions ; but, associated with the very beginnings of his religious life, we find a susceptibility to vague imaginative impressions, than which nothing could be more apt to obscure the reason, and to substitute emotion for conscience. The light of his mind was never the "dry light" of the Baconian philosophy ; it was always tinted

the splendour, or shadowed by the gloom, of "the cave"—with the sympathies or the antipathies of a marked and singular idiosyncrasy. During his schooldays he used to "wish the Arabian Tales were true." His imagination "ran on unknown influences, on magical powers, and talismans." He thought that life was perhaps a dream, that he might be "an angel," and all the world a deceptive scene peopled by angels, who, by "a playful device," concealed themselves from him, and "deceived him with the semblance of a material world." He was "very superstitious," and used to cross himself on going into the dark. He had at the time, however, no knowledge of, or tendency towards, the Church of Rome.

At the age of fifteen, a great change took place in his spiritual condition. He came under the influence of Calvinistic preaching and Calvinistic writings. He received into his intellect "impressions of dogma, which, through God's mercy, have never been effaced or obscured." He read a work of Romaine's, whose title he has forgotten, but it was the means of what he believes to have been his conversion. It taught him the doctrine of the perseverance of saints. "I received it (the doctrine) at once," he says, "and believed that the inward conversion of which I was conscious (and of which I still am more conscious than that I have hands and feet), would last into the next life, and that I was elected to eternal glory." Henceforward he rested "in the thought of two, and two only, supreme and luminously self-evident beings," himself and his Creator.

This is a most important passage. What was the basis of dogma on which Dr. Newman at this time set his foot? Was it not this—that there is one God, Father, Son, and Holy Ghost, and that man is saved by believing in the Lord Jesus Christ? So far as the drift of his book enables us to judge, the question may be confidently answered in the affirmative. And if so, may we not make bold to put another question. Has Dr. Newman really abandoned, as the anchor of his soul, the apprehension of the Gospel which he, at this time, formed? He has seemed to wander far from it; he has appeared to exalt God's temple, the Church, over Him who dwells therein; he has learned, at the bidding of earthly guides, to invoke saints and to impute miraculous efficacy to relics; but we have an assured confidence that, if he were laid on a bed of sickness, and knew himself to be about to meet his Creator, Church and Virgin, Saints and relics, would recede into the background, and he would cling for salvation to that Jesus, and to that Jesus alone, who was first brought nigh unto him by the instrumentality of Romaine. One reason we have for entertaining this belief, additional to the devout fervour which pervades his work, is that he invariably explains what are called—and rightly called—the idolatrous practices of Rome, in a way which would render them, to say the least, not fatal to the life of the soul. The "worship" of Mary and the Saints, so far as he in his heart approves it, is little or nothing more than the reverent affection with which all men ought to regard the memory of the great and good. Observe, we do not assert that the defence of Mariolatry and saint-worship which he puts forward is tenable, or that he succeeds in rebutting the charge brought against the Church of Rome, that she imperils the salvation of immortal souls. We speak of the personal religion of Dr. Newman; and in reference to it, the hope may, we think, be entertained, that beneath all the adhesions and obscurations of his adopted Romanism, the spiritual life of his soul has remained unextinguished. God grant that, in this, we may not be mistaken!

Dr. Newman was still in his earliest manhood, and had been at Oxford only long enough to accept, with more than the usual fervour of neophytes, the traditions and influences of the place, when the simplicity of his early belief began to offend him, and the idea of the Church to occupy a higher place in his imagination than the

idea of the truth. One by one those doctrines which exalt the instrumentality of the Church in saving the soul—apostolical succession, baptismal regeneration, supernatural efficacy of the sacraments—took possession of his mind. These would naturally prepare him to submit his private judgment to the decisions of the Church. The sacred society had, in his view, been made the repository of Divine grace, had been endowed with awful powers, and was the dispenser of eternal life. Fascinated by the Church, his eye was drawn gradually away from the Bible. Dr. Hawkins, now Provost of Oriel College, Oxford, persuaded him that the text of Scripture "was never intended to teach doctrine, but only to prove it, and that, if we would learn doctrine, we must have recourse to the formularies of the Church; for instance, to the Catechism and to the Creeds." This is, in a sense, true. Scripture does not lay down theological propositions in systematic form. But in so far as the view of Dr. Hawkins and his disciple implies that the Church has a right, independently of Scripture, to construct catechisms or creeds, it is false and dangerous. Its practical result, in the case of Dr. Newman, was to open a door for the admission of Tradition, as interpreted by the Church, is almost or altogether on a level with Scripture; to induce him to withdraw his support from the Bible Society; and, on the whole, to undermine his reverence for the Word of God as the fountain-head of Christian theology.

A healthier influence was exerted upon him soon afterwards by Dr. Whately. "He," says Dr. Newman, "emphatically opened my mind, and taught me to think and to use my reason." But between the shrewd, practical, somewhat hard and prosaic mind of Whately and his own there was a radical dissimilarity, and he soon turned to the more congenial fellowship of John Keble and Hurrell Froude.

Dr. Newman pronounces Keble the "true and primary author" of the Tractarian movement, and in this he may be correct, but the information he affords us of Keble's connexion with the beginnings of Tractarianism is meagre. The "Christian Year" appeared in 1827, and Dr. Newman dates the commencement of the movement in 1833; nor is it easy to discern in those hymns, so unfeignedly devout, so chastely beautiful, so deeply imbued with those sympathies of the Christian life which are felt by all who love the Lord Jesus Christ in simplicity, the announcement or prelude of Tractarianism. They are pervaded, however, by enthusiasm for the Church and for the sacramental system; and we can well imagine that, in the circle which hung around Keble at the university, attracted by his brilliant reputation and the fascination of his society, the talk would be frequently of these things. The beginning of religious and intellectual movements consists in the preparation of young minds rather than in the promulgation of specific dogmas, and Dr. Newman is, therefore, in all probability, right in saying that Keble did more than any other man to prepare the atmosphere of Oxford for "the movement."

Judging by what Dr. Newman lays before us in this narrative, we should say that the friend whose influence upon him was most direct and potent was Hurrell Froude. With him he was on terms of the closest and most affectionate intimacy for about seven years. He describes Froude as a man of high genius, of elastic force and versatility of mind, bold in speculation, yet critical and logical, and "brimful and overflowing with ideas." The statement of his opinions given by Dr. Newman is startling, from the revelation it makes of the extent to which Popish views had penetrated the Church of England before a single Tract had been published, and before the "children of the movement" had got either a name or a nickname. Hurrell Froude, according to Dr. Newman, "professed openly his admiration of the Church of Rome, and his hatred of the Reformation. He delighted in the notion of an hierarchical system, of sacerdotal power, and of his will

clerical liberty. He felt scorn of the maxim, 'The Bible, and the Bible only, is the religion of Protestants;' and he gloried in accepting tradition as a main instrument of religious teaching. He had a high, severe idea of the intrinsic excellence of virginity; and he considered the Blessed Virgin its great pattern. He delighted in the lives of the Saints; he had a keen appreciation of the idea of sanctity, its possibility and its heights; and he was more than inclined to believe a large amount of miraculous interference as occurring in the early and middle ages. He embraced the principle of penance and mortification. He had a deep devotion to the Real Presence, in which he had a firm faith. He was powerfully drawn to the Medieval Church, but not to the Primitive." We presume that Hurrell Froude did not know the supremacy of the Pope over the Church of England, but we can imagine no other point in which he would not have been an exemplary Roman Catholic. "He was smitten," says Dr. Newman, "with the love of the theocratic Church." It is evident that his friend and admirer caught the infection.

Predisposed in their favour by intercourse with Froude and Keble, Newman proceeded, about 1830, to read certain of the early fathers, and an engagement to write on the Council of Nicaea led him to study the history of the Church in the ages preceding the great Arian controversy. These pursuits did not tend to give clearness or precision to his theological ideas. The vague magnificence of the Alexandrian writers enthralled his imagination, and seemed the response to ideas which he had long cherished. It was as music to his inward ear when Origen or Clement discoursed of the external world, physical and historical, as "but the outward manifestation of realities greater than itself." He rejoiced to tender them his assent when they declared that nature was a parable, that Scripture was an allegory, that the visible world has a Divine interpretation, could man but find it out, and that "Holy Church, in her sacraments and her hierarchical appointments, will remain, even to the end of the world, only a symbol of those heavenly facts which will endure eternally." From them he learned, also, to believe that the economy of the visible world is carried on by angels, and that "every breath of air and ray of light and heat, every beautiful prospect, is, as it were, the skirts of their garments, the waving of the robes of those whose faces see God." This may pass for sublime, but Dr. Newman, whether conducted by his Alexandrian guides or trusting to his own fancy, took another step, which brought him at once to the ridiculous. He believed that a middle race of beings, neither so pure as the angels, which animate flower and gem, nor so bad as the diabolic tenants of hell, partially fallen, capricious, wayward, but with touches of nobleness, "gave a sort of inspiration or intelligence to races, nations, and classes of men." The guardian imp of England is called John Bull; and "it seems" to Dr. Newman "that John Bull is a spirit neither of heaven nor hell." Such were the speculations by which Dr. Newman was prepared for inaugurating the Tractarian movement. The "dry light" of Bacon is here decidedly conspicuous by its absence.

The world around Newman, meanwhile, was not dreaming. While he held converse with Clement and Origen, and regarded visible phenomena as allegories to be mystically interpreted, the agitation of the Reform Bill period sounded in the air. Liberalism presented itself to his mind as the polar opposite of all he saw in the earlier centuries of the Christian era; and the Anglican Establishment, divided, threatened, perplexed, with liberalism storming in upon her, seemed to call on him to arise as her champion, to demonstrate her unity with the Church Catholic and Apostolic, and to vindicate her freedom. "She must be dealt with strongly"—such were his feelings at the period, "or she would be lost. There was need of a second Reformation."

In December, 1832, Dr. Newman set out for the Continent, accompanied by

Hurrell Froude and his father. Excited by his Alexandrian studies, and burning with fierce hatred for liberalism, he was exactly in a state to receive the full influence of his friend's Anglican Popery. He parted with the Froudes at Rome, and proceeded to Sicily. The various notions which had been floating like thunder-clouds in the sultry atmosphere of his mind now shaped themselves into something like a definite result. "When I was left by myself," he says, "the thought came upon me that deliverance is wrought, not by the many, but by the few, not by bodies, but by persons. Now it was, I think, that I repeated to myself the words, which had been dear to me from my school-days, *Exoriaris aliquis!*—now, too, that Southey's beautiful poem of Thalaba, for which I had an immense liking, came forcibly to my mind. I began to think that I had a mission. . . . Towards the end of May I set off for Palermo, taking three days for the journey. Before starting from my inn, in the morning of May 26 or 27, I sat down on my bed, and began to sob bitterly. My servant, who had acted as my nurse, asked what ailed me. I could only answer, 'I have a work to do in England.' On his way home he was in a state of feverish excitement, "writing verses all the time." On the Sunday after his arrival, July 14, 1833, he heard Mr. Keble preach in the University pulpit. The sermon was published under the title of "National Apostasy." It chimed in with Newman's thoughts and purposes, and he "has ever considered and kept the day as the start of the religious movement of 1833." It was henceforward the grand aim of his life to effect a second Reformation in the Church of England, a Reformation whose main object should be to undo the effects of the first.

The essential part of what remains of the history of Dr. Newman's religious opinions can be briefly stated. Commencing the editorship, and to a large extent the authorship, of the "Tracts for the Times," he endeavoured to prove that the Church of England, resting on Antiquity and Apostolical Succession, was as old as, along with the Greek and Latin communions, a branch of the Church Catholic, and that she ought to hold communion with her eastern and western sisters; while the so-called Churches of the Reformation were mere nests of Lutheran or Calvinistic schismatics, with whom she ought to have no communion whatever. The movement proceeded triumphantly for about half-a-dozen years. Newman, looked upon as a devoted and effective defender of the Church of England, admired, revered, followed by the ardent youth of Oxford, fascinating the religious community within the Church by his glowing yet classical eloquence, and laying the spell of his earnestness on all who came within his personal influence, seemed in a fair way of "riding over" his opponents "as Othniel"—the words are his own—"prevailed over Chushan-rishathaim, King of Mesopotamia."

One thing only remained to be done, and that one thing could be dared only by the most resolute, thoroughgoing, and intrepid of the leaders of the movement. It had to be shown that the Thirty-nine Articles, the stronghold of Anglican Protestantism, could be accepted in a Roman Catholic sense. The task of constructing an argument to this effect was stupendous; but Newman was not appalled. He wrote Tract 90, which must ever remain one of the most marvellous pieces of logical and rhetorical ingenuity known to man; whether the ingenuity displayed is of the kind which obscures, or of the kind which discovers truth, it may be more pleasant not to decide. "How can you manage," asked Dr. Newman's friends, "to sign the Articles? They are directly against Rome?" He "proceeded to make distinctions"—these are his words—and, on the strength of those distinctions, to affirm that the Articles might be conscientiously signed by men who viewed the Reformation with abhorrence. The first distinction taken was between the several meanings which might be attached to the words "Roman doctrine." They

refer either to the Catholic teaching of the early centuries, to the formal dogmas of Rome as contained in the decrees of Council of Trent, or to the actual popular beliefs and usages of Roman Catholic countries. Dr. Newman endeavoured to prove that the Articles do not represent the Catholic teaching of the Roman Church, that they only partially condemn it in dogma, and that they for the most part oppose merely the dominant errors of everyday Romanism. As for the assertion that they were drawn up expressly against Popery, he made short work of it, by maintaining that the "Popery" they meant to oppose consisted solely of the pontifical supremacy over the Church and of that of the sovereigns of England. "Was I," he asks, "saying one single word in favour of the supremacy of the Holy See, of the foreign jurisdiction? . . . the supremacy of the Pope was the essence of the 'Popery' to which, at the time of the Articles, the Supreme Head or Governor of the English Church was so violently opposed." Considerable progress was thus made, but not sufficient for Dr. Newman's purpose. The next step was to affirm that the Articles were designed to gain converts. "What, then," says Dr. Newman, "was the best way to induce reluctant wavering minds, and these, I supposed, were the majority, to give in their assent to the new symbol? How had the Arians drawn up their creeds? Was it not on the principle of using vague, ambiguous language, which to subscribers would seem to bear a Catholic sense, but which, when worked out in the long run, would prove to be heterodox? Accordingly, there was at antecedent probability, that, fierce as the Articles might look at first sight, their bark would prove worse than their bite." If, then, it were possible to show that the very men who drew up the Articles had, in those Articles, avowed Papistical doctrines, the aim of Dr. Newman—to prove that they might be taken by persons agreeing on all questions of doctrine with Romanists would be accomplished. What says the 35th Article? "The second Book of Homilies doth contain a *godly and wholesome doctrine*, and necessary for these times, doth the former Book of Homilies." The doctrine, therefore, of the Homilies is the doctrine of the Articles, and the question of Romanism or Protestantism applies differently to both. Dr. Newman triumphantly enumerates twenty-six particulars in which the Homilies are Romish. They declare that the apocryphal Book of Daniel is the teaching of the Holy Ghost, and the apocryphal Book of Wisdom the "allible and undecivable Word of God"; that the Primitive Church "for almost 100 years" is, no doubt, most pure; that not only the holy Apostles and Disciples of Christ, but the godly Fathers, were endued with the Holy Ghost; that the meat in the sacrament is an invisible meat and a ghostly substance; that ordination and marriage are sacraments; and so on. The Homilies being accepted as "the best comment on the Articles," Dr. Newman had little difficulty in arriving at his conclusion that the Articles were "tolerant of a Catholic even a Roman interpretation."

Our readers, we dare say, are reminded by all this of the process by which the horse-chestnut was once proved to be a chestnut horse. The reasonings

of Tract 90 had precisely that effect on the English public. The Tract was received, Dr. Newman informs us, with a "universal storm of indignation." The publication of the series came at once to an end. Dr. Newman, hitherto applauded as a champion of Anglicanism, was denounced as the deadliest enemy of his Church. "I saw indeed clearly," he says, "that my place in the movement was lost; public confidence was at end; my occupation was gone. It was simply an impossibility that I could say anything henceforth to good effect, when I had been posted up by the marshal on the buttery hedge of every college of

my University, after the manner of discomfited pastry-cooks, and when in every part of the country and every class of society, through every organ and occasion of opinion, in newspapers, in periodicals, at meetings, in pulpits, at dinner-tables, coffee-rooms, in railway-carriages, I was denounced as a traitor who had laid train and was detected in the very act of firing it against the time-honoured establishment."

Dr. Newman admits that, a year or two before composing Tract 90, he experienced a doubt as to the ultimate tenability of the Anglican theory, but he was unfeignedly surprised at the reception of his attempt to show that the Articles might be taken in a Roman Catholic sense. Clinging still with heart and intellect to the Church of England, he was henceforward conscious of a terrible apprehension that he should one day quit her communion. He could not but see that Tract 90 was rejected, both by clergy and laity. The bishops condemned it in their charges. The religious public were scandalised by it. He found himself an object of suspicion and of observation. He was thus predisposed, though he knew it not, to be influenced by arguments in favour of Romanism which a dispassionate thinker would have felt to be inconceivably weak. The words of St. Augustine, "*securus judicioris terrarum*," the judgment of the whole world is right, wrought upon him like charm. The fact, important but irrelevant, that the early Church decided correctly against certain heretics, was imagined to be a proof that the Church of Rome decided justly against Protestants. The erection of the Jerusalem Bishopric, involving its discommunion on the part of the Church of England with Lutheran Prussia, was in his eyes a flagrant dereliction of principle, and contributed materially to his final determination. At length, on the 8th of October, 1845, he applied to Father Dominic, the Passionist, for admission into the Church of Rome. He had long sought rest, and now he found it, but it was the rest of the captive and of the slave. The day may yet come, though we cannot deem it probable, when he will burst prison house and break his chain.

Our space is exhausted. We have confined ourselves to tracing the stages of Newman's religious history as depicted by himself. The lessons which that history suggests, particularly in relation to the Church of England, deserve consideration and it may be of use to estimate the value of the arguments which he at the present time puts forward as establishing the truth of Romanism against the Protestant Churches. But of these on another occasion.

THE ETERNAL DURATION OF SPIRITUAL WORK.

THE quiet but firm assertion by the Lord Jesus of the permanent result of His Apostles' labours, "I have ordained you that ye should go and bring forth fruit, and that your fruit should remain," is one among many evidences of the Divine mission. And wonderfully has the course of history answered to this prediction. Eighteen hundred years have passed since these words were spoken. In that time the civilized world was filled by states and nations, religions and philosophies, institutions and laws, which bore every mark of durability. They have all vanished from the earth; they are neither living forces nor powers; the place that knew them knows them no more; they have all been swallowed up in the gulf of oblivion, and a new world covers the face of the East and Western Asia. Christianity alone survives. It has outlived races and empires, and all the ancient modes of thinking and living. And it is to-day the great and formative power in the whole world, the creative force which has shaped modern society, and it is steadily advancing to cover the earth. National and individual characters are powerful according to the measure in which they are

nity animate and govern them. It is the only religion which pretends to offer a rational theory of the origin, history, and destiny of humanity, and the only lamp which casts a single ray of light upon the darkness of the grave. Is it possible to doubt that the Eye which foresaw this triumph was Divine?

But on this page we desire to inscribe another truth, the explanation of the triumph just adverted to, and most cheering to all who are labouring in "the work of the Lord"—**ALL SPIRITUAL WORK DONE UPON EARTH IS THE MANIFESTATION OF THE ETERNAL LIFE OF CHRIST IN GLORY.**

The world contains work of two descriptions—the work wrought by man without God, and the fruit of the Spirit, or work "wrought in God." All things are full of labour; man cannot utter it, so inconceivably full of work is the world. Consider the works of man since time began, in the subjugation of the globe, in reducing its wilderness state to order and cultivation. Think of the work in changing one territory alone, such as England, from its primitive condition of wide-spreading forest, swamp, and oozy morass, into its present form of one exquisitely-enclosed farm or garden. Consider the works of men upon the materials furnished by nature from her surface or her depths—mineral, animal, or vegetable—the whole sum of human manufactures. Think of the labours of mankind in the fine arts, in architecture, sculpture, painting, and music; the unspeakable sum of human endeavours in literature; and, lastly, the untold amount of work expended on government, legislation, and war.

Of these labours many have been useful, many have been wicked; but none of them good in the religious sense, none of them spiritual, if they have not been wrought in God, and respected the Divine rule of action, or the religious nature of men.

The other description of work is spiritual, and consists of good works in the religious sense, including under that name the actions of common life done by good men, which therefore have become good works, the actions partaking of the quality of the actors; and that higher labour of an exclusively spiritual character, such as acting on the minds of men for God. Now, all spiritual work done on earth by Christ's disciples, whether it be action on matter or on mind, common life work or special religious labour, is the outgoing of the hidden life of Christ in glory. The branches bear fruit from vital union with the vine. They are "one spirit" with the Lord. The worker being animated by the Spirit of Christ dwelling in him, a "new" and "twice-born" man must be regarded as Christ's agent and instrument, a member of His body, of His flesh and of His bones," one of the organs of the all-handed Omnipotence. By far the larger proportion of the work of the world is the product simply of unreformed human nature, and therefore partakes in different degrees of the defective and positively corrupt character of the spirits from which it proceeds, varied in quality from the useful but simply mundane works of industry and scientific discovery, down to the worst crimes of the worst sinners. The better and smaller portion is wrought in God; by spirits in which God dwells—according to models and motives furnished by the inspiration of the Spirit of Christ, their redeeming and glorifying common life, or executing higher works for the spiritual benefit of men.

Christ's Spirit employs the truth as the means of His acting through and upon men, and nothing is of a more spiritual quality than truth. True ideas! these, to speak, are of the very substance of God. They existed from eternity in His mind, and before there were any created spirits to comprehend them. Was it not truth on which God thought from eternity? Then, when that truth is clothed in language, is not the "word of the Lord the incorruptible seed that liveth and abideth

for ever?" Since Christ is the Wisdom of God, the Truth, and the Life, can we wonder that the Spirit proceeding from Him produces spiritual work in man, and imparts to the worker the "divine nature?" Every one who is possessed of more sensibility feels that there is a supernatural beauty in a very holy actor upon earth—a glory around the saintly head of one who has "laboured much in the Lord," and when the form or countenance of such an one is taken away from the world's picture gallery, that the luminous handywork of a Divine Artist is removed, and that a vacancy remains. The life of a Christian is the infused creative life of Christ, and this notwithstanding all his sins and infirmities. "Know ye not that ye are the temple of God, and the Spirit of God dwelleth in you?"

It follows from this that *all spiritual work, fruit borne by the branches of the everlasting Vine, is of a permanent, abiding, eternal quality.* "THAT YOUR FRUIT SHOULD REMAIN." This statement might produce no gladness at all, nor consequent strength, in many minds. Like Gallio, they "care for none of these things." They are indifferent whether their work in life is permanent or not, whether it lasts forever and ever, or passes away like the cells of bees or spiders' webs. Until the regenerating Eternal Spirit descends to dwell in a man, he is usually heedless as to the duration of his work. If it answer his present purpose, or "last his time," endure for a few generations, that is sufficient for him. Ephemeron! But God kindles in the bosoms of good men the ambition to perform work which shall eternal as nature, which shall not be "burned up" like "wood, hay, and stubble," when "tried by fire," but which shall "follow them" when they "rest from their labours."

And it is true of an earnest disciple of the Lord that his work is everlasting. Nothing can be a stronger inducement to steadfastness in the work of the Lord than this consideration. First, then, a Christian's work in common life, when well done, is of a vital, enduring quality; such work as business, the bringing up of children, household management, daily service, domestic labour. But does this sort of work indeed possess anything of a permanent character? Does it not rather pass away into oblivion with the mighty stream of time? Nay, Christ is the Redeemer of common life, or He would not be the Redeemer at all. Angels serve God in heavenly ministries; men serve Him amidst the duties incident to an earthly condition. *The habits acquired in doing these works well are carried on into the future;* habits of industry, perseverance, regularity, accuracy, carefulness, punctuality, faithfulness, and truth. "Thou hast been faithful in a very little, have thou authority over ten cities." Lights on earth shall shine in the firmament of heaven. All true light is inextinguishable, for it is kindled at the Central Sun of spirits. The past always goes on into the future. "He that is holy, let him be holy still." The child is father of the man. Guiding the house here "after a godly sort" is a school for guiding a heavenly mansion, just as the wise and good government of his own family by a bishop is spoken of as a training for taking care of the Church of God. A good quality or habit acquired on earth will never be lost. It will be called out, exercised, and applied in the heavenly glory. Is not this for the very essence of work to be carried forward into eternity? Many that are last shall be first. Many Christians occupying the lowest places on earth—servants with small wages, hard work, and not too thankful masters—who have in such stations shown all good fidelity, intelligent and willing service, so serving the Lord Christ, even though their work has been common house work or commoner daily labour, will in such discipline have acquired invaluable qualities and graces, which will find a sphere of activity in the world to come upon the throne of princes and in the government of kingdoms. For He who took David from the sheepfold, and Christ's Apostles from the trades of

ashmen and tax-collectors, intends to fill the vacant tribunals of fallen angels with those "poor to whom the Gospel is preached."

Again, the common-life work of a Christian may be said to be permanent and eternal, because every good life and bright example in the discharge of common duties is setting springs in action which will act as causes of other good deeds through eternity. Take the common work of the rearing and education of children. Here are one father and mother who look upon their children as burdens, and hindrances to selfish enjoyment, who leave them to grow up as they best may, and who pass through life in a series of mean escapes from the fulfilment of their duties. And here is another pair, who undertake the work of bringing up their household as a long-continued labour to be wrought in God, one of the greatest and most acceptable common works which mankind can offer or perform to God on earth. For a family wisely, happily, frugally, industriously governed, with "plain living and high thinking," teaches at least as much of God and of true religion as a whole cathedral establishment or theological faculty. Let those who have had parents of this description, over whose house shone the pillar of a cloud by day, and the glory of a flaming fire by night—whose home, even if it were a cottage, was a cottage temple—say whether this fruit does not "remain." Is the drudgery all lost—the hard, ceaseless labour, by which health was tended, living provided, habits formed of cleanliness, self-respect, self-education, of order, industry, unconquerable honesty, and brotherly love? Is that labour lost? Has it sunk into the depths of chaos and oblivion? Is it not living still, and will it not abide as long as the world shall last? The more of moral meaning there is in any life or family, the more powerful are they as facts and forces in the world; and a spiritual mind infuses spirit into the commonest works, just as a graceful mind infuses grace into the commonest gestures. There is an indescribable excellence in the round, clean, complete manner in which a wise and actively good mind performs the most ordinary work, that takes it out of the range of general production, and causes it to fetch a higher price in the world's market. Temperance, self-control, vivacious earnestness, cannot but appear in their practical results. The work of the hypocrite, of the slothful, careless hand, betrays its origin. "I passed by the vineyard of the man void of understanding, and lo, it was grown over with thorns." But the hand that has been crucified with Christ is a right hand of power.

Further, the common-life work of a spiritual man may be said to be permanent and eternal, because it abides before God, the soul, and the world, as an object of pleasant and inspiring remembrance. In this sense, too, men's good works "follow them." An action in daily life which is wrought by a hand that is moved by a spirit in union with God, becomes thereby spiritual, and will bear thinking of for ever. It will bear narration through ages. The Bible is filled with such memorials of everlasting renown. The feast prepared at Bethany, the rustic marriage of Cana in Galilee, the fishing expeditions of Peter and John—these were ordinary scenes of the most common life; but they were sweetly hallowed by religion, and beautified and adorned by the presence of Christ. And precisely in the same manner still, where Christ's presence by His Spirit adorns and beautifies our common life, where in families mutual daily acts of kindness and forbearance, and united acts of self-denial and industry, are wrought in God, or common sufferings are patiently endured, and elicit gleams of temperate, true, and loving character—that common life becomes historical, will bear writing down in the books of earth and heaven, painting, describing, dwelling upon always with affectionate remembrance; the glory of the Lord shines round about it, gilds its outlines and its humblest details, as it lighted up the ten thousand lowly blades of grass around the shepherds in the

fields of Bethlehem ; overshadows and transfigures it—makes it a picture, a poem, a song of praise, the theme of evangelists, the delight of ministering angels, and the joyful subject of discourse hereafter beside the fountains of paradise and on the everlasting hills. No such life as this is possible, without a secret life of most earnest faith, hope, and love. Roses spring only from the hidden root of the rose-tree. And if the soul would have her common life of home or business redeemed from vacancy, from irritation, from blind hurry and passionate misrule, from carking care and wasteful ruin, she must sit at the feet of Jesus first like Mary, and then she will go forth as Martha, to prepare a feast which reason will approve and love remember everlastingly as a banquet of joy.

Now, is not this a great and real encouragement to careful religious forethought to delicacy of sentiment and reflection in common life, so that works meet repentance may be done in that common sphere, the consideration that all our works and courses of action are eternal in their influence and in their reward? Temptation in daily life resisted sometimes crowns the faithful witness for God with more than the glory of Thermopylæ ; and deeds which are lost to the general eye amidst the obscurities of a back court or upper chamber shall be told hereafter with honour through many worlds by the fervent lips of saints and angels.

None will doubt that THE HIGHER SPIRITUAL WORK of an active Christian is pre eminently eternal in its results—work having for its object the instruction, conversion, and consolation of souls. The influence of Christ's life in glory, whether manifested in word or deed in His servants on earth, when brought effectually to bear upon those who are "dead in sins," is to communicate everlasting life. To save a soul from death ! What is this ? To change the vanishing spark of mortal thought into the star which shall burn for ever in the firmament of God ; to open a direct communication between a spirit sunk in deadly gloom and all the never-ending happiness of heaven ! Other works of men decay and pass away ; pyramids, temples, cities, manufactures, laws, literature—all are wearing out or rushing into ruin ; but there is one work which is absolutely eternal—the salvation of a soul, or the instruction, guidance, and consolation of a soul so saved. Planting and watering here are alike eternal. If I communicate thoroughly a view of Gospel truth to a fallen man, and he, through the grace of the Holy Spirit, believe it, then the idea is in him FOR EVER, as the incorruptible seed that abideth. Now such views of truth, creative and formative of character, principles for ever productive of lines of action, may be conveyed to other minds either by word or deed. It is not necessary for a man to listen to long discourses, or to understand a profound theology, in order to be saved. That God is love, and will freely pardon the worst man, through the Lord Jesus Christ—this is the message ; and this truth may be flashed upon the heart of a sinner by the fewest words or works. There are many Christians who have small speech, but great spiritual power. There are silent, sterling men and women, with profound natures and loving characters, whose single actions preach the Gospel of the grace of God as with the Holy Ghost sent down from heaven. Their spirits, like a diamond mirror, reflect upon the frozen soul the everlasting light of God. Their few sentences proclaim the glad tidings as with the silver trumpet of the Jubilee. Such a view of the facts as this holds out the highest encouragement to those who think themselves to be endued with but slender capacities for usefulness. The chief means of doing good is being good. If there be but genuineness of character, and the power of opportunely repeating in discourse the words of instruction or comfort heard elsewhere, it is a great power ; and when received with welcome, performs an eternal work. Casual sentences govern the Church and the world.

Wide, then, and permanent is the influence of any soul in earnest, whether its

speech, station, or property. Immense is the work which every one may ; the least talkative are often the most powerful. How many are there Moses, are of a slow and stammering tongue, who cannot prophesy, but build up tabernacles, inspire their brother Aaron, and govern the Israelites. And holy thought and work is ever-living, and goes on working in many the measure in which we desire to communicate truth is usually the measure of influence over ourselves. All genuine light radiates far and wide. The plan of Providence is the honour which God puts upon a faithful few, or the soul found faithful unto death. Small power in earnest, a feeble spirit must, and working the works of God in faith and prayer, is often permitted results of spiritual labour for which the highly-gifted minister or plumed Christian have panted in vain. "Thou hast a little strength ; and hast not name : I will give thee the crown of life !" "With what measure ye all be measured to you again." Oh, may our common life, and our spirit, be so thoroughly animated by the life of Christ, that grace and beauty on earth may bloom hereafter unto glory everlasting. W.

WORLD-HISTORY.*

as the most entertaining should be the fortunes of the human family, nor inquiry be more interesting than the investigation of those causes to which the world now existing—the Europe of the nineteenth century ; but, like active tasks, it is arduous. A memory tenacious of minute details is associated with a clear and comprehensive intellect, and a glowing pen is aided by a calm and righteous judgment ; and when we think how rarely each, masterly generalization, and pictorial power are united in the same, we need not wonder that the world still awaits its historian, and we may take our own country on the genius which has once and again recorded its annals.

the universal histories which Germany has lately produced we are not ; but the work of John von Müller we long ago learned to admire. The work of forty years' fond labour, and concentrating into three octavos the work of seventeen hundred and thirty-three authors, its lucid summary is emphasised by the utterances of a sagacious criticism and a high-toned style. The "Discours sur l'Histoire Universelle" of Bossuet has the charm of equal eloquence, but is, after all, only a lengthened oration. The "Eagle of Helicon" soared so high, that his bird's-eye view of human affairs is a remote and faint outline ; and in looking at ecclesiastical affairs he sometimes found it difficult to close the *membrana nictitans*. More minute and less rhetorical are the works of Abbé Millot—with the usual felicity of French compilations, neat and sparkling with frequent anecdotes, and free from that charge of "baldness" lately brought against abridgments published in Britain. In the lower shelf of libraries still occurs Sir Walter Raleigh's "History of the World." Its mournful cadence is in keeping with the circumstances in which it was written—in the Tower of London and under the shadow of the scaffold ; and it has the still more melancholy air of the defeated and disappointed statesman, to the hollowness of courts, and with no very exalted opinion of mankind. The first volume, ending with the Macedonian Empire, is a grand fragment, not aware that any one ever attempted to continue it ; but towards the last century George Psalmanazar, Archibald Bower, and their associates,

History of the World, from the Earliest Records to the Present Time. By PHILIP L. LONDON : Walton and Maberly.

brought out "The Universal History." Of a book in the main so respectable written and so useful no one will speak disparagingly who remembers the good service it has done. Still, a hundred years have passed since its completion, and in the interval empires like Assyria, Babylonia, Egypt, have arisen from under their sepulchral mounds or from out of the dust of the desert, whilst a sifting criticism has revolutionised all our notions of the earlier Greece and Rome, and in the case of countries as familiar as France, Holland, Spain, and England, the diligent research has brought to light such unlooked-for information, that our ancestors are probably better known to their descendants than they were to their immediate contemporaries.

The time has arrived when English readers want a new history of the world, and we have no doubt that the work before us will receive a hearty welcome. Of Mr. Smith's erudition abundant proof has been afforded in his contributions to the well-known dictionaries of ancient biography and mythology, and to this new undertaking he has brought the talent which makes scholarship popular. "The story of our race" is the theme which he has prescribed to himself; but, like those vast and venerable olive-trunks which are occasionally seen growing in the East, united only at the root and at the summit, but split into several trees in the space between, the race is now divided into many stems, and is one only in its origin and its destiny; or rather like the river flowing past long and numerous islands in its progress, the great stream of humanity distributes itself from time to time into separate channels, and it is often after a prodigious interval that the parted clans or nationalities come together and commingle the various elements of good and evil absorbed in their severed and independent careers. To keep an eye on the main current, with occasional notice of its re-entering affluents and their effect on its volume and composition, is the business of the world-historian; and without caring to trace up to its source every tributary runnel, or getting embayed in the weedy margin of the flood, the author and his reader are carried down the "Course of Time," where the mid-channel flows fastest and strongest, only lingering where the beauty of the landscape or some outstanding object enforces a delay.

In the interest of national education and Christian intelligence, we rejoice at the appearance of this work. Tracing "the story of Divine Providence and human progress in one connected narrative," any one who masters its details will get impressive insight to God's plan with His own world, and will find it the best possible introduction to the study of any subordinate or national history. Its compactness is an immense advantage. In eight volumes it goes over the ground to which the "Universal History" gave five and twenty folios, or their equivalent sixty octavos. Judging from the specimen already published, nearly a fourth of the whole, no work of the kind could be more carefully or conscientiously executed. If fault there be, it is the occasional over-crowding of the page. The author's stores of knowledge are so ample, that facts and allusions sometimes come out too fast for ordinary memories to catch up and carry. The style is admirable, clear, expressive, animated, and often singularly forcible and happy. In his description of "decisive battles" Mr. Smith shows the same talent for military engineering which is so conspicuous in the pages of Dr. Arnold, and the human interest as well as the ethical value of the work is sustained throughout by its just and noble sympathies. In a day when literature is so full of insinuated doubt and outspoken unbelief, we cannot too cordially hail a contribution to historic authorship so thoroughly imbued with Christian faith and feeling, so devoutly observant of the hand of God, and so fitted to impress with the continual presence and overruling in human affairs of Him who is "wise in counsel and excellent in working."

Foreign Intelligence.

FRANCE.

—, France, August, 1864.

NOTES IN THE FRENCH JOURNALS ON ANOTHER MORTARA AFFAIR.

Everybody knows that the shameful abduction of young Mortara, some years since, the most indignation. Doubtless the Papacy in this matter, immense injury. One may be thought, therefore, that the priestly temporal States would thenceforth have abstained from such acts. Not at all. It is an old practice at Rome to violate elementary principles of justice, right, and individual liberty; and the same of the same kind has recently

gone into particulars, for I suppose it has been published in the English papers. A Jewish child, ten years of age, when, who had been apprenticed by his father to a Popish shoemaker, was led away by a priest, and shut up in a convent of nuns, or *neophytes*. In vain did the father demand his son; in vain did the authorities at Rome express their displeasure at the affair; the Pope intervened, and positively refused to give up the child so disgracefully kidnapped.

Which brings the case within our knowledge, is the controversy which it has kindled among the political journals of the liberal press has naturally been of great severity the clergy of Rome, and if the paternal authority is to be trodden under foot in the city of the

The organs of the Jesuit party have acted wisely had they remained silent. A crime of this kind cannot be justified before public opinion. But the policy of Ultramontanism had no more to say than what was prudent than of what was just; they therefore essayed to plead, in defence of this bad cause, that the salvation of the soul ought to prevail over every consideration;—that if the child had been taken to his father's house to enrol himself under the name of Garibaldi, the democratic journal would have said nothing;—that the law demanding compulsory education of the humbler class, also infringes the rights of parents, and so forth. It concludes its defence by declaring,

in a haughty tone, that the Pope has too much firmness, too much courage, to yield to revolutionary clamour, and that, in the accomplishment of his pious duty, he will resist all Europe.

To these extravagant pleas, the *Siccle* replies, with much truth, that the democrats and the revolutionists will lose nothing by this obstinate policy of the Roman Court, but, on the contrary, must gain much from it, since sacerdotal despotism will be more and more detested and despised.

Indeed, the Pope and his counsellors seem to be struck with a fatal spirit of blindness. How is it they do not understand that such proceedings turn thousands of individuals from the Romish Church? Formerly, the wariness of the Papacy was proverbial. The so-called successors of St. Peter showed incomparable skill in whatever they took in hand. In our days, they sometimes conduct themselves like fools. Is this a sign that the temporal power of the Pontiffs is approaching its termination? Perhaps it is.

But one very deplorable result of such conduct is, that in the eyes of many people, the Christian religion itself is compromised and involved in blame. There are among us a multitude of persons, including even those who are cultivated and intelligent, who have found the Gospel with Popery; and when, irritated or disgusted, they abandon the Church of Rome, they see no path to follow but that of infidelity.

INFIDELITY AMONG THE YOUNG MEN OF FRANCE.

Every day furnishes fresh proof of the progress of scepticism. I may cite, from among other documents, a sort of manifesto, published in the *Presse*, in the name of the young men of Paris. M. Vermorel, the writer of this article, affirms, in the most explicit terms, that, after having held lengthened conferences with numerous students in our higher scholastic establishments, he has become convinced that the Christian faith has ended its days in France, and that it is impossible to reinstate antiquated beliefs, which find no thoughtful and educated person, of the rising generation, willing to defend them.

This is very plain speaking. I presume

that the young sceptic has exaggerated the real state of things, and probably pious young men have not entirely disappeared. But we must admit, with regret, that this manifesto is, in the main, correct. The youth of France are no longer Romanists, and they refuse to embrace the Evangelical faith. In their eyes, Protestantism, at least when it maintains orthodox doctrines, is not worth much more than Popery. Both lag in the rear, while humanity is marching towards a better future. And what is the result of this fine reasoning? It is that the great majority of those who frequent our seats of learning adopt the theories of a vague pantheism or of an abject materialism.

This same M. Vermorel, who comes forward as the authorised interpreter of youth, does not hesitate to make M. Renan the object of reproach and sarcasm. You are aware that that elegant master of prose, while denying the narratives of the sacred writers, exhibits here and there profound respect, and even ostentatious enthusiasm, for Jesus Christ: after having accused him of violence, imposture, and charlatanism, he raises him to a majestic and almost supernatural elevation.

These perfidious tactics have displeased the young men, and for once we agree with them. M. Vermorel tells M. Renan rudely that the time for this temporising is past. One of two things, he adds: either Christ is God in a human form, and then you must accept what he says, and worship him as being divine, or he is a simple man, and in that case, why not put him upon the same level as Confucius, Buddha, Mahomet, and others? The dilemma is a difficult one; but assuredly M. Renan will not alter his method. He has an influential position to maintain, and is bound to respect appearances and pay due regard to propriety.

IGNORANCE OF THE ROMISH CLERGY IN FRANCE.

A periodical having the title of the *Observateur Catholique* (Gallican), and edited by the Abbé Guettée, contains a curious narration of what happened, a few days since, at the Sorbonne, in open disputation, upon a theological thesis.

You must know that this Abbé Guettée is a liberal and intelligent man, whose historical works have been put in the *Index* by the Court of Rome. He is one of those ecclesiastics, now so rarely to be met with, who still maintain the ancient liberties of Gallicanism.

M. Guettée, then, was present at a sitting of the Sorbonne, which, since mediæval times has been the seat of the most matured study in Roman Catholic theology; and there, according to his own admission, he ascertained the great ignorance into which the French priests of our day have fallen.

A young candidate presented himself to obtain the degree of *doctor in divinity*, and he had written a thesis upon the *union of the Greek and the Roman Catholic Churches*. It was a good opportunity for a display of a vast amount of erudition, and the candidate was under an obligation to avail himself of it, for he aspired to the doctor's gown. Well, the Abbé Guettée affirms that it was a poor and meagre discussion. The examiners, as well as the candidate, showed that they had not at all fathomed the questions debated in this controversy. Their only argument consisted in saying that the Pope is infallible, and that the Greeks can do nothing better, in order to obey the will of God, than fall upon their knees before the Pontifical See, and ask pardon for their long revolt.

What, then, asks the Abbé Guettée, has become of the ancient and glorious reputation of the Theological Sorbonne? The reply is very simple. The Jesuits perceived that thoroughly learned priests were less servile than ignorant ones, and in their conduct and their language they were given to display a spirit of independence. Religious learning was therefore suspected by the reverend fathers; and, in concert with the Ultramontane bishops, they reduced the education of the clergy to the narrowest limits possible. All the books which are placed in the hands of the young pupils at the episcopal seminaries are strictly in accordance with the Jesuitical system; and all the instructions which they receive reproduce the systems of scholastic theology, and take no account whatever of anything which has been effected by theological science for four hundred years.

As a consequence of this, the priests are very ignorant, and at the same time very docile to what is ordained them by their superiors. I do not know whether the episcopal body and the company of Ignatius Loyola make a clever calculation, when they proceed in this way. Can priests who have not studied, and who are without information, be the spiritual guides of a population in the nineteenth century? They draw upon themselves contempt or ridicule, and the religion which they teach is involved in their own debasement. The submission of the infatuated clergy is paid for very dearly.

ICE IN THE "REVUE DES DEUX MONDES."

ready more than once discharged holy duty of intimating to your irreligious tendencies of our principal publications. The *Revue des* s, which is taken by thousands of asses in France and in all Europe, ore and more in this lamentable by this means is productive of

its late numbers, it contained an astor *Réville*, upon the Canonical e New Testament. The author certain respect for the Bible ; for ars the pastoral habit. But he by employing all the objections negative schools, to excite doubts uthenticity and integrity of the s. He rejects the Divine inspie Scriptures, and, indeed, every revelation. It is pure Deism -Christian phraseology. The men who read this Review will be well

They are not able to verify the ns of the author, and will easily xcept some holy sayings of Christ, stament is a collection of legends

not all. The *Revue des Deux* nserted a long romance, in which re represented as hypocrites or out sense, while freethinkers apels of good faith and generosity. ve all defects and all vices, and possess all imaginable virtues! avenient method of propagating ism !

n this romance a personage called rmerly an English or Scottish who learned one day, by reading I know not what, that the doc-Gospel is simply for the upper ns of guaranteeing the safety of al goods, and for the lower classes without meaning. In conse-is, the Rev. Mr. Bird tenders his and comes into Switzerland, to e propaganda against revealed have no need to say that this in the hands of the novelist, an n, very upright, very noble, and !! Has he not renounced his tions ? and how can he fail to , the best of human beings ?

to say that this dangerous ro-need with the name of a Protes- ! M. Cherbuliez, who belongs to and honourable Genevese family.

L—V. NEW SERIES.—SEPTEMBER.

We must confess that Protestants, whether pastors or laymen, are often the most ardent in attacking the basis of the Gospel. This is not the way to recommend Protestantism in the eyes of serious men who have preserved their soundness of faith. Happily, in other countries, the disciples of the Reformation are at the head of all the undertakings which serve to propagate and strengthen religion.

CONTROVERSY ON PROTESTANT ECCLESIASTICAL ELECTIONS.

Let us come to our domestic discussions. The conflict still continues to be very animated, and is now directed towards the ecclesiastical elections, which are to take place in the month of January next. Some explanations are here indispensable.

In accordance with an Imperial decree, promulgated twelve years ago, all the male members of every Protestant flock have the right to vote in the elections of the lay members of presbyterial councils and consistories. The only conditions imposed upon them are, that they should be thirty years old, have observed their first communion, take their part in the exercises and obligations of worship, and have been resident for two years in the parish. Everybody will admit this is not too much to be required of those who use the privilege of electing elders.

The Consistory of Paris has established a regulation in conformity with these legal conditions. It enjoins every Protestant to present himself personally before the committee appointed to register the names of the electors, to declare for himself, with his own lips, whether he has taken his first communion, whether he attends upon the services of religion, &c. Moreover, the electors are to be introduced one by one into the room where the deliberations are carried on, in order to avoid all tumultuous agitation, and to allow every one to answer, without being embarrassed, the questions which must be put to him. Finally, proselytes will not be admitted as electors until after a delay of two years from their admission to the Protestant communion.

It would be very superfluous to justify such measures. Not only are they conformed to the spirit and the letter of the laws, but they are also dictated by common sense and the simplest rules of prudence. It is evident that the ecclesiastical elector ought to furnish guarantees before he uses the so important right which is conceded to him ; and also, that to obtain solid guarantees, it is necessary

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to exact the personal and direct declaration of individuals. The Consistory would come short in regard to its strictest obligations, if it did not take precautions to prevent the registration of false electors.

Well, the Messrs. Coquerel and their partisans have violently attacked these regulative measures, and have even reported them to the Minister for Worship as an excess of power. Observe that these gentlemen are not afraid to call for the intervention of the civil government in our ecclesiastical affairs, and thus to initiate Roman Catholic magistrates in a direct manner into our painful discussions. This is what they designate by the pompous word *liberalism*.

But what are the grounds upon which their grievances are founded? They pretend that this questioning, addressed to each individual, is arbitrary, abusive, inquisitorial, opposed to Protestant liberty, &c. These are imaginary grievances. The committee, composed of pastors and elders, who have been appointed by the Church, and who enjoy its confidence, cannot, without flagrant injustice, be compared to a council of inquisitors. Such language is inspired by passion, and violates the proprieties which are most worthy of respect.

At the moment of writing, I do not know whether the Minister for Worship has judged it fitting to interfere in this dispute. But you will readily understand what are the true motives of the opposers of the regulation. At the time when M. Coquerel, the younger, received his dismissal from the Consistory, his friends sought and obtained against the decision the signatures of a crowd of persons who did not belong to the Reformed communion—women, young girls, school-children, Lutherans, Romanists, and infidels of all sorts. I shall

abstain from prying into their intention without framing any observation in it. In precise, it is certain that the Consistory committee ought to be very attentive, and scrupulous in its inquiry, lest false should obtain the right to vote.

ADDRESS OF THE ENGLISH UNITARIAN M. COQUEREL, JUN.

The *Lien*, the organ of the Rat party, has published in its last number, sent to M. Coquerel, the younger, the "British and Foreign Unitarian Convention," assembled at its annual meeting at Hampstead, near London. This document signed by the president, J. Clarke La and others.

You know this Unitarian Society than I do, for I have just read it the first time. But I can say that the comments of these honourable gentlemen are very strange. They invoke at the outset their own behalf, the honoured men of Baxter and of the Puritans. Is it because Puritans and Baxter would not have owned these Unitarians, who pretend the Gospel consists, above all, in brotherhood, and because error is necessary to the progress of the truth?

They say again, that M. Coquerel the younger, is the worthy heir of Pastor of Beausobre, and of Rabaut-St.-Etienne. This confusion of names proves that they know the first word of our history. He was a very orthodox theologian; he never lived in France at all; and Rabaut-St.-Etienne was a political adventurer.* The Unitarians speak of what they have examined? X. X

SWITZERLAND.

A correspondent whose pen has frequently furnished contributions to these pages, writing from Schiers (Grisons), gives the following deplorable account of the growth of the most undisguised infidelity among professed Protestant theologians and their followers in German Switzerland:—

MODERN CLERICAL UNBELIEF: ITS CHARACTERISTICS.

In my last I wrote a few words on the growing infidelity among our clergy, and I must turn anew to the same sad subject. It is of no use to conceal the fact that a great number of our ministers are bent upon the propagation of error and unbelief in their parishes. Allow me, there-

fore, to give a few sketches of the leading of this movement and the fruits already reaped. I will first acknowledge that there are among them such as really believe that they thus serve. They hope, by reducing the Gospel to vague religious ideas, and carefully stripping everything supernatural, to bring back to the young generation, led astray by materialism, a hero of spiritual life—if they are not shocked by the miracles and the supernatural machinery of the Gospel. They pride themselves on being listened to by many who would not enter a church where the old Gospel was preached. In this idea, however honest they may be

* [He was one of the sons of the famous Paul Rabaut, who is probably meant by the Unitarians, as the younger Coquerel possesses some valuable MSS. by him.]

forgetting that it is sin and the lusts that keep the infidel at a distance from the Gospel, and that miracles are so far from being a hindrance to faith in Christ by a repenting heart as he finds in them a great comfort, as the almighty power of his Saviour. They must censure them for their opposition to ministers that preach the true Gospel of Christ to the apostles. If, as they preach the same end in view—viz., the conversion of sinners—and if they, too, acknowledge the Gospel is most efficient for this purpose, they seek to destroy the confidence of the people in those ministers who preach that Gospel? Exclude them from the pulpit as far as their doctrines—why attack the old faith, often in a frivolous manner?

CLERICAL LEADERS OF THE CLERICAL INFIDELS: THEIR AVOWALS.

as now become the stronghold of this infidelity they are all powerful. The Government favours them exclusively. The professors of the university, the teachers of the schools, are, with scarce one exception, of the same mind. I have already spoken of the last of these, Professor Schweizer. Another professor, Mr. Volkmar, who also occupies a high position in the Church, has published a commentary on the Apocalypse. Listen to some specimens of his modern bibliology. The Apocalypse, according to this professor, is the production of a Jewish Christian—perhaps St. John the Evangelist—at least one of his intimate friends. He intended to teach that the Jews only can be saved; the heathen are excluded from the kingdom; their share is only the crumbs that fall from the rich table of the Jews. The whole is pervaded by a spirit of revenge and hatred against the heathen (not heathenism). It is directed against St. Paul and his converts, and the heathen are saved by faith, and Christians must submit to the heathen as they are, and its purpose is to warn the Church against such errors. Such as it is, this is the faithful mirror of the spirit of infidelity in Christianity (which, by-the-by, we know from the Apocalypse, because the Gospels and epistles owe their origin to a much later date, when spiritual Paulinism had already become the narrow primitive Christianity). What authority we can concede to infidelity, and whether, instead of regarding it as a Church blessed with the gifts of the Holy Spirit, we ought not to regard it as the immense progress we have made in advance of the apostles. The poor set up as the authoritative teachers of the Church! Forsooth, they are not worthy to be the shoe-strings of our spiritual professors! And all this stuff is put forth with the assurance as if it were positive truth, and now and then with pathetic religious fervour. But what is still sadder, is the fact that the doctrine of this school is widely spreading among the people. Its organ, the *Voices of the People*, edited by many laymen, and countenanced by the whole political press. The fruits of systematic propagation of unbelief are everywhere to be seen. With the perversion of the Christian faith, the morals of the people are more and more loose. Shocking crimes are of frequent occurrence. They are a

stereotype column in our daily papers. A large number of our youth are led by their teachers and ministers to despise the Bible, as a book full of lies, and to consider faithful ministers as hypocrites or dull and ignorant men.

ELECTION OF A CLERICAL INFIDEL TO A PAROCHIAL CURE.

The recent election of the parish minister at Uster, one of the most important parishes in the Canton of Zurich, has afforded another striking proof of the prevailing infidelity in this part of Switzerland. Let me give you a few particulars of it, as a sign of the times in which we live. In this parish a very young man had been for some time assistant minister, and preached, without disguise, as is usual, the doctrines of the infidel party. When the old minister died, the party strove hard to get the young man elected as his successor. About a hundred members of the parish addressed a petition to the ecclesiastical council of the canton, requesting that so scandalous an election might not be allowed to take place. They assigned as their reasons, which were never disproved, that he had preached and taught the children—1. That the Bible was full of fables. 2. That Jesus was of human and sinful origin, like other men. 3. That He died, and never rose from death, since nobody has any knowledge of life after death. 4. That faith in Christ is an illusion, and that our only trust should be in our own works and in the universal goodness of God. This same man, in a sermon on Easter-day, had the effrontery to draw a parallel between the Lord and the traitor Judas, saying that the latter had himself given up his life for his convictions, whilst Christ's life was taken from Him by others. I will not annoy your readers by dwelling on other similar specimens of this shameless infidelity. Now all this was set forth in the petition to the Ecclesiastical Council, and what answer do you think that body gave the petitioners? It was to the effect that there was no legal ground to declare the candidate ineligible for the Christian ministry, and that they had received some good accounts of him. As though anybody short of the evil one himself might be entrusted with the ministry. Ought not the members of this body, if they were convinced that they could not legally prevent the election of such a minister, to have protested and withdrawn from their office? The election was then carried by 865 against 145 votes, and, when the result was known, thunders of applause broke forth in the church, louder than was ever heard in a theatre. Such is our shame and grief before the Christian world! What can we do but weep, and pray the Lord to strengthen His people, that they may keep His testimony unsullied in the time to come? But we also beseech you to strengthen our hands by prayer. It is the same enemy who threatens you, and in our poor country is already triumphant. Perhaps the knowledge to what length he will go may act as a caution to some men who are not yet sufficiently prepared to withstand him. K.

It will be felt as some alleviation to the melancholy state of things described above, that another correspondent is able to narrate how recently Zurich has witnessed a striking example of the power of Evangelical religion

in impelling to practical effort for the good of others. An English clergyman writes as follows :—

Zurich, August 20, 1864.

GENEVA AND ZURICH.

Your Geneva correspondent gave an interesting account of the proceedings, in May last, in connexion with the Memorial Hall of Calvin, about to be erected there. The population of Geneva has nearly doubled in the last twenty years. A mixed multitude of French, Italians, and Germans, some for pleasure, others for profit, have been attracted to the smiling shores of the Leman Lake. James Fazy, the popular dictator of Geneva, acting on the old motto, *Spartam nactus es orna*, laid out a new town on the right bank of the Rhone, on a scale of Imperial magnificence. That nothing should be wanting to sever between the traditions of the past and the present, in Geneva, a Roman Catholic cathedral arose in the midst of the new quarter, and the traveller, bewildered with all this modern grandeur, would ask himself with wonder, Is this the city of Calvin, the republic whose more than Spartan simplicity and more than Spartan heroism filled Europe with its fame three centuries ago? It was felt that an appeal should be made, before it was too late, to revive the memories of Calvin in the city the foundations of whose greatness were laid by him. A visible memorial should appeal to the eye, as well as a spiritual testimony appeal to the conscience, of those who were fast forgetting that they were the descendants of those who built up the Reformation on the eternal Rock of the Word. So, as you have already read, a site has been procured in one of the most rising quarters of the town, and the building of the Memorial Hall is to be proceeded with as fast as the funds flow in to warrant the committee to carry out their noble design.

I have briefly recapitulated the doings of our Geneva friends, that you may the better understand what is doing in Zurich to revive the testimony for the truth as it is in Jesus. Zurich, as your readers are doubtless already aware, is to German Switzerland what Geneva is to the French-speaking part of the republic. It is the intellectual and commercial capital of the North and East cantons, as Geneva is of the South and West. To make the parallel more complete, it is easy to trace the greatness of Zurich to the greatness of its Reformer, Zuingli, as Geneva is imperishably associated with the memory of Calvin. I have only to add that the fine gold has become dim in the city of Zuingli as much as in the city of Calvin—the candle has gone out; and if God in judgment has not already removed the candlestick, it is because we may trust that He has purposes of mercy in store for Zurich as well as for Geneva. He will in mercy send us such a revival here, that we shall see the glory of the former days return.

NEW HOSPITAL AND PREACHING HALL.

For this end, there is as much need of witness work here as in Geneva. There is need even of a disruption of the National Church, the same as that which took place in Geneva forty years ago, and to which we may trace, under God, the restoring to Geneva the years which the locust of Deism and the cankerworm of unbelief had eaten. We have no signs as yet, in Zurich, of the spirit which would set up a Free Church beside the old worm-eaten National Church, and rally all believing hearts

under the old banner which Zuingli and Bullinger held up three centuries ago. When the time comes for this, God, we are sure, will raise up a man, and we can only wait and pray that we may live to see the hour and the man. Meanwhile, our duty is for the present, and to occupy the talents, one or many, which God has given us to put out for His glory. "She hath done what she could," is the praise of her whose name is coupled with the burial of Christ throughout the whole world, and to the end of time. There is a lady here of whom the same may be said. "She has done what she could" for the honour of her Lord and Master, and in this spirit of cheerful self-sacrifice has brought her box of ointment very costly as a witness of her faith, that as His body saw no corruption, so with the incorruptible Word of God. It may die and be buried, but it will rise again. Zurich may forget her Lord, but her Lord will not forget her. The truth once delivered to the saints here must reappear and witness against the infidelity of preachers and the profligacy of the people.

With this end in view, Miss Escher, a member of one of the wealthiest and most honourable families in Zurich, has erected, at her sole cost, a large, commodious building, in a neat semi-ecclesiastical style, the lower story of which she intends to devote as an asylum for sick and convalescent children, and the upper, or principal floor, is laid out as a large preaching hall, adapted to seat 800, with a low desk or pulpit in the centre and a small gallery or recess at one end, in which a harmonium will be placed. In the front of the building, in letters of gold, this inscription is engraven over the doorway, "Other foundation can no man lay than that is laid, which is Jesus Christ." (1 Cor. iii. 11.) The inscription proclaims the intent of the building; it is at once a witness and a protest—a witness for the truth which was and ought to be preached in the pulpits of the National Church—a protest against the errors which have invaded those pulpits and made the preaching of the cross foolishness to the so-called philosophers who have substituted Hegel and humanity for Christ and His cross. A few weeks ago the building passed out of the architect's hands, and on Wednesday, the 3rd August, was solemnly set apart, by prayer, praise, and preaching the Word, for the good and charitable uses to which it is to be devoted.

It is needless to say that the building was crowded from end to end, and for three hours the large assembly listened to Dr. Held Pfarrer Zimmerman, of the Fraumünster, Zurich, Mr. Guder, of Berne, and other speakers. After the meeting, tea and refreshments were provided in the lower story for strangers and a large circle of Miss Escher's friends, and the rooms set apart for the children's hospital inspected with much interest. Let us trust that the building will answer the intentions of its liberal foundress, that a succession of faithful men will witness thus to the faithful saying, and that it may answer the same end for Zurich that the Memorial Hall of Calvin is designed to do for Geneva.

A STUDENTS' REVOLT.

We have lately had an eruption of boyish feeling in our great Polytechnic school here, which has caused much discussion, not in Zurich only, but in Switzerland. The director of this new University of Modern Sciences has unhappily made himself unpopular with the students, and having

called to expel six who had made themselves ringleaders of the opposition, nearly half to the number of 400, signed a resolution if the six were expelled, they would take off in a body and never return to As the director would not yield, the took place, and one morning, about a ago, they assembled at the Polytechnic, a ing, and each company bearing its banner, bed through the town, and then sailed lake to Rapperswyl. Thus the great engineering and the practical sciences of its students at one blow, and that been fully opened or inaugurated, as it intention to do this September. As to the director or the students will give way, nature yet to offer an opinion. The heir part has been followed by a "lock- ie part of the authorities. Which is to cannot venture to say, as probably truth middle, and both are at fault for allow- o to such extremities. The fact, how- orth recording, as it points out the faults : university life which lie at the root of

the failure of Germany to right herself as a nation in the eyes of the world. It has been said that youths in Germany run out their liberty in their college days, and spend the rest of their days in the stocks, to pay off the excesses of their youth. Too much liberty for boys, and too little for men, has brought Germany almost to the same pass as China, where old men are seen flying kites and boys fasten their books to the horns of the oxen that are drawing the plough, in their zeal to pass the competitive examinations. The Faust spirit is still, alas! the prevailing spirit of German *bildung*. The cock's feather, the short cloak, and the pointed sword, are emblems of a state of feeling as prevalent now as when Goethe wrote. There is too much swagger and too little self-restraint. Beer and duelling are the signs of manhood which a German youth thinks he cannot begin with too soon. A reformer who would do for the schools and universities of Germany what Arnold did for us, would be a benefactor to his race. Let us hope that, among other agencies for good, this will not be wanting.

ITALY.

Florence, August 17, 1864.

N IN THE SOUTH UNDER BOURBON SWAY.

y of Italy is pure and bright com- h that of England, but there is a over this land—thick and gross in places, the darkness of ignorance : attendant evils—which has happily elled from the shores of Britain. rance, promoted and defended by s, is a most formidable foe, which ire half a century to overcome, even est and valiant men enlisted in the it with so much apathy among the d in the halls of Government, how ust be the day of victory. There and growing party in Italy who are ry endeavour to rouse the energy of ows to the cry of "Arms and the " as the two powerful factors of ity ; but there is another league of lack army, the sleepless supporters of —ramifying society in all its o not only seek to defeat by any oly alliance the armies of Italy in but whose watchword, passed along line of the magistrates of the rural is this : "Oppose the opening of and if you cannot, get a priest or a named as director !"

erstand the sad plight from which re now struggling to rescue Italy, am a suitable background to the f present laudable efforts and far prings, we trust, in the future, take details as to education in the

South previous to the dawn of this day of liberty. Let me premise, that unless I had with my own eyes seen the official documents and gone through all the details on which these general statements are founded, I could not have brought myself to believe in the existence of such a deplorable state of things. So much as a guarantee to my readers.

In 1861, then, in the kingdom of the Two Sicilies, out of 3,094 districts, there were 1,084 destitute of every kind of instruction ; other 920 had no boys' school, while other 91 had no girls' school ; in all, 2,095 communities in which schooling was either imperfect or wholly wanting. The highest pay of a teacher was a miserable pittance, so that 20,000*l.* sufficed to meet the outlays of King Bomba's Minister of Instruction. Strange that in the year of grace 1861 the town of Turin alone disbursed as much on the elementary education of its youth as did the whole kingdom of Naples !

As to the quality of the education really imparted in the South, the less said the better. It was of the worst kind. The whole thing was a sham—and one of those shams which the Bourbon eschewed indulgence in. These were the days in which any man who could read and write was deemed a proper object of espionage, and when any household servant discovered capable of putting words of two syllables together, either in print or manuscript, and making sense of them, was forthwith dismissed as a dangerous character.

And how many children frequented these southern schools, such as they were !

Shame upon the Papacy and its minion princes! only 39,884 boys, and 27,547 girls, or a total of 67,431 scholars in a population of 6,500,000 souls—that is, one in a thousand of the inhabitants—were at school!

LATEST EDUCATIONAL STATISTICS.

No wonder that Settembrini, after the liberation, by Garibaldi, of Naples, and when addressing the assembled syndics and counsellors, should have with eloquence and tears pointed to the miserable condition of popular instruction around them, besought them to save their money from holiday trips and illuminations, not so much to reform, as to create schools everywhere, insisted that, whatever might be the form of government, a people that could not read was always enslaved, and that the town of Naples alone, with its half a million of people, required 500 more schools and 50,000 more scholars in order to put it on a level with towns in Switzerland or France. No wonder that another distinguished writer should say that "the man cannot truly be called a statesman, nor is he worthy to sit in the Italian Parliament, who does not constantly and profoundly feel the necessity of reorganising the school system of Italy, and worthily providing for the education of the people." Though so much has been done publicly and privately these three years past, the first report of the Italian post-office, just issued, shows painfully how far this country is behind the age. During the year 1863, while you in Britain posted 550 million letters, and France 260 millions, Italy only reached 72 millions! And here is the share which the leading towns had in this correspondence: Turin, nearly nine millions; Milan, above four millions; Genoa, above three millions; Florence and Naples, each above two millions; and Palermo, below one million—the South being still furthest back in the race.

In Continental countries the Government is looked to for the inauguration of every enterprise. In ordinary cases this may justly be deemed an evil. In regard to education, however, and that in the present circumstances of Italy, it is undoubtedly to be deplored that the Government has not been able and willing, amid grants for theatrical and fine art purposes, for railways, roads, and other useful constructions, to grant more money for education. While France and Prussia set apart one million sterling each for this object, and England is spending annually two millions on her 60,000 schools, the State aid for the 21,000 Italian schools does

not exceed 20,000*l.*, dealt out in miserable sums of 20*l.* to Brescia, 120*l.* to Naples, & so on. This is a good ground of complaint to the many patriots who are toiling nobly to raise the masses from degraded superstition and priestly despotism.

After all that has been done, the favourable view of national education is as follows. It is the most favourable, because the number of children is reckoned as from five to ten, and not five to twelve years of age. In Piedmont and Lombardy, 1 child in 11 inhabitants at school; in Liguria, 1 in 17; in Emilia, 1 in 33; in Sardinia, 1 in 35; in the Marches and Umbria, 1 in 44; in Tuscany, 1 in 58; in Naples, 1 in 66; in Sicily, 1 in 108.

Or, dividing the Peninsula into three parts southern, central, and northern, we have in the southern part one-eighth of the children at school, and seven-eighths as yet receiving no instruction; in central Italy, one-fifth of the children at school, and four-fifths as yet receiving no instruction; and in the northern provinces of Piedmont, of Lombardy, four-fifths are at school, and one-fifth not. On taking a conjunct view of the three millions children in wide Italy, more than two-thirds are receiving no instruction, while in some provinces scarcely one-eighth of the youthful population is at school.

What a contrast this is to highly-favoured England, where, out of 2,655,777 children capable of attending school, 2,535,462 are actually under instruction.

PECUNIARY AID FOR EDUCATION.

In the unaccountable absence of suitable Government aid, the hundred townships of Italy have with much enthusiasm set themselves to the work of education, as you will see by the sums severally spent by them in 1863—viz.: Naples, 11,000*l.*; Palermo, 8,000*l.*; Turin, 18,000*l.*; Milan, 16,000*l.*; Genoa, 14,000*l.*; Bologna, 12,000*l.*; Ravenna, 7,000*l.*; Ancona, Forlì, Perugia, Ferrara, Siena, each 5,000*l.* There is scarcely a town of any importance in which the authorities during the last two or three years, have not shown the liveliest interest in establishing elementary schools in their various neighbourhoods.

The latest news is that Cosenza has this year opened thirty-nine new schools, with 2,000 additional children; that artisans from twelve to twenty years of age flock to the newly-opened evening schools—250 at Arezzo, 147 at Massa Carrara, and 160 at Potenza; that the citizens of Milan have

formed themselves into an association, of which each member pays a small monthly rate, in order to carry education to the smallest country villages of Lombardy; that the Neapolitan Chamber of Commerce, on the national festa of the Statuto, distributed prizes of 2*l.* and 4*l.*, in considerable number, to the best scholars in the day, night, and sabbath-schools; that all the annual prizes of the schools of Naples assume the form of savings-bank books, with which the youths started on a career of thoughtfulness and economy; and that the community of Lecce has given 700*l.* to be divided among the first sixteen infant schools founded in the district.

In all these schools the old and incompetent teachers are being replaced by trained and qualified persons from the many normal schools at work in every province, though it seldom occurs to read the advertisements for teachers in the newspapers, and to find that the salary offered usually ranges from 10*l.* to 20*l.* a-year. Great praise is also due to many private individuals. One gentleman gives 500*l.* to establish infant schools in Mella, while another takes in hand the education of the inmates of the Parma Foundling Hospital.

HOPEFUL INDICATIONS.

An Educational Congress of distinguished Italians, versed in educational subjects, meets next month, to confer as to the best methods of teaching, the preparation of a series of school-books, the granting of diplomas upon examination to schoolmasters, and a host of kindred topics. To the honour of the King and his two sons, it should be said that they never fail to visit the schools in the places through which they pass, while the heir-apparent to the throne, Prince Humbert, has, during his residence in Naples, not only gone about in a familiar way among the day and Sabbath-schools, but invited to a royal table some of the humble directors of these establishments, in company with all the civil and military authorities. In this way the schools have been popularised, and the efforts of the priests defeated, who, working on the prejudices of parents in a thousand ways, have done their very best to warn away the young, under severest threats.

The enthusiasm with which the educational movement is prosecuted may be judged of by the really eloquent addresses delivered at the opening of the schools. Here is a passage from the speech of the teacher at Massa Marittima: "Believe me, my young friends, in this town of most beauty, wealth, and

importance is that of which the inhabitants possess the most learning and intelligence. These form the motive power, the life, the soul of countries. By them commerce prospers, industry flourishes, and families are enriched. Through them bread is never wanting to the poor, nor occupation to the industrious, nor happiness to all. Instruction, then, is bread, ignorance is starvation; instruction is wealth, ignorance is poverty; instruction is life, ignorance is death."

Here, again, are the brave words of a Neapolitan rector:—

These sixteen night schools are already the outposts of a new civilisation in the territories of an ancient barbarism, the first successes gained over the legions of old superstitions and ignorances. Behind these outposts will come the grand army, and to these first triumphs will succeed the noise of the pitched battle, which shall be waged throughout all the secret corners of this city against the thousands of phantasms of prejudice and error which encumber and dishonour so many consciences, and which have made this people—so good, so ingenious, so quick-sighted—the byword and reproach of the world. The time will come—and it is not far distant—when these shameless spectres will quit the field, and when the whole town will resound with the noise of schools and workshops, and when the people will divide their day between the one and the other. The streets and squares will be cleansed of the vile plague of idle vagabondism; with idleness shall disappear rags and horrid oaths, and then shall these disgraces of our city be forgotten. Meanwhile, let us have courage and go forward on our road. What though it be long and we have only set foot upon it? Do you not see how much progress you have already made, you who were so afraid to follow us at first? Let the remembrance of this be a good omen and a comfort to us in our march.

RELIGIOUS PERIODICALS.

The free press of Italy lends a powerful aid. Everywhere cheap and healthy serials are being issued at the lowest price, under the direction of men of worth and reputation. The *Evening Readings* and *Italian Educator* of Florence, the *Italian Mind* of Milan, the *Popular Lectures* of Ancona, the *Workman's Journal* of Genoa, the *Social Science* of Turin, are only a few of many "People's journals" which are now finding their way into the homes of the labouring poor, and diffusing useful information among the working classes of Italy.

I have only to add that the evangelists of Italy are doing their full share of the great work, not only by the establishment of schools in all directions, but by the circulation of an extensive Christian literature, in which the *Echo of the Truth*, *Family Readings*, and *Sabbath-school Journal*, hold a

high place, although the *Christian Almanac*, edited by Dr. De Sanctis, is the most popular of all. Last year 100,000 copies were sold. It is very remarkable that the most widely-circulated almanac in Italy should be a thoroughly Evangelical one.

PROTESTS AGAINST PLYMOUTHISM.

Congregations of Italian Christians in Caravaggio, Milan, Intra, Casale, and elsewhere, continue to issue their protests against the Plymouthism attributed to them and to the work in Italy generally, in the ill-starred book of Signor Rossetti. The most remarkable protest of all, however, is a thirty-two-paged pamphlet from the pen of Pompeo Rossi. In your number for December last I mentioned that about a year and a-half ago this gentleman, then evangelist at Bologna, had written a book with a similar title and in a similar spirit to that of Signor Rossetti, though it was issued in his own name, and not in that of the Churches of Italy. I am happy to say that Signor Rossi has seen the error of his former way, and bitterly repents his past unhappy publication. In his present protest, he not only exposes the errors in detail of Rossetti's book, but makes a personal confession of his previous errors, which he has now renounced. Like Dr. De Sanctis, he has withdrawn from the Free Italian Churches, because they are infected with Plymouthism. Our earnest desire and prayer is that a like spirit of contrition may soon move the hearts of others, who have so needlessly and uncharitably disturbed the peace of the Church and the love of the brethren. May God grant it, so that the division of our Zion may be healed.

NEAPOLITAN NUNNERIES.

"The Mysteries of the Neapolitan Cloister," to which I alluded last month, has appeared, and is creating a great sensation. As a literary production the style is most attractive. When a few pages have been read, it is impossible to stop till the thrilling narrative is ended, as you will find when the English translation reaches you. The authoress belongs to the famous Carracciolo family, of the Princes of Forino. She gives her name, and deals in facts, supplying day and date for occurrences most scandalous to the Church of Rome. Forced to assume the conventual habit through the bigotry and straitened circumstances of her mother, after the death of her father, who was a general in the army and a governor of a Neapolitan province, this lady was subjected to a grinding

despotism on the part of abbesses, confessors, bishops, and spies, which only a natural strength of mind enabled her to support, from which, after unheard-of difficulties, efforts of influential relatives alone succeeded in rescuing her. Such an unveiling, by a truthful and talented artist, of the inner life of Italian nunneries of all descriptions comes most apropos, when the Italian Government has decreed the abolition of these refuges of indolence and vice. This classical production passing from hand to hand, opening the eyes and stirring the indignation of the people, is the most terrible deposition of that power which free Italy is now carrying on before the tribunal of conscience and common sense against the monastic system. I wish you space had permitted one or two extracts from scenes in which the sloth, ignorance, and depravity of the priests of Rome are depicted with a power and eloquence inferior to the pages of "Uncle Tom's Cabin." Chapter after chapter is devoted to the jealousy, thefts, pride, lunacy, selfishness and iniquity that reign in these vile prisons from which there is no exit for the unfortunate inmate. Of Cardinal Riario, the present Archbishop of Naples, we have a life-picture after studying which it is no astonishment that he should live in Rome, and not dare show his face in the capital of the South, hunting the very life of the defenceless authoress for the better part of twenty years. It will be a fair specimen of his character. The authoress is married to one of the heroes of Italy, and resides at Castellamare.

PRIESTLY KIDNAPPING IN ROME.

Another Mortara case has occurred in Rome. A poor boy of eleven years of age, the son of Jewish parents, named Cohen, was apprenticed to a fanatic shoemaker, called Messia, whose violent efforts at propagandism, in conjunction with his brother, a priest of Ultramontane views, had become so well known that another Jewish shop-lad was lately withdrawn by his more judicious father. Messia's shop was a rendezvous of priests and Jesuits, especially of those in forced exile from Naples and Sicily, and they aided in the conversion by fair and foul means, of the apprentice from Judaism to Christianity. Young Cohen, who is naturally a timid boy, giving no evidence that he had been impressed by conversations and arguments he overheard in the shop, was sent the other day, with a pair of shoes, to the house of the priest, Messia's brother, and from thence he was forcibly taken to the Hospital of Catechumens.

loud crying and opposition of the boy were only considered as the last efforts of Satan to retain his soul. The whole Jewish community in Rome is in a ferment, and the parents of Cohen are indefatigable in seeking the rescue of their son. Their efforts, as well as the representations of the secretary of the Israelite Society, the French Ambassador, and the professors in the College of Rome, have proved fruitless. The excitement in Rome is so great, that Messina's shop is guarded by five policemen. He parades the streets, and even defiantly strolls through the Ghetto itself. The Pope is said to have offered 1,000*l.* sterling for the father's consent in order to allay the storm, and the official gazette has been obliged to speak on the subject, though insisting that young Cohen has long desired to become a Christian, and that he is now happy amid the caresses of the priests. With a refinement of malice, the father was told that he might see his son, but an interview with the mother was forbidden, an offer which the poor man dared not accept, owing to a law stringently enforced in Rome, and which all those of Hebrew birth knew right well, that any Jew daring to approach or pass this Asylum of Catechumens is immediately seized and imprisoned within its precincts for forty days, during which time he is catechised, and has to pay fines to the establishment and to his gaolers. The Italian press is lifting a loud protest against the toleration of such inhuman practices on the part of the French. Cases of this nature occur frequently, though it is rare that they acquire the celebrity which this one is likely to have.

ANOTHER CASE IN LEGHORN.

The Evangelicals of Leghorn have just been excited by a similar act attempted in the light of day, and under the laws of constitutional Italy. Vanucci, a Capuchin curate, has been intriguing for some time with a schoolmistress for the forcible seizure of one of her pupils, Teresa Michelozzi, fifteen years old, and the child of Evangelical parents, both of them having become members of the Waldensian Church. It appears that the girl, who is of a timid disposition, had been several times taken to the priest's house, where she was made to confess to him, and to listen, on the one hand, to fearful threats of hell if she should embrace the faith of her parents, and, on the other, to promises of great kindness and maintenance as a lady, if she would leave every from home, and put herself under his care. Both threats and blandish-

ments seem to have been thrown away on the simple girl, who stayed at home and frequented the school as before; whereupon she disappeared, and for several days was hid in the houses of the teacher, a bigoted aunt, and of the teacher's friends, all of whom in turn denied having seen the girl. The parents continued, day after day, the most persevering inquiries, tried in vain to move to action the retrograde authorities, and had it not been that public interest became aroused and caused the Capuchin to send back the girl of his own accord, the villanous scheme might have succeeded. The monk has tried to exculpate himself, by writing a letter to our Evangelical newspaper, which has only brought out further confirmations of all the girl herself has deposed, as to the force, fraud, and lying which were employed to coax, frighten, and remove her. Rome, you see, is unchanged in her tactics, and only wants the power, and not the will, to practise the most highhanded injustice. No wonder the joke should be going the round of Italy, "Is there such a thing as a superlative without a positive degree?" "Yes; the word *santissimo* applied to the Pope is a superlative which has no positive, for he is called *santissimo* (most holy) without being *santo* (holy)!"

UNPOPULAR TAXATION—OFFICIAL CORRUPTION.

The malcontents of Italy are coalescing and expressing their mind with more audibleness than usual. The country's difficulty is their opportunity, and they seize it with avidity. In the many and rapid changes that have recently passed over Italy, it was unavoidable that the individuals and coteries, here and there, whose cherished interests were overthrown, should cherish malice towards the powers that be. The most zealous and prudent efforts to overcome the gigantic obstacles to the unification of a long-divided land, have often ended in failure or met with very partial success, and so left many a weak point visible to the open or covert enemy. But there is no serious fear from within. The overwhelming majority of the nation is for constitutional government, and will persevere in the support of it, despite every discouragement and delay. Priestly opposition assumes the form of petty and irritating spite, and reaction shows its head betimes, only to exhibit its impotent treachery. The head and front of the present offending is the immediate introduction of the income-tax, on the English model, from which neither foreigners nor people of 10*l.* annual income are exempt, so

wide is the sweep of this naturally unpopular measure. The various clauses of the act read most amusingly like translations of the English law, except that here there is no fixed rate of taxation. The sum to be paid by each person is left to the decision of a District Board of Commissioners, after examination of returned schedules, a most obnoxious feature certainly. The bursting of the bubble company for the construction of the railways of the South has likewise been made another ground for bringing the Italian Parliament into contempt among the people, leading many to cry out for its instant dissolution. It is truly to be regretted that the first native enterprise on a national scale, got up to deliver the country from the exorbitant terms of Rothschild loans and other foreign contracts, should have become so infected with bribery and corruption. Apart from all other sources of profit in the actual construction of the lines of rail, the M.P. and late Finance Minister who started the scheme, was at the outset to pocket 500*l.* sterling on each of the 7,500 kilometres, arising from the difference in price between the terms of concession and contract. The member of the House who brought in the favourable report of the committee, and was instrumental in obtaining the consent of Parliament, was found to have beforehand received for his services 40,000*l.* Neither the high station of the parties concerned, nor the fear of unfriendly criticism, however, prevented the Chambers from exposing the immorality of the transaction, and driving from their presence speechless the authors and abettors of this humiliation to Young Italy.

PROGRESS OF THE MORAL REVOLUTION.

As evidences of social progress, I would refer to the Ministerial circular against duelling, the clearing of the streets of Naples of its hosts of tormenting beggars, and housing them in asylums and workshops, the noble report drawn up lately on the subject of civil marriage, which, to the grief of the Papacy, will shortly become law, the formation of an association among liberal men of all parties, for the defence and development of constitutional rights throughout Italy, the earnestly-expressed wish for the popular election of the clergy, as at Piano, near Sorrento, where, from time immemorial, and through the operation of some old statute, the system has wrought so well, and such worthy priests have been appointed by the parishioners, and the outspoken leaders

of the press in favour of the suppression of the out-of-door mummeries of Popery, such as the processions of the "dead Christ," and hideous "Madonnas." There is no doubt that a great moral revolution is now silently working in the minds of thoughtful Italians. It is better that it should work slowly and thoroughly than with violent haste. The remitting efforts of Popery here are well fitted to make lovers of their country think—think deeply and think to purpose. In Perugia some children have been driven from the school because their parents are exiles from Rome for their liberal views. An Evangelical has just died in the public hospital of Ferrara, and his minister, whom he desired so much to see, could neither get access to him while living, nor the liberty of burying him when dead, according to the rites of the Protestant Church. In one place the priests are refusing to baptize any children with the dreaded names of Itala or Vittorio, in another it suffices that they raise the report that a man was a Freemason and had joined the Waldensian Church, for a crowd to surround the funeral pall, and with hootings and stones throwing insult the living and dishonour the dead. These things cannot long be permitted. Italy is in a transition state to liberty of conscience, in theory and fact, or, failing in her high aim, she will return to her slavery of body and soul for centuries.

DR. DE SANCTIS AND SIGNOR MAZZARELLA

[Dr. De Sanctis requests us to insert the following letter, and we deem it but simple justice to comply with his request. We hope, however, that it will be the last upon this unhappy controversy to which it refers.]

May I beg of you kindly to insert these few words in *Evangelical Christianity*? I do not like discussion in a religious journal, and therefore will not reply, as I might do, either to the letter of Signor Mazzarella, or to that written at his request by Mr. Roberts.

My letter, printed in your July number, was not meant for publication. It was written to a very dear friend of mine, in order to explain frankly the facts of the case. These facts I still maintain, and I am pleased to see that Signor Mazzarella has not denied one of them, but he confined himself to the use of the most vague and ambiguous expressions.

The Christian public will decide which of us has acted in the more Christian way; I, in writing privately to a friend, or Signor Mazzarella in giving publicity to his letter.

I solemnly declare that I have separated myself from the churches called "Free Italian," because I am fully convinced that they are Plymouthists and my conviction is based upon facts which cannot be destroyed by fine words.

I did not wish to open a new centre of evangeli-

GERMANY.

447

avoid making a new division, and
a withdrawn from preaching for
od and the lapse of time, I feel
w whether I have deceived myself

I might say much more, but I do not wish to
enter into controversy.

Believe me, your brother in Christ,

LUIGI DE SANCTIS, D.D.

Florence, August 8, 1864.

GERMANY.

Frankfort, August 16, 1864.

AL TRIUMPH OF COUNT VON
BISMARCK.

good result of the peace, the
of which have been signed at
t bloodshed in the Duchies has
o the political consequences of
war, they are only calculated,
t, to grieve the friends of true
most important victory, in the
t von Bismark, is not that
s achieved over the Danes, but
of the reaction over liberal
e thinks that in Prussia he has,
s overcome all opposition to his
, in Parliament, will again
e military re-organization, the
ject of contention with the
in the presence of a victorious
will dispute the principle of
archy, supported by the power
1? In Denmark, Count von
defeated the democracy of
y the same blow with which he
l the Danish army, and peace
e obtained by a change of
l an altered policy. In the
ant von Bismark purposely
restoration of order under the
of the prince whom they have
proclaimed, and he proposes the
of an interim Administration,
elded by which he will keep in
s. With what object? Less, it
ny ambitious scheme of annexa-
enefit of Prussia, than to deprive
of their liberal constitution of
o have time and opportunity to
according to his own policy.
Bismark flatters himself with
ed a severe blow on the develop-
ral institutions in Austria, by
Cabinet of Vienna into alliance
y of the North. But it is the
nfederation especially that M.
has, in every way, subjected to
After having set at nought the
the Diet in Holstein, by the
a of Bendsburg, he has subjected
front, by excluding it from the
t Vienna, and by making it give

up, without being consulted, a country which
belongs to that Confederation — I mean
Holstein. There can be no doubt that he
hopes thus to obtain the ascendancy of the
great movement for reconstituting the
Germanic Diet upon a liberal basis, and that
he will be able to fix upon that great re-
organization the impress of his reactionary
policy. I am not now giving expression to
imaginary suppositions, but to ideas which
are proclaimed with all simplicity and in
triumphant tone by the journals of the
party. Seeing the Minister whom they ad-
mire master of the situation in Germany, they
dream of his being already master of the
situation in Europe. "It is no longer in
London and Paris," they exclaim, "that the
destinies of Europe are decided, but at Berlin
and Vienna." And doubtless, in their secret
thoughts, they associate Russia with this new
preponderating influence in Europe — that
Russia which has just caused to be hung, at
Warsaw, the head of the Polish National
Government, and the last of the officers who
commanded those troops which were already
dead or exiled to Siberia; that Russia which
has driven from their country thousands of
Circassians, to perish by hunger and disease
upon the various desert shores of the East.

Such, at the moment, are facts and appear-
ances. But it is evident to every man who
understands the age in which he lives that
these triumphs can be but abortive. No one
can thrust back humanity in its onward march,
nor stifle those rising forces which are in pro-
cess of development. To say nothing of
those winds which blow from the West, and
which give another direction to the vessel of
European policy, it is certain that a change
has come over the spirit of Austria, and she
gives the assurance, through her official jour-
nals, that she will not assist in subjugating
the second-rate states of Germany, in the in-
terest of a system by which she herself must
be lowered. These reactionary attempts,
therefore, may yet, for a considerable time,
prevent the attainment of German unity, and
involve this country in long and sharp
struggles, and also occasion serious complica-
tions in Europe; but the future cannot belong
to a worn-out system; the future belongs to the
people, under God, by whom they are governed.

RELIGIOUS AGITATION IN THE GRAND DUCHY
OF BADEN.

We live in a time when religious struggles in the Church are scarcely less keen than the conflicts which take place in the political world. There is being discussed in the Grand Duchy of Baden, between the two parties which divide the Church, a question which is the more important, as it involves the fundamental principles of Christianity, and is, in reality, the same as that by which the Churches of Germany, Switzerland, France, and Holland are agitated—being nothing less than that of the historical truth of the great supernatural facts upon which rests the entire Gospel. I informed you, in one of my recent letters, that Dr. Schenkel, one of the professors of the University of Heidelberg, who is also the Principal of a Theological Seminary in which all the young ministers of the country must finish their studies, during a twelve-month's residence, has recently published a book, entitled, *Charakterbild Jesu*, in which he throws doubt upon all those grand historical facts which lie at the foundation of the New Testament. I also told you that a protest had been published, signed by nearly 120 pastors of the country, who had at the same time requested the ecclesiastical authorities to deprive Dr. Schenkel of his functions as principal of the seminary, or that the students of that establishment might be released from the obligation of attending his lectures. In consequence of this, a numerous gathering of the opposite party has taken place at Durlach, and resolutions have been passed in defence of Dr. Schenkel, upon the ground that the tendency of his book has been misrepresented, that it is necessary to maintain the independence of those engaged in imparting instruction, and that it is for the ecclesiastical authorities, and them alone, to pronounce upon the professor's position. At the same time, the question has been brought before the diocesan synods, some of which have pronounced for and others against the professor. Hence has arisen a keen agitation, by which the country is equally divided into two parties. The matter is to be brought immediately before the General Synod, with whom rests the final judgment, and which will thus have to decide whether the teaching of the Church still reposes upon the authority of Scripture and Confessions of Faith, or whether it is to be left to the absolute will of University professors. Whatever may be the decision of that authority, a disruption appears to be impending in the Church; and, in the present state of theological opinion in Germany, there

can be no doubt but that the crisis will be repeated in most of the churches of this country. I shall keep your readers acquainted with this serious agitation, which, in principle is exactly similar to that which is taking place in the Reformed Church of France.

THE KIRCHENTAG AND THE GUSTAVUS-
ADOLPHUS SOCIETY.

It is very remarkable that it is especially the historical facts of the life of Jesus that are attacked, in the present day, by the negative school, both in theological instruction and literature. Strauss, Renan, Schenkel, and others less widely known, have thought proper, in all their negative utterances, to speak upon the sublime and holy life of our Saviour. Throughout Europe, men who read and reflect have their attention called in this direction. It was therefore natural that the Kirchentag, which has announced that its general meeting will be held at Altenburg, from the 13th to the 16th of September next, should make this vital question the principal subject of its deliberations. It announced the subject in its programme, in these terms: What advantage can the Protestant Church derive from the recent discussions upon the life of Jesus! Professor Dr. Beyschlag, of Halle, and Professor Dr. Hostlin, of Breslau, are appointed to introduce this important question to the notice of the assembly and to open the discussion upon it. Nothing is more opportune and important, in our day, than the consideration of such a subject, to which the most lively interest certainly attaches.

The second subject proposed for deliberation by the Kirchentag is scarcely less opportune and important than that just mentioned. The programme entitles it: *Christianity and the People (Christenthum und Volksthum)*, and it is to be introduced by an essay from Pastor Köllner, of Elberfeld. After this meeting of the Kirchentag has taken place, we shall again have occasion to return to it, as well as to the labours of the Central Society for the Inner Mission, which, as you are aware, holds its annual meeting at the same time as the Kirchentag.

The Central Committee of the Gustavus Adolphus Society has announced that, in consequence of the state in which Germany now finds itself, as the result of the war, the association will not, this year, hold its general meeting; but for this, its labours and the grants made to poor churches would suffer no interruption. We cannot but deeply regret this decision. The absence of a general

of this great association, by which
est in its efforts has grown, year by
tes a deplorable blank. The north
ny only could have been affected by
and the announcement that this
has been arrived at, comes upon us
anachronism, just at the moment
ace has been concluded. It is at
e hoped that political considerations
no influence in the course thus un-
y taken. On the other hand, I am
able to say, that the annual meet-
he religious societies of Basle and
which have lately been held, have
most encouraging character, as re-
only the large attendance, but the
reported and the beneficial im-
derived from the proceedings by
o were present. In these great
religious life, one becomes joyfully
that neither by the attacks of
nor by the materialism of our age,
vangelical faith be uprooted from
da. God shows us that He always
ple, and that everywhere there are
thousand who have not bowed the
ail.

USE OF LEGAL PERSECUTION.

yet much to be done in Germany,
aware, for the advancement of re-
erty—especially in those Lilliputian
which despotism displays itself with

unblushing front and unchecked by public
opinion. I am led to make this remark by a
recent case of legal persecution. Last spring
Herr Scheve was put in prison at Bückeburg,
the capital of the principality of Schaumburg,
for having administered baptism. After a
week's imprisonment, Herr Scheve, having
been able to procure bail, was set at liberty
until his trial should take place. The case
came on upon the 13th of June, and he was
sentenced to a year and a-half's imprisonment,
and to pay the costs of the proceedings; see-
ing that, besides this baptism, he had twice
administered the Lord's Supper. Immedi-
ately after this sentence had been pronounced,
two members of the Baptist Church at
Bückeburg requested an audience of the
prince, who received them kindly, but
referred them to his Government for a final
answer. Herr Scheve has availed himself of
this appeal, but with very little hope of suc-
cess, seeing that he has been proceeded
against according to the laws of the country.
Hitherto, so far as we are aware, no decision
has been taken relative to Herr Scheve's
appeal. Will he really have to expiate, by
eighteen months' imprisonment, the crime of
having fulfilled the functions of his ministry?
If so, people will really be tempted to believe
that Bückeburg, being but little known as
the capital of a state, has been desirous of
seizing this opportunity to acquire some
notoriety.

HOLLAND.

MISSIONARY FESTIVAL IN GELDERLAND.

Amsterdam, August 12, 1864.
ond general meeting of the Nether-
sonary societies took place on the
upon the ground which was granted
ie purpose last year by the Baroness
il Doorwerth, near Wolfhezen, in
ice of Gelderland. Special trains
ultitudes from all the leading cities
s, swelling the numbers of those
10,000. After a few words of in-
by the Rev. G. O. Heldring, the
van Rhyn addressed the assembly
r. v. 8—"Let us keep the feast, not
leaven, neither with the leaven of
d wickedness; but with the un-
bread of sincerity and truth."
pause which followed, Matamoros,
h martyr, attracted such great at-
ing pressed upon by crowds of
lous to shake hands with him, that
ged to retire early from the grounds.
a twelve o'clock various speakers

from Germany, England, and Scotland ad-
dressed the meeting, their words being repro-
duced in the vernacular tongue. Among
them were Mr. Fabri, director of the Mission-
house at Barmen; the Rev. Dr. Welsh, of Liver-
pool; Dr. Craig, of Hamburg; and the Rev.
G. Jamieson, of Old Machar, Aberdeen. Dr.
Craig specially referred to the dead state of
the Church at Hamburg, and requested the
prayers of the Christians of the Netherlands
for the Holy Ghost to raise it to new life.
Mr. T. M. Looman, a layman whose efforts
for the spread of true religion are unwearied,
next read the report of the missionary opera-
tions of the societies represented at the gather-
ing, from which it appeared that though some
districts of the country are still doing nothing,
yet that the interest in missions is spreading.
In South Beveland, in the province of Zee-
land, there were even thoughts of having a
mission festival.

At three o'clock, speakers took their places

at different points in the wooded grounds, where pulpits had been erected, and gave short addresses, intermitted by singing. The Rev. Mr. Stuart, of the Dutch Church, Rotterdam, gave the concluding address, after which all returned to their homes, well satisfied with the day's proceedings. The weather was most favourable, and during the

pauses many enjoyed the shady walks, plucking the blue berries, which were in abundance and having friendly Christian intercourse. These missionary meetings in the open have awakened general interest, and calls have been made by various districts for the privilege of being the locality of the next annual feast.

TURKEY.

Constantinople, July 26, 1864.

EXCITING SCENES IN CONSTANTINOPLE—ARREST OF THE CONVERTS FROM MOHAMMEDANISM—SEIZURE OF THE PROTESTANT MISSIONARY ESTABLISHMENTS.

On Sunday, July 17, the Turkish police arrested all the Turkish converts to Christianity whom they could find in Constantinople, except the women and children.

The Rev. Mr. Williams (Selim Agha), who is now in the employ of the English Propagation Society, was arrested about noon, just as he was entering the chapel of that society in Pera. Two officers seized him suddenly, and dragged him, in the roughest manner, through the whole length of the Grand Rue de Pera to the central police station of that quarter. He reports that he was there insulted and abused by the officers for some two hours, and then suddenly set at liberty, with many apologies for his arrest, and the assurance that it was all a mistake. Why he was thus dismissed is a mystery, but possibly it may have been because he was known to be a regularly-ordained clergyman of the English Church. The Turks say, however, that it was because he was arrested in Pera, which is regarded as a sort of privileged Christian quarter.

The other converts were less fortunate. They are still held in confinement in the great prison of Constantinople. It is understood that there are eight of them, among the number Achmet Agha, who made such a noble confession of his Christian faith before the court of the Sheik-ul-Islam some two years ago. He is in the employ of the American Mission, and was enticed out of the house of an American missionary in Galata, and arrested in the street before his door. These men were brought before the police court the same day, and charged with being renegades and infidels. They boldly declared themselves Christians, and claimed their right to be so, under the *Hatti-houmayoun*, which gave religious liberty to the Turkish Empire. But this plea was not

allowed; they were thrown into prison, where they have remained ever since in close confinement, all access to them having been refused since Wednesday last week. The English and American missionaries have made every effort to obtain their release, but as yet without success. The English and American Embassies have both represented their case unofficially to the Turkish Government, and there is but very little doubt that the men will be liberated in a few days; but it is certain that it was the original intention of the Government to banish them to some place in the far interior, from which they would probably have never returned. The Government have been shown, however, that this course would call down upon them the indignation of all Christendom, and they are now inclined to give them up.

SUMMARY SEIZURE OF THE ENGLISH AND AMERICAN MISSIONARY ESTABLISHMENTS.

On Monday, the day after the arrests above mentioned, the police took still more decided measures against Protestant missions, in deliberate violation of the most solemn treaties and of the customs of the Turkish Empire for many years past. The most flagrant acts were the arrest of the Rev. Mr. Curtis, of the Propagation Society, and the closing of the large establishment occupied in common by the British and Foreign Bible Society, the American Bible Society, and the American Board of Missions.

Foreign residents in Turkey are not subject to Turkish laws, neither are they in any way under the control of the Turkish police. This is the fundamental principle which regulates the relations of foreign residents to the Turkish Government. At an annual expense of many thousand pounds, the English Government maintains a system of consular courts, to administer to English subjects English law, and no Turkish police officer has any more right to arrest the person or enter the house of an Englishman, in Constantinople, than he would have to do the same thing in London. If the Turkish

Government has any complaint to make against any English subject, they must do it through the consular court. If an arrest is to be made, it must be by an officer with a warrant from that court. These same rights are guaranteed by treaty to all other foreign residents. In the face of these rights, the Rev. Mr. Curtis was arrested by the Turkish police, without a warrant, for no greater crime than that of looking at the outside of the door of his room, which they had illegally closed and sealed. He was detained in custody for some time before he was allowed to go.

When the officers of the police came to close the Bible-house, they found there the Rev. Mr. Washburn, the treasurer of the American Board of Missions, and Mr. Sellar, the agent of the British and Foreign Bible Society. These gentlemen refused absolutely to allow their building to be closed by the Turkish police, and solemnly protested, in the name of the English and American Governments, against this attempted violation of their rights. This protest, it seems, had been anticipated, and the officer, after some hesitation, said that, under these circumstances, he was ordered simply to place two armed men at the door, to prevent the taking of anything from the building. This he did, and Mr. Sellar and Mr. Washburn immediately went to Pera, to enter their protests and obtain protection from the English and American Embassies. During their absence, the officer returned with peremptory orders to close and seal the building instantly; by force, if necessary. Fortunately, the Rev. Mr. Bliss, agent of the American Bible Society, had arrived meanwhile, and he protested in the most energetic manner against this violation of the rights of English and American citizens, urging the officer to wait at least until the return of the gentlemen from the embassies. It was all in vain; the officer was accompanied by soldiers, his orders were to use them, if necessary, and he gave Mr. Bliss his choice to walk out or to be carried out by the soldiers. The street was filled with an excited crowd, and it seemed better to make no further resistance. The building was immediately closed, sealed, and put under a guard of Turkish soldiers.

On the same day, the rooms of the Church Missionary and Gospel Propagation Societies were closed in the same illegal manner; but as it happened, before the arrival of any of the missionaries, so that no resistance could be made on the spot.

Several printing establishments and book

stores, belonging to natives, were also seized in the same manner, and many other arrests were made of persons suspected of being in sympathy with Protestantism. The Protestant chapels, however, were not molested.

These things occurred on the day when the Sultan made his annual visit to the Porte, to receive from his Ministers their official report of the state of the empire, and he was probably informed on that occasion that he had nothing more to fear from Protestantism.

REOPENING OF THE BIBLE-HOUSE AND OTHER ROOMS.

Earnest appeals for protection were made on Monday to the English and American Embassies, and the same evening Mr. Brown, the American chargé d'affaires, addressed an energetic protest to Aali Pasha, in reference to the affair of the Bible-house. He followed it up by a personal visit on Tuesday, which resulted in an offer on the part of Aali Pasha to order the immediate opening of the building, and the assurance that the Government were ready to apologise for the illegal manner in which it had been closed. He said, however, that the building had been shut on account of the grossly illegal action of its occupants, who had established secret printing-presses, and had printed and sold their books, containing violent and outrageous attacks upon the faith of the Sultan. Of these facts they had undoubted evidence. As it seemed most desirable to satisfy the Turkish Government of the absolute falsity of this charge against the Bible Societies and the American Mission, Mr. Brown challenged the Government to search the building, which was still under their seal. They consented to do it that day, but, for the convenience of Mr. Brown, it was postponed until Wednesday morning, when the building was opened and business there resumed.

The Turkish officers examined the immense stock of books on hand, which were mostly Bibles in some twenty languages, and on Thursday declared themselves perfectly satisfied that the charges against these societies were without any foundation whatever. Mr. Brown has demanded that the American Mission be authorised to publish an official apology from the Turkish Government for its illegal action and for the unjust charges made against the American missionaries.

The greatest credit is due to Mr. Brown for the energy and promptness with which he has acted in this matter, both officially and unofficially—securing the immediate opening of the Bible-house, the release of the print-

ing establishments where the Turkish and Bulgarian Scriptures are printed, and the favourable consideration of the Government toward those in prison.

On Saturday the rooms of the Gospel Propagation Society in Stamboul were opened, but no service was allowed there on Sunday. Yesterday the rooms of the Church Missionary Society were opened, but most of the books and manuscripts there were seized by the officers who opened the rooms.

Sir Edmund Hornby, the supreme judge of the consular court, pronounces this action of the Turkish Government against the English and American missionaries to be the most flagrant violation of the established rights of foreign residents which he has ever known. As soon as it came to his knowledge, he addressed a demand for explanation to the Minister of Police, the highest authority with which he can officially communicate, but received no reply.

WHY DID THE TURKS ADOPT THESE EXTRAORDINARY MEASURES AGAINST THE PROTESTANTS ?

The measures above mentioned were not adopted hastily. For many weeks the missionaries have been beset with spies at every step, and the measures taken have been for several weeks under the consideration of the Government.

In my last letter I informed you of the reports in circulation, among all classes here, in reference to the conversion of many thousand Turks to Protestantism. I have now every reason to believe that the explanation then given of these stories was in a general way correct. There is a movement among the Turks in favour of reforming their faith. They have actually petitioned the Government to be set off by themselves, and to have the use of a mosque to worship in ; but beyond these two facts, the stories are so contradictory, that we cannot tell which is true.

The news of this movement came to the ears of the Sultan—probably in an exaggerated form—and he was told that it was the result of the labours of the Protestant missionaries, who were attacking his faith in the most violent manner. It is doubtful whether this information was carried to him through French-Catholic intrigue, or whether the missionaries were simply used by a party among the Turks to overthrow the ministry of Fuad Pasha, by representing him as friendly to these new movements. The Government of Fuad Pasha, however, found it necessary to take some extreme measures to

satisfy the Sultan, quiet the fanatics save themselves.

I have the authority of a high Turkish official for saying that Sir Henry Bulwer consulted, and that the action of last week was taken by his advice. However this be, it is certain, that he was aware two weeks ago that some such action was about to be taken, and that he did not object to it, kept it a profound secret from the mission. It is also certain, that after the action taken he took no active measures for the protection of the missionaries, until he was driven to it by the terrible storm of indignation which burst upon him from all sides. It seems very certain, too, that the Turks have never dared to insult and trample on the plainest rights of English citizens here, if they had not felt very sure of the sympathy of the British Ambassador. His plea in defence, that he believed that we were on the eve of a terrible revolution in Constantinople, could only be averted in this way. If he believed this story, he was probably the person in Constantinople who did.

THE CHARGES BROUGHT AGAINST THE PROTESTANT MISSIONARIES.

The principal charges brought against Protestant missionaries are the following. They are said to have made violent attacks upon Mohammedanism, to have paid agents to attack their old faith in the khans and bazaars, and especially to have secretly published and circulated various books, which call the Prophet an impostor and his religion a vile delusion. Three books, written by Rev. Dr. Pfander, of the Church Missionary Society, are cited as examples. These three books (and especially the second of them) are indeed the chief nominal cause of all the wrongs perpetrated by the Turkish police last week, and this action of the Government is perhaps the highest compliment which they could have paid to the ability and skill of Rev. Dr. Pfander.

The "Mezau-ul-Hakk" of Dr. Pfander was first published in Persian, and Persian copies have been in circulation in Constantinople many years, which have gradually come from the Turkish Custom-house, where a large box of them was confiscated, but destroyed, many years ago. The name is "The Balance of Truth." The book consists of three parts. The first is a defence of Christianity against charges made by Mohammedans. The second part is a statement of the doctrines of Christianity. The third part proves that the Koran cannot be an in-

book, and consequently that Mohammedanism cannot be of Divine origin.

When this veteran and honoured missionary was transferred by the Church Missionary Society to Constantinople, he prepared, and sought permission to publish, an edition of the same work in Turkish. Permission to publish was refused. It was then printed in England and brought into Turkey, without the knowledge of the Government. It has been in circulation here for two years, however, among all classes, and a most violent and abusive answer to the Persian edition was published here, with the consent of the Government, before it was translated into Turkish. The first book of Dr. Pfander was in the Trinity, and was published in Turkish about four years ago, without attracting much attention. The third book was published about one year ago, and is a reply to this attack upon the second.

Whether it is good policy to circulate such a book as the "Mézu-ul-Hakk" in the commencement of a missionary work among the Mohammedans, is a question upon which there is a difference of opinion. The American missionaries have generally regarded it as ill-timed, and they have avoided the use of it.

It has never been sold at their book-store in the Bible-house, but the Rev. Dr. Pfander—whose judgment and Christian character command the respect of all—regards this work as one of the most important instruments for awakening the Mohammedan mind from its lethargy, and leading it to the truth. It is not for us to pronounce judgment between these conflicting opinions of men of equal experience, and who equally command the respect of the Christian world, especially as, notwithstanding this difference upon a single point, they are working together in the fullest sympathy for the conversion of Turkey.

As to the other charges of the Government, it is probably true that there has been some indiscreet preaching of the truth in public places by one or two individuals; but no tumult has ever been excited, nor has any serious difficulty ever occurred in such cases. In general the greatest care has been taken not to wound the pride of the people unnecessarily, nor to make any violent attacks in public or private upon the faith of the people. As a ground for any action on the part of the Government, the charge is absolutely unfounded.

POSTSCRIPT.

Constantinople, August 3, 1864.

The following extract from the *Levant Herald* of last Wednesday, which bears the authority of Sir Henry Bulwer, proves the groundlessness of the hopes expressed in the former part of this letter, and merits the attention of every Christian in England:—

The "difficulty" between the Porte and the Protestant missionaries has been arranged on a basis which, if not all that the latter could wish for, will perhaps, under all the circumstances, be generally regarded as equitable and satisfactory. The book-stores and offices of the several societies have been reopened, and full liberty given to their agents to preach to all comers in their respective chapels and private houses, but not in the khans* or other public places of Stamboul. The free sale of the Bible in book-stores† is permitted, but not its colportage about the capital, nor either the sale or gratuitous distribution of controversial works attacking Mohammedanism. The native converts under arrest are, "for their own protection, and as a measure of precaution against popular excitement," to be temporarily removed from the capital to some English consular station in the provinces, the Porte engaging to provide for their families during their absence. Such, briefly detailed, are the terms of the settlement come to between the Government and Sir Henry Bulwer.

A long official letter addressed to the Con-

stantinople Branch of the Evangelical Alliance, by Sir Henry, corroborates the above extract in substance, but states that he waits for final instructions from England before completing this "arrangement."

His letter, with the reply of the Evangelical Alliance, will be forwarded as soon as possible to the Alliance in England for publication, so that we do not need to discuss the subject in detail here.

But it may be said in brief that this "arrangement" puts an end at once to religious liberty in Turkey, so far as Protestantism is concerned, and will make missionary labour for Greeks, Armenians, Turks, and Jews, at once impracticable.

It is so understood by them, and the organ of the Greek Patriarchate contained on Saturday a jubilant editorial congratulating the Porte upon this step, and rejoicing over the final overthrow of all Protestant missions in Turkey.

The principle of religious liberty now laid down by the Turkish Government and approved by the British Ambassador is this: Every man is at liberty to continue quietly in the profession of the faith of his fathers,

* The khans in Constantinople occupy a place similar to the buildings in English cities which are used as rooms by room, some for offices, some for storage, and some for sleeping apartments.

† These book-stores, however, must be specially licensed.

whatever it may be, but he is not at liberty to invite or persuade any one else to change their former faith for his. If, however, any person, without invitation or persuasion, desires to change his religion quietly, he is at liberty to do so, but the Porte in this case reserves to itself the right to exile him, "for his own protection," but not as a punishment. Under this system it is plain that all missionary labour is impossible, and religious liberty exists only in name. This is the principle which is about to be enforced, with Sir Henry's consent, upon the poor Turkish converts now in prison—no one of whom has ever been a preacher, or even a colporteur, and only one of whom is in any way in the pay of any missionary society.

This surrender of religious liberty is made only by the British Ambassador, as the representative of Protestantism. The Jesuit missions

are undisturbed, although they have publicly baptized more Turks than the Protestants. They have the fullest liberty to proselytise in all directions, and their converts are secure from all persecution. They are not even exiled "for their own safety." The Turkish Government would as soon think of declaring war with France as of restricting Catholic missions; but having the full sympathy of the British Ambassador, they have taken a step against Protestant missions which places them in a worse position than that which they occupied before the publication of the *Hatti-houmayoun*.

It is a fact worth noting that the chief dragoman of the English Embassy here, through whom business is transacted at the Porte, is a most devoted Roman Catholic, and neither an Englishman nor in sympathy with English ideas.*

AMERICA.

New York, August 8, 1864.

THE NATIONAL FAST—MORAL AND RELIGIOUS ASPECT OF THE WAR.

The fourth day of August was very reverently observed as a day of "fasting, humiliation, and prayer," on account of the state of the country. An unusual interest attaches to the form of the call for this service. I enclose a copy, although it may already have been reprinted in your journals. You will see that the observance of such a day was proposed by the Senate and the House of Representatives, in language exceedingly devout and significant. One object of the day, according to the joint resolution of these bodies, was to be, to implore God "not to suffer us to be destroyed by obstinate adhesion to our own counsels, which may be in conflict with His eternal purposes." It can scarcely be supposed that all those who voted for the adoption of this language contemplated the same form of national obstinacy, or anticipated the same answer to the proposed prayer. But it is hardly possible to think of a petition that should be more appropriate to our condition. The recent repulse which our arms have sustained before Petersburg, and of which you will have received the tidings, and the successive incursions which the Confederate troops have made upon Maryland and Pennsylvania, contributed not a little to the production of a serious temper, in full sympathy with the design of the day. It

would not be possible for Christian men to engage in such a service, at such a time, without the most careful review of all the feelings which they were cherishing in regard to the war and its aims. Not a congregation assembled on that day which had not felt, in some form, the fearful burden of this protracted contest. Scarcely a minister spoke who did not address the mourners for the slain. It would be natural, then, to suppose that the prevailing prayer of the nation would be for peace. That all most earnestly desire so great a blessing, is most true; and it is also true that many would secure it upon any terms. But I am sure that a far larger part of our people, including the vast majority of those who have the disposition to come near to God in humiliation and prayer, as firm as ever in their conviction that duty to God and to their country binds them to prosecute the war to a decisive issue. This conviction is not shaken, but confirmed, by the religious observance of a day of prayer. The men who are furthest from the indulgence of vindictive feeling towards our enemies, who care the least about the mere humiliation of failure, who have the keenest sense of the untold wretchedness that attends upon war, especially upon civil war, who have the least sympathy with that self-righteous complacency which would make the war a rebuke only of other men's sins—the most thoughtful, dispassionate, Christian men of our nation—these are they who are feeling to

* [A letter in one of the daily journals, dated a week later than the above, states that four out of the six persons in custody have been liberated.]

ply as ever, that whatever may be its and hidden purpose of God con- is land, His purpose, so far as it is r them to know it, is that the dis- effort of our enemies should be nd thwarted, that the authority acy of our Government should be and that the endless evils of a d strife between two or more in- and jealous empires should be shut the land. All this has appeared ly in the observance of the recent It is just to the piety of our : their persistence in a struggle so horrors should be set down, not ility, nor to national pride, nor to a engeance, nor to the new develop- military spirit, but to its true and motive, the belief, inherited from est history of their race, and y conscience and by prayer, that es of this generation, that it defeat, r sacrifice of wealth or of blood, : which is now made upon the d principle of all free govern-

NEGRO TROOPS AT PETERSBURG.

as one element in the recent attack sburg which did not escape with- out on the recent day of prayer. ave observed, no doubt, that after on of the mine, the negro troops : into the "deadly breach," that ge failed them, and that, standing : bewilderment and terror, they 1 down by the Confederate artil- must remember, indeed, that such often attacked the enemy's fortifi- : the greatest bravery and success. ight expected of them that they 'orm this service as well as any s, for it cannot be thought that anding general would invite a the sake of shielding any part of Yet, when the event exposed cattle, to the destructive fire, no eart among us could fail to think oor race was ground between the nether millstones. These men, very had so long cursed with , if not with outright suffer- ow escaped from its evils only to breasts the shield of their professed If they were put forward into f danger for any reason different special adaptation to the task, let now that American piety execrates ible meanness of such an act.

HELP FOR THE FREEDMEN—AFRICAN CHURCHES.

I alluded in my last letter to the sincere sympathy and help which the condition of the freedmen and their families is eliciting from nearly all our Churches. The Old School General Assembly of the Presbyterian Church, at its last session, appointed two committees to solicit and disburse the charitable gifts of its congregations in behalf of these most interesting and needy people. The other Assembly required its "Board of Home Missions" to undertake the same duty. The Synod of the Reformed Dutch Church assigned a similar task to its "Board of Domestic Missions." Meanwhile the Freedmen's Relief Association and the American Missionary Society devote themselves especially to this field. Under these auspices, schools are opened at Port Royal, at Norfolk, and at other camps where the freedmen have been congregated by the Government. The pressing temporal wants of the poor outcasts are met, and a fair and most promising beginning is made of this most Christian labour. It may give your readers some idea both of the numbers of the fugitives from slavery, and of the character of many of them, to know that since the beginning of the war more than *thirty thousand* members are officially stated to have been added to the two branches of the African Methodist Episcopal Church in the Northern and Border States.

A delegation from these African Methodist Evangelical Churches took part in a most interesting scene in the late meeting of the General Conference of the Methodist Episcopal Church. They were five in number, and each of them addressed the body with great ability and effect. One of them gave the following important statistics of their churches. Their Church property they estimate at two millions of dollars. They have 1,000 travelling preachers, and 500 local preachers, and about twenty missionaries. Their members are about 50,000. This number includes the increase of 30,000 alluded to above. They have 1,200 day-schools and a thousand coloured teachers. There are 10,000 children in their Sabbath-schools, and, what is perhaps most interesting and promising of all, they have nearly a hundred students in the college in which their ministers are instructed. After the communication of these important facts, one of their number, while he thanked the Conference for their sympathy and fellowship, said: "We are struggling for self-elevation. We are striving to be men. We are labour-

ing to disseminate Christianity among our people, and we ask your aid." Amidst the applause which greeted these manly expressions, one of the most venerable ministers of the Conference arose, and having responded with proper feeling, grasped each delegate by the hand with cordial expressions of fraternal affection. The crisis through which the coloured race are now passing gave an interest to the interview which it would not have had at other times, and many of the observers were moved to tears.

NORTHERN MINISTERS IN SOUTHERN PULPITS. MISSIONS.

The war is raising some novel questions concerning the relations of the Government to the Churches in the recovered territory. It appears very plain that the privilege of the Sabbath and a sacred place ought not to be pleaded for the propagation of treason. Disloyal clergymen, accordingly, have been forbidden to preach wherever our arms have control. The pulpits would therefore be silent, if other ministers were not provided in their places. The Government, accordingly, has placed the church-buildings of the South in the hands of the corresponding denominations of the North; and these have accepted

the charge, and are attempting to rally the disbanded congregations to the preaching of loyal men. It is a delicate undertaking. In some few instances, it has been marked by signal success. But it will need the wisdom of the serpent, and the harmlessness of the dove, to ensure any large and general results. We watch the effort with great interest. The Congregationalist churches are entering upon this work with especial zeal. Hitherto they have scarcely found foothold at the South. Their general and avowed antagonism to slavery would, under ordinary circumstances, exclude them from every Southern community. It is a singular experiment which they now propose to make, to carry at once religious and moral and political truth to men who have not been willing to hear either from their lips. It will be another evidence of the striking changes which are passing over our land, if the undertaking shall succeed.

I am glad to be able to say that our missionary boards, which have suffered not a little in their available resources by the depreciation of the currency, are meeting hearty responses to their appeals for help. It is not probable that any of them will be seriously restricted in their work on account of the war.

Home Intelligence.

THE BISHOP OF LONDON'S FUND.

It is now rather more than a year ago since the Bishop of London made an appeal to the liberality of his diocese on behalf of the spiritual wants of the metropolis. The sum he at first proposed to raise was 100,000*l.* in the course of ten years, at the rate of 10,000*l.* a-year; but that estimate had hardly been proposed when it was discovered to be totally inadequate to the requirements of the diocese, and the total amount was at once enlarged to ten times the sum, or a million sterling, at the rate of 100,000*l.* a-year. The first twelve months having elapsed, the Bishop of London called the executive committee together, to report the progress that had been made, and laid before them a statement full of interesting details, from which we take the more prominent points.

It appears that for the first year they had received 75,000*l.* in cash, and promises of money, to be paid by instalments, to the extent of 76,000*l.* more, or 151,000*l.* in all. At first sight it would appear that the sanguine anticipations of the bishop had

been more than realised; but a little consideration will show that this is not the fact. The 75,000*l.* is all that has been received in this year's operations; the 76,000*l.* of promises apply not to this year at all, nor even wholly to the next, but are to be spread over the whole of the remaining nine years. The first year's subscription has, therefore, fallen short to the extent of 25,000*l.*, or one-fourth of the whole. And it must be remembered that the subscriptions already received represent the spontaneous and unsolicited generosity of the diocese; all the rest must be obtained by more or less of solicitation and pressure. Still, we think the bishop has good grounds for his confidence, that, when the plan is better known, the local committees set in motion, and the nature of the work intended to be done made clear, the full amount will be realised. On this point, the bishop has judged wisely that the best way of explaining the nature of the work to the world is to let them see it in actual operation.

The applications for aid to this fund have called forth some correspondence, on the part

gentlemen, with houses in town, to be called on to contribute for al destitution in the metropolis. hat the wants of their own parishes istry are equally pressing, and that with more or less of liberality to heir duty there, where their pro-

Why should not the landlords of the same? The owners of the soil the capital stands must be the dholders in the world, and the ad endowment of churches is their

Why should they shift the burden n shoulders upon their tenants? f course much force in this argu- the case is one which each man, to his means, if of Christian will decide for himself.

YAN METHODIST CONFERENCE.

hundred and twenty-first annual of Wesleyan ministers of Great s held during the end of July and orntnight in August, at Bradford. er of ministers present was between 00. With this meeting the Jubilee e Wesleyan Missionary Society was a conclusion, and one of its secre-

George Osborn, retired from the l chair to which he had been elected thren at its commencement. The chosen as his successor, by a large was the Rev. W. L. Thornton, the ditor of the official publications of an Church. Mr. Thornton, in the etween the two Conferences, had mission with which he had been by the earlier of these, as its repre- to the General Conference of the Methodist Episcopal Church, and to an Conferences of Canada and of : Provinces, on the St. Lawrence, wo last of which he presided. The n both sides of the Atlantic appear en greatly pleased with the manner e discharged his duties, and he was home and elected to the highest British Methodism with many ex- of warm approbation and fraternal

the Conference, properly so called, clusively of ministers, its functions, a to all matters partaking of a se- re, are now shared by laymen. The s, as the collective pastorate of the Church, retains its sole authority of doctrine and in the discipline a members, but its decisions upon e subjects involving a pecuniary

element, are based upon the recommendations of deliberative bodies specially convened for the purpose, and consisting of laymen as well as ministers. These "committees of review," as they are called, discuss the several subjects brought before them in all their bearings, and the conclusions at which they arrive are remitted to the Conference, and almost invariably adopted. Each of these committees represents a different department of labour, and is freely open to the Methodist public, it being understood that no one except members of the committees shall take part in their proceedings except by permission. That this is felt to be an improvement upon the old system, in which no such usage existed, appears from the remarks of a venerable member of the body and former President, the Rev. Thomas Jackson, who said:—

He would, as an old Methodist preacher, declare the great satisfaction he felt in witnessing, from year to year, such an extensive gathering of lay friends to attend the Conference. (Hear.) He recollected the time when no man ever thought of coming to the Conference but a Methodist preacher. This assembling of the lay friends in their annual committees gave an energy to the Conference which it never had before. (Hear, hear.) It told on the public mind; it told on the Methodist community, and he would express his sincere gratitude to God, who had put it into the hearts of their lay friends thus to congregate and to aid them by their counsel, and give them the benefit of their experience. (Hear, hear.)

In fact, Mr. Jackson referred to these mixed committees as the grand and the best characteristic feature of modern Methodism—as its greatest engine for the purposes of general impression and impulse, and as having "solved the problem of religious liberty" and ecclesiastical government in its application to the conditions of modern society.

The subjects brought under the consideration of these mixed "committees of review" include education (Sunday-schools, day-schools, the academies for the sons of ministers, and the Theological Institutions, or Seminaries), chapel building and extension, home and foreign missions, and Sabbath observance. The tendency on the part of those who possess the greatest weight in the deliberations of the Conference would seem to be to avail themselves more and more of lay assistance. This was shown in the course of a discussion on a proposal to appoint a second clerical secretary for chapel-building affairs. The Rev. Dr. Osborn (the ex-President) said:—

It was perfectly true that if the present system of administering their chapel affairs was to go on unrelieved and undisturbed, they must have another secretary. It was perfectly true that that

second secretary must be a minister. It was perfectly true that in seven years more four secretaries would not be enough, and in seven years more they would probably want twice four, and that all those must be ministers. Now he would draw the line boldly, and say that the system must be altered. (Hear, hear.) What was the business of the Chapel Committee? The building of chapels. Who were to build the chapels? The people. Who were to find the money? The people. To whom did the property belong? To the people. What was their interest in it as ministers? To see that they had constant access to the pulpits, and that no other doctrines but their own were preached there. He held that when this body of ministers had provided for those functions, it ought to wash its hands of everything else.

The result was that a resolution was carried, by way of amendment to the original motion, appointing a committee to consider how relief might be afforded to the present secretary "without setting apart another minister."

In another direction, the action of the Conference shows that it is determined not to remain stationary. One report of the proceedings says :—

Many circuits ask for the appointment of home missionary ministers, and many others ask to be divided, so that the labours of resident ministers may be more concentrated. The sanction given by the Conference to many cases of this sort indicates a growing desire for such a modification of the itinerancy as is compatible with the genius and constitution of Methodism.

It appeared that, during the year, upwards of 142,000*l.* had been raised for chapel purposes, and that during the previous nine years upwards of half-a-million of chapel debts had been liquidated. In the latter period, however, new debts have been contracted to the amount of 240,000*l.* Several munificent donations, the most noticeable of which was that by Mr. Fernley, of a chapel at Southport, which cost upwards of 8,000*l.*, were announced in this department. The progress of the Watering-places Chapel Fund was reported by the Rev. Mr. Punshon, to whom it owes its existence. It appears that grants had been made from this fund to the extent of 3,000*l.*, to meet an outlay of 17,227*l.*, providing 6,425 sittings, in chapels built, or to be built, at Eastbourne, Ilfracombe, Llandudno, Southbourne, Ambleside, Dawlish, Malvern, Keswick, Torquay, Filey, Matlock, Bath, and other places.

Home missions formed the subject of much interesting discussion. "Many admirable speeches were delivered," we are told, "full of heart, spirit, and practical suggestion." It was stated that the home missionary movement is taking a firmer hold of the Connexion every day. Altogether twenty married ministers were

employed, during last year, in this department. Five of these have been at work in London. During the ensuing year, ten are to be employed in the metropolis. A constant process of absorption goes on from the Home Missions into the ordinary system of Wesleyan circuit itinerancy.

The Sunday-scholars in connexion with the Wesleyan body number upwards of half-a-million; the Sunday-schools, 4,895. In accordance with the recommendation of the Committee of Review on Education, the Conference appointed a minister to act as visitor of the Sunday-schools of the Connexion, and to report upon their condition. It was suggested that ultimately the body ought to establish a Sunday-school Union exclusively for the Wesleyan body. Dr. Waddy made a remark which might well find an echo in other denominations besides his own. He felt, he said, that there was nothing so humiliating as the comparison of the great number of their Sunday-school children with the small number who were, from time to time, introduced into their Church.

It was announced that the Jubilee Fund of the Wesleyan Missionary Society amounts to 190,000*l.* One of the objects which this large sum has enabled the society to achieve is the purchase of the Wesleyan Theological Institution at Richmond, which will henceforth be employed as a college for the training of missionaries. For the home ministry another theological seminary is to be obtained.

The decrease, though but numerically small, in the membership of the body, was the subject of serious deliberation and earnest prayer by the Conference. The President said he felt that the present was a time for looking within. Daniel in Babylon, confessing his own sins and the sins of his people, was the example to be followed. He believed that the organization of Methodism demanded a spirituality in its agents even higher than that of other churches, connexionalism having a tendency to diminish the sense of personal responsibility. No responsibility in the dependent universe was equal to that of a Christian minister. The Rev. Wm. Arthur, on being called upon by the President, said that he had been struck with the absence of discouragement and indifference in relation to the fact that during the year there had been a small decrease in the number of members. The oneness of the whole Connexion on the question of the Jubilee of the Missionary Society; the spiritual influence resting upon the Jubilee meetings; and the liberal contributions to the Jubilee Fund—were all tokens

of good. He was not discouraged, but he regarded the present state of things as a call of God. He did not sympathise with those who explained the decrease on the ground of removals, deaths, and other elements. Methodism was not merely to exist, but to aid in the conversion of the world. There was a danger of their becoming too ecclesiastical. The reading of sermons was a symptom on which he could not look but with suspicion. In elaborate analysis of the circuit schedules was then read. From this analysis it appeared, according to the returns of the March quarter-day, that the number of members in the Wesleyan Methodist societies in Great Britain was 329,668. The number on trial or church-membership was 18,080. In 271 circuits there was a net increase of 7,248, and in 226 circuits a net decrease of 7,284, so that the net decrease on the whole society was thirty-six. On the motion of the Rev. W. Arthur, a resolution, appointing Friday, September 30, as a day of humiliation and prayer throughout the Connexion, was adopted.

At an "open session" of Conference, the President gave, before a crowded audience, a graphic account of his visit to America and Canada. We quote one extract:—

One of the most interesting events in connexion with the General Conference was the introduction of five coloured clergymen, representing the African Episcopal Church. Some of them were bishops. They spoke most earnestly and solemnly; and one, the youngest and darkest-hued, was as eloquent as Mr. Punshon. He said, "Do not treat us as aliens and strangers. We do not wish that. We will thankfully accept your counsel and directions; only look upon us as brethren, and give us your aid." May 15th was a memorable day in the history of the American churches and of the anti-slavery movement. And he was informed that for twenty years past the coloured people in the North had been praying constantly for the relief and emancipation of their coloured brethren in the South, many of whom were their immediate relatives. So it was that in answer to prayer the Lord was breaking the fetters of the slave.

THE REV. BAPTIST NOEL AND THE REV. MR. SPURGEON.

The popular Baptist preacher has surprised and grieved moderate men both among churchmen and Dissenters. In two sermons he preached, on the subject of baptismal regeneration, he adopted and reiterated the charges which some of those who took part in the Bicentenary movement urged against the Evangelical clergy—that of subscribing to the doctrine of baptismal regeneration, and the sake of holding a living, which

the whole of their subsequent conduct and preaching was a protest against; and their dishonesty was contrasted with the straightforwardness of the Tractarian party, who consistently maintained the doctrines which were set forth in the Prayer-book. These trenchant censures have called forth a reproof—we cannot call it a rebuke, so mild and gentle it is—from the Hon. and Rev. Baptist Noel, who, having left the Establishment himself because, among other reasons, he condemned the doctrine in question, comes forward with the more grace and authority to plead for the honesty and uprightness of the men who, holding the views he does, do yet not see it their duty to do as he has done.*

VIOLATION OF RELIGIOUS LIBERTY IN TURKEY.

A deputation from the British and Foreign Bible Society, introduced by its President, the Earl of Shaftesbury, and consisting of James Farish, Esq., J. T. Thomas, Esq., W. M. Arthur, Esq., W. Coles, Esq., the Rev. Dr. Thomson, and the Rev. Charles Jackson, Secretary, waited by appointment on Earl Russell, at the Foreign-office, on the 12th ult., to ask his interposition on behalf of the agents of the above society, who have been treated with great indignity by the Turkish police, and whose humble work of Bible distribution has not only been temporarily interrupted, but is threatened with entire suspension. The following is a copy of the memorial, to which the Committee asked the favourable attention of Her Majesty's Secretary of State for Foreign Affairs. According to the latest accounts, eleven converts are still in prison for conscience' sake:—

To the Right Hon. the Earl Russell, Her Majesty's Secretary of State for Foreign Affairs.

The Memorial of the Officers and Committee of the British and Foreign Bible Society.

The Committee of the British and Foreign Bible Society most earnestly request the attention of Her Majesty's Secretary of State for Foreign Affairs to the recent proceedings of the Turkish Government at Constantinople, by which a gross insult has been offered to their agents resident there, and a grievous wrong done to the society which your memorialists represent.

Without any warning previously given, or any ground on which to justify the course taken but their own unfounded suspicions, the Turkish Government expelled the officials of the British and Foreign Bible Society from their own dépôt, locking and sealing the doors, which they afterwards guarded with armed police, and refusing all access to the premises for the space of two days.

Such proceedings are in direct violation of pledges frequently given by the Sultan, as well as his responsible ministers, to the effect that full religious liberty should be granted to all classes

* Mr. Noel's letter has been published by Messrs. Nisbet and Co.

of his subjects, and that no penalty should attach to the profession of the Christian faith.

As long ago as March, 1844, Sir Stratford Canning wrote to the Earl of Aberdeen to the following effect: "The Sultan gave me his royal word that henceforward neither should Christianity be insulted in his dominions nor should Christians be in any way persecuted for their religion."

In January, 1856, Lord Stratford de Redcliffe forwarded to the Earl of Clarendon a memorandum, in which he set forth the views of the British Government on the subject of religious liberty. He urged that "Religious toleration shall be fully *carried out*, so that no one shall be insulted on account of his religious opinions."

In the same year, in a note addressed to the Porte, Lord Stratford de Redcliffe speaks still more strongly. He says: "The British Government distinctly demands that the Mohammedan who turns Christian shall be as free from every kind of punishment as the Christian who embraces the Mohammedan faith;" and finally, as the result of these noble efforts in the cause of toleration and religious liberty, a Firman and Hatti-sherif was granted in February, 1856, which declared:—

"As all forms of religion are, and shall be, freely professed in my dominions, no subject of my empire shall be hindered in the exercise of the religion he professes, nor shall he be in any way annoyed on this account."

Unless all the labour hitherto bestowed on this all-important question is to be thrown away, and a retrograde movement is to take place in the policy which, for many years past, has been pursued, your memorialists venture to express their opinion that the recent indignity perpetrated by the Turkish Government upon the agents of this society calls for loud remonstrance and decided action on the part of the British Minister in upholding the law. It has produced intense indignation in the minds of all classes of European Christians resident at Constantinople, as well as of the members of the American and Dutch Legations, who feel, that to permit such proceedings to pass without redress would be to sacrifice that security of person and property on the attainment of which so much labour has been bestowed, and for the guarantee of which the most solemn engagements have been given.

The present is not the only instance in which the Turkish authorities have recently acted at variance with their professions of religious toleration, and in which the representative of the British Government at Constantinople has failed to maintain the principles of religious liberty which has been already conceded.

As the copies of the Holy Scriptures circulated by the British and Foreign Bible Society at Constantinople are subject to duty prescribed by the Turkish tariff, the society is entitled to claim the fullest liberty of disposing of these Scriptures, by sale or otherwise, throughout the whole Turkish Empire, a liberty which must be guarded with the utmost jealousy, in consequence of its inseparable connexion with the sacred freedom of conscience and religious worship secured by the Sultan to all classes of his subjects by the Hatti-Humayoun of 1856.

Notwithstanding this, however, a colporteur in the employment of the society, usually resident at Shumla, in Eastern Bulgaria, was, in the year 1862, subject to insult and imprisonment, and finally prohibited by the Pasha of Silistria from

selling the Scriptures within that Pashalic. Rev. Dr. Thomson, the agent of this society at Constantinople, laid these facts before the British Ambassador, and sought for a removal of the unjust and illegal restrictions; but no redress obtained, nor any answer given. If any dependence may be placed upon reports now in circulation, the Porte has it in view to forbid the sale of the Scriptures altogether by our colporteurs, a restriction which would be most unjust and offensive, since these men take no part in religious controversy, never even preach the Gospel, or distribute tracts, but confine themselves wholly to the sale of the Scriptures, without note or comment.

The Committee of the British and Foreign Bible Society cannot contemplate without alarm the persecution to which converts from Mohammedanism have been exposed, the only reason given for their imprisonment and banishment being the same that was alleged nine years ago—viz., that such a step was necessary "to evade the violence and deceive the bigotry of an exasperated populace." They have reliable information that no such violence is to be apprehended, and they have every reason to believe that firmness shown by the representative of the British Government in maintaining the law would have obviated all the difficulties the existence of which they now deplore.

If religious liberty in Turkey is to be a reality and not a mere name, they earnestly entreat Her Majesty's Government not to permit the most solemn pledges of the Ottoman Porte on this question to be disregarded, but to claim the fulfilment of those engagements which Lord Stratford de Redcliffe laboured with such happy results to obtain.

They submit this grave question with all the more confidence to your lordship's judgment, from a conviction that, having devoted your life to the cause of civil and religious liberty, you will not allow this liberty and freedom of conscience to be violated with impunity in any country in which the indignant remonstrance of the English nation can be successfully made.

On behalf of the Officers and Committee,
(Signed) SHAFESBURY, President.

CHARLES JACKSON, Secretary
August 12, 1864.

THE REV. DR. DUFF.

It may be known to our readers that this eminent missionary, driven forth from India by failing health, has returned to his native land, and that he has assumed the office of Convener of Foreign Missions in the Free Church of Scotland—an office to which he was appointed by the Assembly of the Free Church on its being made known that he was about to return. A meeting of the Commission of Assembly was held in Edinburgh, on the 10th of last month, at which the reverend doctor attended, as it may be said formally, to assume the office to which he had been appointed. In doing so he addressed his brethren with an energy and an eloquence which satisfactorily show that neither his

his intellectual powers give | was not unlike the cheering notes of a
ing sustained any serious decay. | trumpet call, inspiring fresh courage and
n of faith, as we may call it, | rousing to fresh exertions.
de on taking up his new post,

Miscellaneous.

MISSIONARY MATTERS.

TURKEY.

s, in the far north-east of the Eastern Turkey field, after six years of labour, ties of the American Board rejoice in the formation of a church of five members f seed sown long since, in the casual conversation of a native preacher with a t Moosh, and the gift to him of a catechism. We regret to hear that persecu- this and some other parts of the field.

young men, who have honourably completed their course of study in the Class at Aintab (Central Turkey), have been licensed to preach the Gospel in th the mission of the American Board. "These," says Mr. Schneider, "with ers, previously licensed, make twenty-one native preachers sent forth from

ionary of the American Board writes from Kessab (Central Turkey): "We e Lord's Supper here a few weeks since, and admitted nine new members to the profession of their faith. Twenty-nine little ones were baptized. We had a solemn and interesting day."

v. Mr. Parsons, of Nicomedia (Western Turkey), on a recent tour found many things with reference to the missionary work. Of the Koordbeleng district he door is wide open, but we find no right-minded man to enter and labour in ntaining over fifty towns and villages."

v. Charles Curtis, of the Propagation Society's Mission, Constantinople, thinks struction likely to be put upon a sentence in our July Number (p. 351) involves he person there referred to. We willingly insert Mr. Curtis's remarks in vin- one absent and a stranger, as well as innocent":—

ired by a friend that Dr. Rigg's note to Der Vertanes distinctly stated that the American ad not the least cause of complaint against him on moral grounds, or on any question g a faithful servant of Christ, but that they felt it their duty to withdraw his stipend— their supplies from America had been diminished by the civil war; and, secondly, inion on the points in dispute relating to Church matters did not coincide with theirs.

st missionary journey, of brethren representing the Church of England, among Asia Minor, has been accomplished by the Rev. Messrs. Weakley and Wolters, were treated with proud contempt, and at times with rudeness. Indeed, at one esia) they were spit upon and called dogs and pigs by the children in the e felt very much," writes Mr. Weakley, "the necessity of having some means— reen—to bring about the intercourse we desired. The barrier between the Turk nk, which is broken down in some degree in Constantinople, exists in the ost intact." The native agent is the great desideratum.

SYRIA.

v. Mr. Eddy, of the American Board, reports "a scene of deep interest, and of aring upon the advancement of Christ's cause." It was the ordination, at Abeih, ba Jerawan, a native of Syria. He had pursued a four years' course of study at minary, in a manner most satisfactory to his teachers, and had been for some ed as a teacher and preacher, proving himself faithful and efficient. His field expected to be the city of Hums and its vicinity. This is the second ordina- ive by the missionaries of the American Board in Syria. The first, that of Dr. , of Aleppo, occurred eleven years ago.

PERSIA.

rkins calls attention to the important fact, that the mission of the American mia is aided by sixty Nestorian preachers, addressing from Sabbath to Sabbath ber of congregations, the average number in attendance approaching 3,000. winter this number greatly increased; in many places it more than doubled.

There are also four or five itinerant evangelists, who carry the Gospel to many not included in these congregations. These preachers and their congregations are scattered widely, like so many beacon lights, among a hundred thousand Nestorians. The same agency is exerting an ever-increasing influence upon other nationalities—Persians, Koords, and especially Armenians. The missionaries have successfully introduced the system of Bible reading among the Nestorians, having now about twenty devoted females engaged in that work. Perkins says: "I believe this will become one of the most important means of evangelizing the masses in these regions, and in a very economical way." The Papists are making a spasmodic stir, as they have often done before; but Dr. Perkins is surprised to see how little they have accomplished.

Two of the American missionaries have been holding a series of protracted meetings on a distant part of the plain of Oroomiah. Inquirers, and large, deeply-attentive assemblies, are found at every place, encouraging the hope that the number of true conversions, within a short time, will prove to be not small. In and around Gawar, very cruel cases of oppression have occurred, in which the Christians have suffered from both Turks and Koords.

INDIA.

Within twenty miles of the capital of our Indian empire, a few weeks since, the festival of Juggernaut was celebrated, as of old, with all its sanguinary horrors. An eyewitness writes to the leading journal, describing the self-inflicted death of several persons by throwing themselves under the wheels of the idol's car. Looking beneath it, he says the wheels seemed as if they were clotted with human bodies. The police interfered, but too tardily.

Narratives of itineracies and visits among the heathen, by labourers in the field, are among the most interesting and trustworthy sources of missionary information, as the writers often give their impressions with a certain freshness and breadth of view, not to be obtained by a resident, yet without his inexperience. Several such narratives lie before us, in the letters and journals of ministers belonging to different communions; and amid the diversity of ecclesiastical administration which obtains abroad, as in our own land, it is gratifying to observe how often the paramount claims of the common brotherhood are recognised and acted upon.

The Bishop of Calcutta, writing to the Christian Knowledge Society, gives an account of his metropolitanical visitation of India and Ceylon, extending over nearly four months, in the course of which he delivered his charge in the cities of Madras, Bombay, and Ceylon. Here is the bishop's testimony respecting Tinnevely:—

In the most southern provinces of British India there are nearly 40,000 native members of our Church, whose Christian villages, schools, and churches were scattered like so many oases amidst the deserts of red sand and forests of palmyra-tree. They are under a regular parochial organization, far stricter and more real than anything which we see at home; they contribute largely of their own substance to the maintenance of the poor, the building of churches, evangelistic efforts among their heathen neighbours, and other good works; and they live under the ministry of twenty-four European and fourteen native clergy, assisted by nearly 200 native catechists. There is an efficient system of education organised throughout the province, both for boys and girls, and there are four excellent training institutions for masters, mistresses, and catechists. Generally speaking, the Christians are well spoken of, in most respects thoroughly well by the civil authorities. If they have not cast off with their heathenism every national vice, we Englishmen, at least, have no right to find fault with them, when we think how drunkenness pollutes the poorer, and selfish worldliness the richer classes among ourselves. I have no doubt that a Tinnevely parish is decidedly superior in morality to an ordinary parish in England, and I have never been present at any church services where there was more reverence and attention, and where the singing and responses were more devout and congregational.

The Prince of the native State of Travancore, though showing no inclination to Christianity himself, not only tolerates, but even encourages missionary work. The Bishop heard the heir to the throne tell the boys at the Rajah's school, at the capital of the country, that the missionaries were among the best friends of India. The southern part of Travancore is occupied by the Congregationalists, who, the bishop says,

Have, in proportion to the population, been almost as successful as our own Church on the other side of the mountains. We stayed one day at Nagercoil, their principal station, where I was as respectfully and hospitably entertained as if the missionaries had acknowledged me as their ecclesiastical superior. I examined a Bible-class of women, whose answers were really excellent; a strange contrast to the ordinary state of the female population of India.

The number of professing Christians in South Travancore is about 20,000, and the Church members nearly 1,500. The northern portion of Travancore and the adjoining state

lookin are in the hands of the Church Missionary Society, and here the Church of land numbers about 8,000 adherents :—

Here, too, we visited the Syrian Christians. Of these more than 100,000 are in communion with acobite Patriarchate of Antioch, but about 50,000 adhere to the Church of Rome, their ances- having been forced into submission to the Pope by Alexis de Menezes, Archbishop of Goa, in the 17th century. At Cottyam, the head-quarters both of the Jacobite Metran, and of the Church onary Society, many of the Syrians, including even some youths in deacon's orders, are receiving tion in our college.

Pausing for a fortnight's rest at Ootacamund, amidst the healthy breezes which blow the beautiful Nilgeries :—

Here, in a deep valley amidst the mountains, at Kaity, I found some Germans working under the Missionary Society, trying to teach and Christianise some of the hill tribes. Of these the most kable are the Todas, who regard themselves as the aboriginal lords of the soil; and who wor- the bell which hangs round the buffalo's neck, and employ their priests in churning butter, they look upon as a religious rite, the dairy being also the temple of the village. Among there has, as yet, been no success at all; but some converts have been made among their tribu- , the Badegas—Hindoos who fled to the hills, from the Mohammedan conquest, and are now tritious agriculturists there. The missionaries live in the middle of a Badega village; and their as, though hitherto small, has been genuine.

The Rev. James Duthie, Principal of the seminary at Nagercoil—the station of the lon Society referred to above, as having been visited by Bishop Cotton—has employed of his vacation in itineracy in some other parts of South Travancore, accompanied by re evangelists. In the vicinity of a Hindoo temple, near Attoor, they were surrounded mob, led on by Brahmins, and were at first apprehensive that they would be driven to the town. They were able to make their retreat quietly, however, and even here were d with attention by a few of the less degraded of the people. In another part of the e district, quite among the dense jungle, at the foot of the mountains, they had what is e unusual, a small congregation of Mohammedans, who listened for nearly two hours to xposition of the Sermon on the Mount. Further on, still in the jungle, they came to a ge which it is supposed no European had ever before visited. Here the people had but adly come over to Christianity, through the labours of a catechist. Mr. Duthie says :—

The devil temple, with its walls completely covered with hideous representations of demons, done laring colours, and in and around which, for how long no one can tell, the frantic nocturnal es of the heathen have been performed, was still standing; but just beside it, indicating the ge that had taken place, a shed had been erected as a temporary place wherein to offer the lices of praise and prayer to the true and living God. Here the villagers assembled with pre- s of such things as they had to give. After service the chief man told us they had now no fear emons, and intended destroying the devil pagoda as soon as sufficient rain fell to soak the mud a.

Elsewhere the brethren were received with the greatest respect and kindness, even by heathen and Mohammedans. With reference to the native converts, Mr. Duthie's ion is that there is much nominal profession, yet that there are a faithful few at every re, exerting a beneficial influence on the surrounding heathen. There is "conclusive lence that Christianity has *taken root* in South Travancore."

The Baptist Society has commenced a mission to the Santals—one of the aboriginal es of India—and their agent, the Rev. R. J. Ellis, gives an interesting account of his ney to make the necessary arrangements. The Church Missionary Society is already in field, and the Wesleyan Society is about to enter it. It is pleasant to read of the ground g mapped out and divided for occupation by the three societies, upon a common under- ding. This was effected by Mr. Ellis, in conjunction with the Rev. W. T. Storrs, of the rch Mission. Mr. Ellis describes his enjoyment as very great, when after having laboured equire the power of speaking in Santali, he was at length able to make the people rstand in their own tongue, with clearness and accuracy, the wonderful works of God. r his first sermon he was plied with questions, many of them relating to the Messiah. ey were greatly delighted," says Mr. Ellis, "with the relation of His doings, teaching, l death, and reluctantly allowed me to depart, after being with them about an hour and al." During this tour he visited 176 villages, of which ninety-eight were Santali. He s on to say :—

In all these villages, with one exception, a Bengali village, our message was well received. The hile, especially, were delighted to see us, and were much surprised at what was said. When we le to them of the only begotten Son of God, they said that their god—the sun—had many chil- d. These, of course, were the stars. That God should desire our good was also new to them, for the prayers they only ask that he do them no harm. Of a hereafter, they had not heard, or of a

day of account and judgment. The word they use for hell is a borrowed one, and the idea expressed by it is also foreign to them. Heaven they have not, or it is only the visible firmament. In short, the ideas we had to present to them were totally new, as regards them. What the effect would have been had we been gifted with the common language they have themselves, we cannot tell; but, as it was, they either stood or sat in amazement, repeating after us what we said, and wondering at it amongst themselves. The women were especially interested. They came out in crowds, with their infants in their arms, and, unlike the falsely-modest Bengali females, listened and asked questions.

The committee of the Church Missionary Society have authorised the establishment of a missionary college in Calcutta, to be affiliated with the Calcutta University, as recommended by Bishop Cotton.

A young Hindoo student of the University of Calcutta, named Behari Lal Chundra, has been baptized at the Free Church Mission in that city. He is one of the educated Bengalees referred to by the Rev. John Barton at the last anniversary of the Church Missionary Society (*Evan. Chris.*, 1864, p. 288), who having become convinced of the truth of Christianity, and coming in contact with certain members of the Society of Friends visiting Calcutta, eagerly adopted the Quaker view of baptism, in order to escape the sacrifice which invariably accompanies it when administered to a Hindoo. Yet he felt called to seek to win others to the faith he had himself embraced. After eight or nine months' effort, an intimate friend became also spiritually awakened, and resolved to join him in leading a Christian life. At first, this friend, like himself, was for dispensing with baptism; but the views of Kali Charan Banerjee, as he is called, undergoing a change, Behari was led to re-examine his position. The result was a conviction that it was his duty to take the same step. The necessary arrangements were made, but when the hour for the administration of the ordinance arrived, he was a prisoner in the house of his relatives. Subsequently he escaped from their hands, almost naked, and was baptized. Both the young men are candidates for the ministry.

Gya—the strongest hold of idolatry in India, being the chief place of resort for pilgrims offering *pinda* for the liberation of the confined spirits of departed relatives from the power of the manes—has been visited by the Rev. E. Edwards, of the Baptist Society. This gentleman states that as the result of evangelization and education, the number of pilgrims to Gya is diminished by two-thirds.

A native clergyman in Bombay, connected with the Church Missionary Society, adduces, in proof of his assertion that Hindooism is being shaken to its very base, the fact that he had been visited by a Hindoo fakir, for the purpose of beseeching him to intercede with the Government for his support. As the people are beginning to see that they have been imposed upon, they refuse their contributions. The clergyman, of course, refused to interfere, and the fakir will be compelled to quit the place, to avoid starvation. From the same source we learn that the better-informed among the natives of Bombay are beginning to take an interest in Christian missions, and that they are likely to afford them liberal support. Men are wanted, however, who will give themselves entirely to the work of missions. He goes on to say:—

We have found it very difficult, as yet, to secure the services of such men. English education is drifting our young men into offices and railways, where they expect higher salaries than we can give them. Except we adopt the plan of our American brethren at Ahmednagar, in restricting the education of young men intended for the ministry entirely to their vernaculars, I fear we shall fail in getting them at all.

The difficulties incident to the pioneer work, pursued by some of the brethren, in remote districts, ought not to pass unnoticed. A new station has been established in the thriving town of Yeolah, in Western India. The native missionary, in commencing the work, found it a matter of doubt whether he would be able to secure a house for the purpose. A report was spread that the object of himself and the catechist by whom he was accompanied was to make Christians by force, and to pollute the waters by their unholy touch. For six days they searched for a home, going over every nook and corner of the town. At length they obtained, as a favour, and after much difficulty, a room, ten feet square, where they had to reside, apart from their families, for six months. The shopkeepers, at first, refused to deal with them, and even money, in their hands, appeared to be useless. The barbers were shocked, and held a consultation; they decided to shave the native missionary and the catechist, but resolved that their servant should go unshorn! Yet gradually prejudices are overcome, mistakes are corrected, and a spirit of inquiry is awakened.

CEYLON.

The churches in Ceylon which have been organised by the missions of the American Board are ten in number, four of which are under the care of native pastors, who are assisted by twenty preachers and catechists and many other native helpers. During the last year there have been forty admissions to the churches.

CHINA.

It is deemed a remarkable feature of the mission stations throughout China that the converts have received their first-fruits at a much earlier period than has fallen to the lot of their brethren in India. In Peking they are now received by the people with attention and kindness, and already an infant church exists in the capital of the empire. Several converts have solicited baptism from the missionaries of the London Society, and to four of these the sacred rite has been administered in the imperial city. Three of the four converts are Manchus, who have offices in the household of the Prince of Corea, a Manchu since :—

One of these men [writes the Rev. J. Edkins] in his leisure time had been in the habit of playing, by means of counters and slips of bamboo. The implements of this art he has given up to me, as evidence of his sincere abandonment of heathen superstition. These three converts are the first fruits of our evangelistic efforts in the western part of this great city. We began with a small room in the courtyard of one of the imperial temples—dedicated to the representative emperors of the successive dynasties of China, and known as the Ti-wang-miau. Here a Tien-tsin helper was placed to preach daily, and hold evening meetings for prayer. The old Manchu, baptized in the autumn, started himself to gather an audience in this little retired room. The three men who have just been converted were part of this little audience from the first. After a few weeks we were able to obtain a better house in an adjoining street; this has been open for worship since the end of January, and the same inquirers have been diligent attendants at this new preaching-room since that time. The congregation in fine weather numbers about sixty, and many are becoming desirous of receiving baptism.

A hospital patient, who has heard the preaching of the Gospel for a year and a-half, is the fourth baptized convert; his name is Wang-peï.

The Rev. Mr. Green, of the American Presbyterian Mission at Ningpo, reports the recent ordination of two Chinese. He also states that the church at Yuyiao has increased its number of communicants within the year from four to forty, and mentions the baptism of six persons at other stations. The whole number of Protestant missionaries now in China is said to be about ninety-five, and the number of Church members connected with Protestant missions not far from 2,500. Nearly one-third of these are found in Amoy and the villages around it, where, for several years, success has been remarkable. And "one of the most cheering features in this success is the circumstance that it has been, to a considerable extent, owing to the spontaneous efforts of the native Christians among their heathen neighbours."

SIAM.

Two agents of the American Presbyterian mission in Siam, having recently visited the country of the Laos (north of and tributary to Siam) returned with very favourable impressions as to the opening for missionary effort there, and make an urgent call upon the Presbyterian Board to enter the new field without delay.

JAPAN.

The Rev. D. Thompson writes from Yokohama that Echizen-no-Kami, a powerful samurai whose principality lies near Miaco, on the north, has taken a decided stand in favour of unrestricted intercourse with foreign nations, and in favour of progress generally. A paper has been widely circulated among the Japanese, in which he sets forth and defends his views. Echizen-no-Kami, it appears, expresses himself in favour of the toleration of Christianity; at least, he thinks the danger to be apprehended from its introduction is imaginary. He guesses that if the Christian religion should be excluded, for the same reason the doctrines and teachers of Buddhism should have been banished, as they are equally of foreign origin.

SOUTH AFRICA.

The French Protestant mission at Bethesda (Lessuto), at the commencement of the present year was cheered by a revival which occurred in connexion with the week of prayer. It was the more remarkable, as, just before, the low spiritual condition of his people had been the burden of a sorrowful letter which the missionary (M. Ellenberger) had written home. On the occasion in question, one individual after another arose, confessed his sin and begged for forgiveness, and the emotion visibly experienced made the scene one of the most striking character. Four months later, as we now learn, the good work still continued.

"There is less of violent emotion," writes M. Ellenberger, "but many eyes are still bathed in tears, and souls are becoming strengthened in vital religion—"

Up to the present time thirty-seven persons have been led to repentance. Of that number twenty-two appear to have found peace; the other fifteen are in the right way to obtain it. [daily] prayer-meetings continue. They are held in the morning at the church, in the evening at a native village at the missionary's house. There is such a thirst for the things belonging to salvation that every day we have to commence the meeting with a short address. The people's hearts flow forth, in a peculiar manner, towards our Divine Redeemer. One Sunday, I was unable to conclude my discourse, in consequence of the general emotion by which the congregation was carried away, as they heard of what Jesus Christ has done and suffered, the just for the unjust. The work of grace is now extending beyond our borders. Missionary zeal is manifesting itself among the members of the church. They have parcelled out among them the surrounding district, and have resolved to visit all the villages several times during the year. They have already gone through thirty-six localities. On Easter-day, six adults were admitted to the church by baptism. A large number of the brethren were present.

WEST AFRICA.

With the expulsion of missionaries from Tahiti and Fernando Po fresh in our recollection, it is not without concern that we hear that French and Spanish influence is making itself increasingly felt in Equatorial Africa. The Rev. Mr. Bushnell, of the American Board, says: "They claim, I believe, all the coast from Camma, 100 miles south of the Gaboon, nearly or quite to Cameroons River, north. Some points are claimed by both Governments."

A new church has been opened at Domingia, in connexion with the mission of the Propagation Society in the Pongas. Twenty-seven persons were baptized on the occasion.

M. Jacques, the missionary pioneer despatched by the committee of the French Protestant Society to Senegambia, has taken up his residence at Sedo, the capital of the province of Casamance. His reception was encouraging. In consideration of his labours being for the public good, he has received a free grant of land from the mission, upon which he is erecting a house. In this work he has received much friendly and even gratuitous assistance from those around him. M. Jacques thus concludes his letter to the committee in Paris: "I propose to you, Gentlemen, to found, at Sedo, our first and central missionary station in Senegambia. It is with eyes and heart filled with tears of gratitude that I pen these words. I add to my proposal a request for another missionary, and at least one good schoolmaster." The committee have intimated that they would deem themselves unfaithful to their trust if they were not to respond to this appeal. A missionary and a schoolmaster are to be sent, before the close of the present year, to reinforce M. Jacques.

Further south, in the same region, the Gambia has been visited by the Rev. T. Oldham, of the Church Missionary Society, with a view to ascertain what facilities exist for the establishment of a mission among the heathen in that colony. Mr. Oldham writes:—

My ministerial labours have been mostly directed to the people called Sereias, who are natives of a country near the Senegal, and who are pagans, with scarcely any form of worship. They are hardly ever known to pray to anything, though they wear charms about their persons, and trust in them. They are employed chiefly as labourers by the merchants, and traders, and captains, and also as horsemen or grooms by the owners of horses. On the Sunday afternoon I have had as many as 180 or 200 of these people before me, in front of the market place, when I have preached to them through an interpreter. I have never seen more attentive congregations in my life, and it was a positive joy to me to witness the expression of delight in their faces when they quite understood what was said and approved of it. Many of them seemed to hear the Word so gladly, that I cannot think that the seed thus sown will be altogether in vain. These people are very promising subjects for missionary effort.

Mr. Oldham adds that the governor of the colony, Colonel D'Arcy, is very anxious to have missionary work commenced there.

We regret to hear of the death of several missionaries on the Benin Coast. Dr. Harrison, of the Church Missionary Society; Messrs. Horsell and Bishopp, and Miss Bishopp, of the Society of Friends; and Mr. Harden, a South American Baptist missionary, of African descent, have all fallen beneath the effects of a season more unhealthy than usual. The tribal war in the interior of the Yoruba Country goes on without any decisive result. Many of the Dahomians are settling down to labour in Abbeokuta with apparent contentment.

AMERICA.

The Classis of Holland (Michigan) and Wisconsin, in carrying out the plan to support a new mission in South Africa, recently laid the keel of a ship of 300 tons, at Holland, Michigan, for the conveyance of missionary families, &c.

"Nearly all the churches in the loyal States," says the New York *Methodist*, "have now sent out missionaries into the recovered portions of the Southern States, to labour there, especially among the freedmen."

POLYNESIA.

Heathenism, in its most cruel form, still broods over the great majority of the population, in portions of the South Pacific. The Rev. Joseph King, of the London Society, as he sailed, at Maré, close by a place where, "only seven days before, *eight captives, taken in war, were killed, cooked, and eaten.*" Mr. King was proceeding to the station to which he had been appointed in Samoa, but landed at Lifu, and passed two or three days there. He was walking down to the beach, with Mrs. K. (Mrs. Macfarlane, the wife of the resident missionary accompanying them), when an amusing incident occurred :—

Just as we had got to the boat, a number of natives, wild with excitement, rushed upon me; a strong fellow seized me by the arm and held me fast. From their fierce appearance one would have much more readily conceived that they had arrested me in this summary manner to club me, than for the purpose they had. The whole affair was soon explained. The man who had seized me was a chief who had come with his people twenty miles, from an inland district, to ask the committee if he could not have a missionary for his land. He had made the request several times before, and having heard, through Mr. Macfarlane, that I was originally appointed to the station on the other side of the island, he thought he had some sort of claim on me. We were quickly surrounded by all the natives on the beach. Mrs. Macfarlane intreated him to let me go, but he positively refused. While he thus held me fast, another native stood by the side of Mrs. King, who was on my arm, and harangued the crowd, urging them to carry me off by main force. When I repeatedly assured them, through Mrs. Macfarlane, that I must go, as I had been appointed to Samoa, they made reply by shouting, "Samoa all light! Lifu all dark!" Mrs. Macfarlane, finding that all her stratagems failed, sent for Mr. Macfarlane. When he came he addressed the crowd, explaining to them that it was quite impossible for me to stay; until at last the poor chief, with tears in his eyes and a sad heart, gave up his hold, to return to his people to tell them that his appeal had been made in vain.

Bishop Patteson, addressing a meeting at Adelaide, stated that he hoped to begin a mission in the islands of the Solomon Archipelago during the coming winter. No one can speak positively as to the population, as this is a totally unexplored part of the sea, but it is known that fever and ague abound there. The mission will be conducted, therefore, by natives inured to the climate. The Bishop said, referring to these and other islands of Melanesia :—

They found they [Europeans and natives of some other parts of the Pacific] could not live permanently on the islands, and he could not take upon himself the responsibility of locating a mission at a station where he knew in the course of things he would have to succumb to disease and death. He never remembered one occasion when returning to the stations that he did not find one or more of the party laid up with sickness. Well, indeed, he recollected coming away from one of the islands with four dear friends in such a state that every morning for five weeks each one inquired if the other three had died during the night.

Letters from missionaries of the American Board in Micronesia contain various points of interest. The writer of one of these letters—Mr. Sturges—

Has been over twelve years in Ponape, the farthest west and the largest of the islands occupied by the mission (about sixty miles in circumference, with a population estimated ten years since at about 5,000). He had associates formerly, but for the last two or three years his has been the only mission family on the island. But he has not laboured in vain.

Among the points touched upon are—

The progress of the work over the mountains, notwithstanding renewed persecution, and specially encouraging as *the fruit of native Christian effort*; the erection, by the people themselves, with much labour, of a chapel there, and a church at Mr. Sturges's station; the persecution at the station; the description of the motley gathering there, when the people were driven from their houses; the old, persistent efforts of the lone missionary to secure their rights; the arrival of the Morning Star with a bell for the church, called by the natives, "The Voice of God, summoning the multitude to his bosom;" the communion season, when sixteen natives for the first time, and among them the *tanakin* (principal chief) and his wife, came with twenty others around the table of the Lord; the statement that Christian parties are forming all about the island, and that there are earnest calls for teachers.

The Rev. Mr. Bingham also, on Apaiang (Micronesia), is permitted to speak of—

The dawning of brighter days, a first revival, the hopeful conversion of the king and queen (the latter having united with the Church and the former being propounded), and the noble conduct of the king in giving up the, to him, large profits of a tobacco traffic, which he felt to be injurious to the people and not for the glory of God.

This group had been unfortunately visited by the Peruvian slavers. One captain states his belief that thousands of natives have been taken from it by these dealers in human flesh.

Literature.

The Wisdom of our Fathers. Selections from the Writings of Lord Bacon, with a Memoir. The Religious Tract Society.

"THE Wisdom of our Fathers" is the title of a new series of volumes for popular perusal, which commenced with choice extracts from the writings of Archbishop Leighton, and is followed by the work before us, in which the master-mind of Bacon displays its rich and varied treasures. These selections are classified according as they relate to theological, ethical, philosophical, forensic, or miscellaneous subjects; and they readily enable the reader to gain some idea both of the power of Bacon's intellect, and of its extensive range. In the memoir, the great blot upon his fame is treated in a moderate and discriminating spirit, the writer's verdict being that, while he is proved to have been guilty of receiving gifts from suitors while their causes were still pending, yet he never allowed those gifts to warp his judgment or to affect his decisions.

Death or Life; or The Story of my Experience on "the Line." Nisbet and Co.

A LADY, whose experience extends over twenty years, here narrates the varying results which have attended her efforts for the spiritual good of railway labourers. Though these have not been wholly without success, yet she frankly sets down her failures as the most noticeable feature in her story. She applies herself, however, to trace them to their cause, and thus furnishes some useful hints for any who may listen to her appeal to labour for the welfare of the many neglected "navvies" in all parts of the country. Now and then we meet, in these pages, with some sketch from life, which reminds us of the sturdy, yet far from coarse men whom Miss Marsh has so well portrayed.

Conversion: The Danger of Delaying it. From the French of the Rev. JAMES SAURIN. A New Translation, with Introductory Memoir, by JOHN S. GIBB, F.S.E.L. Nisbet and Co.

THREE of Saurin's discourses on conversion are here translated anew into thoroughly good English, and combined so as to form a treatise on that important subject. Saurin's fame as a divine is too well established for any of his productions to require commendation; and if English pulpits are now less indebted than they once were to the works of the great French preacher, there is abundant scope for their diffusion through the press. The little volume is very neatly got up.

The Spiritual Casket of Daily Bible Meditations. By JOHN EVANGELIST GOSSNER. Translated from the German. J. F. Shaw.

AN admirable little manual, for devotional use, upon the plan of the "Golden Treasury," though we miss the verses which in that work conclude

each chapter. Gossner, like Bogatzky, furnishes a brief meditation for every day in the year, and none who are familiar with the pages of the "Treasury" will fail to appreciate the contents of the "Casket," which, as the Rev. E. H. Bickersteth observes, in an introductory notice, are not only real jewels—genuine stones—but of "purest lustre and choicest value." The work deserves to be popular in England, as it already is in Germany.

Morning Dew; or Daily Readings for the People of God. Selected from the Writings of the Choicest Ancient and Modern Divines. By ISABEL CHARLOTTE GARBETT. Bath: Binns and Goodwin.

THIS volume, as its title indicates, is similar in design to that of which we have spoken in the preceding notice. The plan, however, is somewhat different. A passage of Scripture furnishes the basis for a daily meditation, adapted to promote direct spiritual improvement; but this is the work not of one, but of many pens. Miss Garbett has here brought together selections from the works of upwards of one hundred and sixty authors. They are made upon the most catholic principle, for nearly all sections of the Church of Christ are represented in these pages by well-known names. The Rev. E. Garbett introduces the work to public notice in a thoughtfully-written preface.

The Alexandra Magazine, and Woman's Social and Industrial Advocate. Jackson, Walford, and Hodder.

FICTION and fact, plain prose and pathetic verse—useful information, and sound advice, in all its forms, from the gentle hint to the serious admonition, for women who wish adequately to discharge their varied social duties, and especially that of self-help—form the leading features in this new aspirant for public favour. While admitting, in some respects, of improvement, the general design of the periodical is so commendable, and the execution of particular portions so excellent, that we hope it may at once command success.

The Lambs All Safe; or the Salvation of Children. By the Rev. ALEXANDER BALLOCH GROSART. Edinburgh: Oliphant and Co.

THIS is a very small volume, but one which is well fitted to comfort parents who have been bereaved of their children. A number of little gems in prose and verse, ancient and modern, bestud the pages, and Mr. Grosart has been quite successful in producing what, in his own style, we may call a quaint, pithy, and godly treasure of consolation for the Christian mourner. The inquiry is conducted on a scriptural basis, and the author's position is justified by a considerable number of texts.

Monthly Retrospect.

FOREIGN.

Our foreign correspondence this month will be perused with a melancholy interest. The impression produced by it is a sad and depressing one. Superstition and infidelity divide the Continent between them, while the witnesses for Christ, the believers in the Bible, are reduced to isolated localities, like a few lighthouses throwing a feeble light over a murky sky and a tempestuous sea. The Papacy seems of late to have changed its tactics, and to be now engaged in one desperate effort to put out the lights of science, and to arrest the tide of human progress. Never were the Ultramontanes more active—never did they appear to be nearer to success. And by the natural law of reaction, the Liberals, while resisting these arrogant claims of the Church, seem determined to throw off the restraints of Christianity altogether. We should not have been so much surprised if this infidel spirit had been exhibited only among the nominal adherents of Popery. The men who only know Christianity in its Popish form may be excused, if they cannot be justified, in rejecting it. But the misery is, that the poison is as rank in the Protestant as in the Catholic communities. And one noticeable feature is, that in the former the pastors themselves—the men who have undertaken to teach the people the pure Gospel—are usually the leaders of the infidel ranks, the most active in denying the Divine mission of Christ and the supernatural element in the Bible. It is a dark and gloomy prospect; but we do not abandon our trust in the Divine plan. It may be that this wave of sceptical feeling which has swept over Europe—and the passing shadow of which has blighted, to some extent, the spiritual life of our own Churches—may be the painful but necessary process for killing some hurtful weeds that encumber the ground, and thus preparing the soil for a more kindly reception of the good seed which shall issue in a harvest more rich and abundant than we have yet dared to dream of.

But in the meantime we can only watch the progress of the blight. We have no heart to dwell upon it. We can only refer our readers to our correspondence itself, in which they will see that in France, in Germany, in Switzerland—in all the great centres of continental life—infidelity is rampant, flecked, it is true, by bright gleams of Evangelical work, which give rich promise for the future. In Belgium, Ultramontanism has received a severe check at the recent elections. Our joy at the result would be the greater, if we did not know that the contest lay only between superstition and infidelity; and that the latter is only the more tolerable because it does not forbid, as Rome does, free and full discussion. And we are not sure that the defeat of the priests is so complete and decisive as our journals at home would have us believe.

In the general gloom, the letter of our Italian correspondent comes as a welcome relief. No doubt, in Italy also there is much superstition, and, no doubt, where the superstition has been thrown off, there has been much infidelity. But the letter itself is filled with other matters: it speaks of life, and activity, and true progress. The past, and to a large extent the present, condition of Italy is explained by the gross ignorance of the people. In the Southern States especially, there were many districts where the very name of schoolmaster was unknown, and even where schools did exist, the education given did not deserve the name. Our correspondent deplores the fact that the present Liberal Government is not so alive to the importance of education as they might be, but it appears that their supineness is made up by the patriotic zeal of many of the municipalities and by private efforts. After all, education rising from such sources is more likely to be efficient than schools established and schoolmasters endowed by the Government. In another point of view, the news from Italy is cheering. The canker of infidelity, wherever else it may have spread, has not affected the infant Italian Church. The evils they have to deplore are of a different and less baleful nature, arising from the bitterness of sectarian strife aroused by the Plymouth Brethren. And even that spirit, we rejoice to observe, is subsiding; and one native Italian preacher after another comes forward to deplore the evils of disunion, to regret the spirit they had before manifested, and to confess that the progress of the Gospel can only be secured by the exhibition of mutual love and trust among the members of all Evangelical denominations. In the meantime, Rome proceeds in her old course. To the abduction of the Jew by Mortara is now to be added the abduction of another Jew boy, Cohen. This case has occupied much of the attention of the French press, but the fullest details of the case that we yet appeared in this country will be found in the letter of our correspondent.

The good old cause of religious freedom has, for the present, shifted its battle-ground to Constantinople. We referred last month to the serious interference with the liberty of Protestant teachers and Protestant converts, the news of which had then newly arrived in England. Since then abundant information has been received, and we are in a position to form some opinion as to the conduct of the different parties concerned. The question, may mention, is felt to be of so much importance, that the secular press has opened its columns to intelligence on the subject; and it gives us pleasure to state that the narrative of the facts given by the different correspondents does not materially differ, however opposite may be their conclusions. It appears that there is a great religious movement now going on among the Turks in the capital. That agitation has been produced by Protestant teaching, though it has not led, at least in the first instance, to a profession of the Protestant faith. The Turks, in fact, seem rather disposed to effect reforms in their own religion than to adopt another; and this, probably, created more anger in the breasts of their co-religionists than a direct conversion to Christianity would have produced. But it is absurd to suppose that the Turks, if left to themselves, would have singled out the Protestant missionaries for insult. They would certainly in their hot blood have made an indiscriminate attack upon all who professed the name of Jesus, if their fury had not been artfully played upon and directed by Romish and Greek emissaries against that form of Christianity which equally opposes itself to all forms of corruption. So far, however, we see nothing but what the friends of the truth might be prepared to expect. But we are certainly startled to find the part which our Minister, Sir Henry Bulwer, took in this matter. We gladly put aside the suspicion, which seems, however, to be generally entertained at Constantinople, that the arrest of Protestants was, in the first instance, advised by him; we are even unwilling to believe that he remained indifferent till the outcries of his countrymen forced him to interfere. But still we are far from acquitting him of a scandalous neglect of the honour of his country and the interests of his fellow-countrymen. England is regarded as the protector of Protestantism, at least in as great a degree as France is the protector of Popery, or Russia of the Greek Church; and the English Ambassador ought to stand forward in defence of the missionaries with as much zeal as the French or the Russian Ministers stand up for their respective clients. This part of his duty was thoroughly understood by our late Minister, Lord Stratford de Redcliffe, who announced it to be a great object of his mission to protect the Protestant teachers. We owe it to his lordship, indeed, that the Hatti-humayoun was enacted, and we scarcely expected that his immediate successor would so completely undo that noble work. Yet we find that Sir Henry Bulwer acquiesced in the closing of the Bible Society's premises, in the stoppage of preaching, and in the incarceration of converts, on the pretext that it was in the interest of the cause of Protestantism and for the security of the converts themselves. To most men it would have occurred that the duty of protection in such a case fell to the Minister himself, and not to a Turkish gaoler. We could not have believed that an English Minister would have shown so much timidity in his office, or such a forgetfulness of what was due to the honour of his country. We shall be much surprised if Lord Russell gives his sanction to the conduct of his Minister; but we need not say that this is an emergency in which the utmost vigilance will be required by the friends of civil and religious liberty of this country. We have no fear for the effects of this oppression upon the Turkish converts; we rather anticipate that, as in another remarkable case, these things will tend rather to the furtherance of the Gospel.

Recent accounts from India disclose the painful and startling fact that human sacrifices still continue to be offered at the bloody shrine of Juggernaut. Most Englishmen, and probably most Indians too, had come to the conclusion that the self-immolation of human victims under the idol car had been abolished long ago by the British Government, and so they had, so far as edicts and orders can abolish anything; but we have in this case a striking exemplification of the manner in which fanaticism and superstition can survive and defy the decrees of power. We owe it to the accidental presence of some English gentlemen at the last celebration of the idolatrous festival that this abomination, committed under our rule, was brought to light, and there seems no reason to believe that this was any mere solitary outburst of heathenish fanaticism, but rather that it was the ordinary custom at the festival. The Government police are no doubt stationed there for the preservation of order; but when we remember that these police are drawn themselves from among the natives, and are probably devout believers in the idol, we cannot wonder that they have been slow to report the continuance of these cruel rites. Now that further attention has

no report comes from various quarters, but no definite step towards that end has yet been taken. The movement comes from parties friendly to the South; and if they have any, the condition of the unfortunate negro will, we fear, be more hopeless than ever. I do not say that this movement, so far as there is any reality in it, is adverse to President Lincoln, who, whatever his faults, has always shown himself the warm friend of the slave.

H O M E.

The bitterness of religious hate broke out in Ireland, last month, in its most odious form. On the 8th of the month the Roman Catholics had a grand procession through the streets of Dublin, preliminary to laying the foundation-stone of a monument to the memory of O'Connell. The procession partook much of the nature of a religious festival. Priests were at the head of the procession, and the symbols of Romish guilds and other fraternities figured in the line. There was also a profusion of green flags, ribbons, and garlands of all sorts; and, in fact, everything was done to make it a sectarian and factious demonstration.

The exhibition of these religious and party emblems was of course contrary to law; and the Orangemen of the North were naturally irritated, as the exhibition of their party symbols is strictly prohibited. But the partiality of the Government affords no excuse for the scenes that followed. On the day that O'Connell was thus honoured in Dublin he was burnt in effigy in Belfast; but in neither case did the antagonist parties then show any disposition to retaliate. On the following day, however, the Orange party in Belfast decided to follow up the demonstration of the preceding night by going through the streets of a mock funeral of the remains of the effigy, in a churchyard belonging to the Roman Catholics. This was an insult that the Romanists could not tolerate, and on the 9th of the month rioting began, which for eleven days held one of the principal towns of the island in a paralysis of terror, anarchy, and bloodshed. Wherever bands of the Orange and Catholic parties came into collision, the latter were scattered like chaff; but, for the most part, the fighting consisted in bands sallying forth to some part of the quarters of their opponents, that was for the moment deprived of defenders, and there wrecking houses, smashing the windows of chapels and schools, and beating hapless wayfarers—men, women, and children, it mattered little to the savages—that might fall into their hands. All this time, a large body of troops and of the semi-military police of the country kept pouring into the city, till it was said that a military force of 10,000 men was concentrated there, but of no avail. The magistrates seem to have been paralysed, and gave no orders. It will hardly be believed that this most alarming outbreak was quelled by the respectable portion of the inhabitants, Protestant and Roman Catholic, coming together and agreeing to visit the disturbed districts, reason with the people,

to explain and defend his views. It deserves to be noted, too, that at the time, Bishop Colenso has come forward with another explanation of his opinions, he denies that he ever said or wrote anything to prove that the Scriptures are not inspired. He holds, he says, the doctrine of inspiration as firmly as any one of his opponents; but then he maintains that inspiration is not incompatible with error in matters that are not purely spiritual. Bishop Wilberforce, on the other hand, though he admits the "human element," maintains that, in point of fact, no error or defect is to be found in the Word of God.

The Wesleyan Conference, which was held during the last month, revealed the unwelcome fact, that there is a diminution in their number of Church members, as compared with last year. It is true, the falling off is a mere trifle, some thirty or forty on the one side rather than on the other, but the great point is the cessation of that success which has hitherto enabled them to record with joy and thankfulness at every returning year an addition to their ranks. The statement was received by the Conference with humiliation and searching of heart; and it was resolved to seek for a remedy—where only an efficient remedy can be found—before Almighty God, in fasting and prayer. In other respects there was cause for thankfulness. The society enjoyed a full measure of peace and union; and their President, the Rev. Mr. Thornton, who had gone on a mission of inspection of the Wesleyan Churches in the northern districts of America, was able to report that the body, both in the colonies and in the Federal States, enjoyed the same amount of peace and harmony.

It will be seen by a reference to our religious intelligence, that that eminent missionary, the Rev. Dr. Duff, has returned home, and has accepted the post of Convener, or as we should say in England, Chairman of the Free Church Committee on Foreign Missions. It is difficult to over-estimate the value of this appointment. Successful as he has been in Calcutta, we do not hesitate to say that, if his life and strength be spared, his most valuable services to the mission cause are about to begin. What he did in the direct work of conversion was no doubt great; what he will now be able to do in stirring up the zeal and energy and self-denying devotion of others to undertake missionary work, must be greater still. His burning eloquence, joined to his missionary experience, will give a higher tone to the mission cause than it has ever yet reached, and will cause it to occupy a more prominent position in the Christian community. We only hope that his services will not be wholly confined to his own Church.

If the multiplication of churches be the real strength of a denomination, then Popery is rearing its head again in England. The Roman Catholics are building new and splendid chapels in all directions, and they take care to let the world know it. For the success of their cause, however, it would be better that they should trust wholly to the effect of these grand buildings and the splendour of their ritual, and commit themselves as little as possible to the utterance of their thoughts. They cannot speak without saying something that grates upon the feelings, not of religious persons only, but of all free men of this country. It was but the other day, at the consecration of a chapel at Leamington, that Bishop Ullathorne complained that the Government which looked to him and his colleagues to inculcate loyalty and order, denied them a legal standing; a complaint which might, on exactly the same ground, be uttered by every Dissenting minister in the country. If Bishop Ullathorne considers it a hardship to have to inculcate respect and obedience to law, and a duty so repugnant to his feelings, that he ought to be bribed into doing it, by some social recognition of his rank, why the sooner the people of England understand this the better. Still more audacious were the sentiments uttered at the opening of another chapel by "Monsignore" Manning, the old Archdeacon of Chichester, who seems now to be transmogrified, body and soul, into a Romish dignitary. Our readers will remember the horrible catastrophe at Santiago, where some hundreds of women were burned in a church at the festival of the Virgin. They will also remember the comments made on this shocking calamity by the English press, and they will be able to say whether any word was then uttered beyond indignation at the conduct of the priests. But Monsignore Manning now declares that every comment was directed against the Virgin, and that the blasphemies then uttered against her were enough to draw down the indignation of her Son, but for the intercession of the Monsignore and his fellow-religionists. How completely Rome must be able to transform the whole nature of a man, when an Englishman, born and bred, can bring himself to talk in such an absurd style as this, and descend to belie and malign his own countrymen!

Evangelical Christendom.

THE MIND OF THE MASTER.

Lowly and earnest, kindly and hopeful, the spirit of Jesus was in the highest sense a holy spirit. So lofty. He never gave up the claims of God; never surrendered truth; never said or did aught inconsistent with His inborn majesty; but in His lowliest guise still king-like, in the midst of people coarse and contracted pure, elevated, and separate from sin, He never for a moment quitted that region of exalted thought and feeling which formed His mental homestead, and with increasing lustre as the path grew darker He shone upon our world peerless and unprecedented, the Holy One of God.

Withal so kind, so humane, and gracious. Where greatness is inherent, it does not need to condescend. Pride is perpendicular, and an assumed superiority is stiff; it cannot bend, or if it tries to stoop, it comes down and collapses altogether. The Lord Jesus was great: His very gentleness made Him greater. It was largeness of life, an abundance of being, broad and all-embracing, which caused His sympathies to fill up the whole channel of humanity as the waters fill the sea. Hence, true High Priest of our profession, fit Mediator betwixt God and man, He came so near to all His brethren, that each was apt to feel as if in this new relation he had the largest share; and whilst the little child felt at home in His arms, and the pardoned penitent wept at His feet, the savage whom no man could tame, bound by cords of mysterious love, followed meekly in the way, and the sequestered spirit, surprised in his deep loneliness by an unexpected intimacy, no longer called himself a stranger in the earth. Such a divinely-endearing goodness, that down to the present hour it is by loving Jesus that most men learn the love of God: such goodness, that the Saviour's sympathy, sought in prayer and realised by faith, is still the great means of self-mastery, the great secret of self-denial: such endearing goodness, that in the soul which it fully conquers it supplants sinful affections and over each lawful relation and each innocent enjoyment sheds a holy and exalting charm.

So hopeful too. Though His path was shaded by the coming cross, though He knew what was in man, and anticipated those awful outcomes of depravity which have filled with horror so many periods of human history, and although the most ominous, the most alarming words in the Bible are certain words of Jesus, such as His confidence in truth and goodness, such His fellowship with the Father, such His sublime resolvedness, His serene preparedness for any possible suffering, that to our world He has been the great fund of heart and hope, His ministry consciously or unconsciously the motive and the model of all philanthropy, His example the inspiration of all who in the conflict with evil have not failed or sunk down discouraged, His approval the guerdon sought by each home-leaving missionary, by each life-surrendering martyr.

Such was the spirit of Jesus—the spirit of His life, the spirit of what He spake; and it is of little use to read the letter of His discourses except in sympathy with himself. A critic of our own* has said—

A perfect judge will read each work of wit
With the same spirit that the author writ;

and whether they be the sermons and dialogues which His own lips uttered, or the preceding and following Scriptures which the Eternal Wisdom prompted and in-

* Pope.

spired, in order to be a good interpreter or a good divine—in order to appreciate a given passage or to build up from the whole a system symmetrical and secure—indispensable requisite is to be made one spirit with the speaker. More especially, the immediate words of the Lord Jesus, which are the surest key to all besides—it is only to a kindred spirit that they give out their total meaning; and sayings which to cold logic or dry philology are dark enough, become diaphanous when suffused with love's excellent oil. The vocables which to the unlearned seemed poor and hard, grow rich and melodious when accented and rightly read by the skilful Masorite; and the letter which killeth captiousness or self-conceit is life and peace when spiritually discerned.

We do not forget that Christianity is founded on fact, nor do we advocate a mystical interpretation of Scripture rather than the effort to ascertain its plain and obvious meaning; but to us it is plain and obvious that Gospel sayings will fail to give out their full significance, and will fail to exert their legitimate, their strengthening and sanctifying influence, when dissociated from the adorable Speaker. They are not the utterance of an automaton, on the one hand, nor a mere voice from the excellent glory on the other: they are "lively oracles"—the counsels of Eternal Wisdom animating a human heart and speaking through human lips. They are not statutes on stone nor tables of brass that we read, nor is it a trump angelic to which we listen from the over-arching heaven, but the grace and truth which came together and came out in Jesus Christ—faithful sayings set to something better than the music of the spheres—Truth fitted to our feeble frame—Truth spoken in our own vernacular, yet spoken by our God—immortal Truth married to immortal Love, and which now that they are joined together, let no man put asunder.

This is the reason why so much that is hid from the wise and prudent is revealed to babes. In the cottages of England, in the forest homes of Wurtemberg, the Bible will be read this day by numbers who do not know a word of the original, but who have got more good from it than those who claim the original as pre-eminently their own. A scholar might be sorry for their ignorance, a disputant might smile at their logic; yet it turns out that, taught of God, they are wise unto salvation, and have discovered much which these sages have yet to learn. They are only "sheep," and can neither sound the Shepherd's harp, nor construe the Shepherd's song, but they know the Shepherd's voice, and they know that He is good, and they go out and in and follow Him, and He leads them to good pastures, and gives them eternal life. They are only babes, and much of the apparatus with which their Father is surrounded and with which He is carrying on His great experiments, is not so much as a marvel to their vacant minds; but although they are babes, they are not orphans or outcasts; they have found a home, they know a Father's love, there is a smile which He keeps for them, and there are tones of affectionate tenderness which none but the little children hear. The styles of Mark and Matthew they hardly can discriminate, but the voice of Christ they know; the words of learned expositors are lost on their untutored intellect, but the words which Jesus speaks have proved spirit and life to their souls, the inspiration of their happiness, the dawn of immortality.

Of course, it would be a double benefit if the two things met and grew together, the scholarlike accomplishment and the spiritual discernment. Nor is there any reason why they should not; except it be that, like other idols, literary taste or the love of system or the lust of speculation is apt to increase, and with its great usurping growth fill all the temple, leaving no room for devotional feeling.

The Bible is the book of *Life*. If the words whereby we can be saved are anywhere, they are here: but many treat the Bible as if it were a mere book of beauty—a mere repertory of picturesque incidents and poetic metaphors and grand

archaic phrases. Well, it contains all these; and the trencher on which your daily bread is brought in may be curiously carved—the goblet in which you quaff the cooling spring may have on it the picture of a palace—but if all your attention is taken up with the skill of the artist, and you rise from table without tasting a morsel; if you go away from the fountain without putting the water to your lips, it is not likely that the fountain—even although it should be the well of salvation—will heal your diseases, it is not likely that the bread, even although it should be the bread from heaven, will strengthen your heart.

To others the Bible is a book of dogmas. Rich in theology, because the only titillating revelation of God; rich in doctrine, because so instructive, so practical, and unflinching for every good work so fully; there is not much in Scripture of what is commonly called dogmatic divinity; but for the scientific arrangement of truth some minds have such invincible propensity, that to them the Bible is mainly a collection of texts or proof passages, and they at once set to work and rear up from those texts a whole temple of truth—a great system of universal theology. It hardly occurs to them that there are many secret things on which the Bible throws no light, and instead of clearing up the whole mystery of the universe, it only undertakes to guide our fallen race from sin to holiness, and from earth to heaven. In other words, instead of forcing triangular texts into circular cavities, or rearing up square lintels in lieu of round columns, it would be far wiser to admit that there are questions which Scripture does not answer, and thoughts of God which it does not reveal. Here are bricks which our box does not contain. It is not that they are lost, for they were never there: when our box was made up, they were not put in; and instead of trying to model in its vast and symmetrical proportions the house not made with hands—God's mighty scheme of the universe—let us be content with our beautiful fragment—with that vestibule or ante-chapel, which, athwart the smoke of the great sacrifice, gives a glimpse of the Holy of Holies, and where, surmounting the din of the noisy exterior, are caught bursts of the chorus, "Blessing and honour and glory and power to Him that sitteth on the throne and to the Lamb for ever."

The words of Jesus are spirit and life; but to some these words have lost their vitality by reason of the sceptic doubts or secularising influences they allow to come between. Few know the prodigious power of fungous vegetation. Not long ago a certain man had stored up in a cellar a cask of very valuable wine. After many months he went to look at it, but could scarcely force open the door—there was behind it something so stiff and stubborn; and, as it turned out, nearly the whole cask was filled with a huge inflated growth—a mighty trailing mushroom whose subterranean roots had found entrance to his precious store and spunged it up till it was well-nigh spent, and what remained was utterly worthless. And so at present the air is full of these impalpable, invisible spores, which, if they get into any one's religion, may turn it all to rationalism. If you do not look to it—if the door is too long shut—if prayer is restrained, or the house of God forsaken—by the time that you return you may find the blessed hope all vanished. The *pencilium pantheisticum*, or something of the sort, has got into your faith. The miracles are myths, and though the Book remains, the Gospel is gone—gone to feed this fat and spongy parasite, which vaunts its origin, but retains small likeness to the decomposed and ruined wood, and which you do not thank for the few vapid drops, the lifeless dregs it has left behind.

A turn of mind too critical, too disputatious, too vaguely speculative, may destroy or lessen devotional feeling; and therefore we cannot too anxiously urge a continual return to the Lord Jesus himself, and His spirit-stirring, life-giving words.

And those to whom His words are faithful and true, will not scorn us when we say that, in order to find them inspiring and vital, you need not only to read them the Book, but must have them brought heartily home by that Divine Agent who at once the Spirit of Truth and the Revealer of Jesus.

When the Holy Spirit is come He takes the things of Jesus and shows them—He takes up the words of Jesus and makes them spirit and life. Pray for His help. When He opens the eyes, when on eyes already opened He puts an edge of eager wakefulness and wistful desire, it is a total transformation. The face of the Bible is renewed, the Saviour whom it announces is revealed, and, as to a transformed man, all things are made new.

Should any one read these words who is sighing for a life nobler and more satisfactory than he is at present leading, listen to the Saviour. Used up and life-weary, are you saying—

Oh, I approve of nothing in the world,
Not of you, still less of me,
Not even of Romney, though he's worth us both;
We're all gone wrong, the tune in us is lost,
And whistling in back alleys to the moon
Will never catch it.*

So true. "The tune in us is lost," and the self-seeker will never find it. But instead of wandering in back alleys—instead of trying amusement, dissipation, gaiety, or the prescriptions of philosophy—return into your quiet chamber and open the window heaven-ward, and when the night wind wakes, when in the seclusion and the silence the Comforter passes by, a still small voice or a gust of sudden melody through the Eolian cords may say, "Come unto me;" and as borne from the scented hills of Galilee, from the mournful moonlight of Gethsemane, as wafted from the sapphire throne, that pleading music comes and goes and tells of your best but forgotten Friend, your heart-strings may begin to vibrate in unison with His who is "the everlasting lover of our unworthy race," and believing in God and in Jesus, you will find that life has a meaning and even its discords a use in the melody. Or going forth into the fields of Bethlehem, you may listen to the heavenly host saying, "Glory to God in the highest, on earth peace: goodwill towards the children of men;" and if the first bar be too high to begin with, start with the second or the third, and practise it, till you can go back to the first, and so make out the whole anthem. For Christ's sake begin, and do the very best for your present circle and for this very day; and in seeking "peace" and radiating "goodwill" for Christ's sake, you will find that you have already begun to "glorify God." Listening to Jesus, the lost tune is recovered, and you who lately felt all wrong and discordant can take a part in the anthem.

And you who sigh for a nobler style of Christianity, be you yourself the specimen. Fill up with life and spirit any word of Jesus that you choose. The Holy Spirit is a "free" Spirit, and within the limits of the Gospel there is room for personal developments of excellence boundlessly diversified, and all of them beautiful, useful, or noble. And although perfection may awaken despair, still love and devotion will lead on to more or less of likeness; and by a growing loftiness of aim, a deepening humility, a more habitual self-denial, a conscience more tender, a temper more mellow, a faith more active, and a piety more humane, it will be seen that the life of Jesus is in your eye and the spirit of Jesus in your soul.

* Aurora Leigh.

DR. NEWMAN'S APOLOGIA.

ROMANISTS have indulged in no small jubilation over Dr. Newman's book, deeming it a splendid and effective vindication of the Roman Catholic faith against Protestants. Their satisfaction is not likely to endure. The impression made by the work resembles that imputed to the ancient oration on a first, a second, and a third perusal respectively. Fascinated by its glow of emotion, and led swiftly on by its masculine and flexible style, he who reads it for a first time is conscious of a profound influence, which, if it does not convince him that the conclusions of the writer are sound, seems at least to be connected with a formidable array of argument and a real weight of evidence. When he examines it a second time, he perceives, emerging from the vivid haze of rhetoric and feeling, like rippling shallows and sand-banks seen in a channel by the voyager when the glittering mists of morning begin to clear away, certain far-stretching fallacies which suggest more than a doubt whether he can possibly reach the haven of assent. And when, with unimpassioned mind and keen intellectual scrutiny, he for a third time estimates its value, he is startled to find that what he imagined to be a *plenum* is logically a *vacuum*, and is ready, like the agent of the classical story, to rush to Dr. Newman and say that his argument is no argument at all. If *this* is all the ablest of living Romanists can say for Rome, the cause of the Papacy must seek other weapons than those of reason.

What—to try the matter by a crucial instance—was the argument which, as Dr. Newman frankly tells us, first unsettled the key-stone in the arch of his belief, and sent the thought home with force to his soul that Rome was right, and that Protestants were wrong? In the Long Vacation of 1839, he employed himself in studying the history of the Monophysites. These, as some of our readers may require to be reminded, were the followers of Eutyches, an Asiatic bishop of the fifth century, who contended so long and so vehemently against the Nestorian heresy, by which the person of Christ was divided, that his mind, in old age, oscillated to the opposite extreme, and he originated the heresy of confounding the Saviour's Divine and human natures. Nestorius affirmed two persons; Eutyches affirmed one nature. The Latin Church condemned both. "Now here," says Dr. Newman, "in the middle of the fifth century, I found, as it seemed to me, Christendom of the sixteenth and the nineteenth centuries reflected. I saw my face in that mirror, and I was a Monophysite. The Church of the *Via Media* was in the position of the Oriental communion. Rome was where she now is; and the Protestants were the Eutychians." It had been up to this time, we may observe in elucidation, Dr. Newman's theory, that the Church of England was a safe and orthodox *via media* between Rome and the Reformation. He now apprehended that her place was more correctly among schismatic communions, like that of the Oriental Church in the fifth century. Let us hear him more fully upon the point. "It was difficult," he proceeds, "to make out how the Eutychians or Monophysites were heretics, unless Protestants and Anglicans were heretics also; difficult to find arguments against the Tridentine Fathers which did not tell against the Fathers of Chalcedon; difficult to condemn the Popes of the sixteenth century without condemning the Popes of the fifth. The drama of religion, and the combat of truth and error, were ever one and the same. The principles and proceedings of the Church now, were those of the Church then; the principles and proceedings of heretics then, were those of Protestants now. I found it so—almost fearfully; there was an awful similitude, more awful, because so silent and unimpassioned, between the dead records of the past and the feverish chronicle of the present. The shadow of the fifth century was on the sixteenth. It was like a spirit rising from the troubled waters of the old world, with the shape and lineaments of the new. The Church then, as now, might be called peremptory

and stern, resolute, overbearing, and relentless; and heretics were shifting, able, reserved, and deceitful, ever courting civil power, and never agreeing except by its aid; and the civil power was ever aiming at comprehensions, and put the invisible out of view, and substituting expediency for faith. What use of continuing the controversy, or defending my position, if, after all forging arguments for Arius or Eutyches, and turning devil's advocate against much-enduring Athanasius and the majestic Leo? Be my soul with the Lord, and shall I lift up my hand against them? Sooner may my right hand forswear, and wither outright, as his who once stretched it out against a perjured God! Anathema to a whole tribe of Cranmers, Riddleys, Latimers, and Perish the names of Bramhall, Ussher, Taylor, Stillingfleet, and Barrow, for the face of the earth, ere I should do aught but fall at their feet in love and in awe, whose image was continually before my eyes, and whose musical words were in my ears and on my tongue."

We have let Dr. Newman state his own case, and his pleading, and his pleading, is powerful; but we ask, in all seriousness and courtesy, do we deserve the name of argument? It were a strong thing to say that historical facts are in every instance fallacious; but those who have looked most closely into them will be most ready to warn us against putting trust in them. Not only does nature in her every province testify by her infinite variety that her Creator is infinite, but only has every day which has passed since the granite hills were seething, but has been different from every other day; not only does every wave in the Atlantic differ in its size, its shape, or its wrinkling from every other wave; not only has even on the sea-shore a form geometrically demonstrable to be identical with that of the other sand-grain; but man is pre-eminently a creature of variation, so that the critic has to speak of the difficulty of painting the changeable sky, but nothing stronger than that it is like painting a soul. A wise man derives no exquisite intellectual amusement from tracing the coincidences of historical events, or to base an argument upon the shadowy resemblance discovered is to substitute the filigree of fancy for the chainwork of intellect. As an historical parallel, we are prepared to maintain that Dr. Newman's sixteenth or the nineteenth century will not match with the fifth. The sixteenth century is about as different from the fifth as it could possibly be. The prevailing mood of mind in the nineteenth century is different from that of the sixteenth, still more did the spirit and genius of the sixteenth differ from the fifth. In point of fact, these parallels have almost always a surface resemblance; they depend upon some intellectual habit or moral idiosyncrasy which who detects them; to another eye the lines seem not parallel, but diverge. However, that we granted Dr. Newman all he demands in the way of eternal correspondence between times and persons, would he thereby take a step towards a proof that Romanism, as contrasted with Protestantism, is the true religion? Because Rome was right in condemning Eutyches, and necessity have been right in condemning Luther and Calvin? The Council of Chalcedon was sound, was it inevitable that its mantle fell on the Jewish Church? Because the Jewish Church was the true Church in the days of Nehemiah, shall we conclude that she could not have become the true Church in the days of our Saviour? No Protestant—certainly no Protestant smattering of Church history—hesitates to acknowledge that she performed inestimable services to the human race in the early days of her faithfulness in testifying against the Arian, Nestorian, and Monophysite heresies. In those days the Church of Rome was still zealous.

in the fifth century she was beginning to exhibit traces of that zeal for her own dominance, which, long ere the commencement of the sixteenth century, had in the place of jealousy for the truth and the honour of God. Rome never asked of the early ages to acknowledge her supremacy under penalty of being pronounced heretical; in the sixteenth century, and from the sixteenth century until now, she has been willing enough to wink at heretical deviations from the truth if fidelity to the Papacy continued unshaken.

The passage we have quoted is the key to Dr. Newman's book, and to his life. It brings us face to face with the grand mistake and omission by which he has been landed in Rome. *He has failed to give account of the Reforma-*

Of this cardinal fact in the religious history of modern times his knowledge is meagre and second-hand. We submit that in passing by the Reformers, in attempting to learn from themselves what they had to say against Rome, in resting satisfied with a faint and far-away echo of their theology, he has put himself out of court as a pleader on either side in the Romish controversy. In the coolest of critical appreciation, and with the utmost anxiety to deal fairly and honestly with Dr. Newman, we affirm that he does not *know* what he has to do in order to justify him in preferring the Church of Leo X. and Ignatius to the Church of Luther and Calvin. It is difficult to restrain a smile as he informs us of the extent of his acquaintance with the greatest controversialist Rome ever had, John Calvin, and of the conception he has framed of the theological system embodied in Calvin's writings. There is not a hint in his book that he ever read a treatise or a page by Calvin. His boyish reading in his own name, his youthful enthusiasm for Thomas Scott—these were the sources of his knowledge of the Reformation. He imagines that it is a chief tenet of the reformed Church "that the converted and the unconverted can be discriminated by God only." Calvin says expressly that they can be discriminated by God only: "*non mur reprobos ab electis discernere (quod Dei est solius non nostrum).*"* Dr. Newman talks always of Lutherans and Calvinists, Lutheranism and Calvinism, as if the Reformers, like the ancient heretics, had contended for a few dogmas against the general voice of the Church, and in opposition to the body of Catholic theologians. The position of the Reformers was that they, not the Papists, were Catholic. The enterprise of Calvin was not to rebel against the Church, but to restore her to strength and purity. No two men in history are more strongly contrasted than Eutyches, called as Dr. Newman himself states, a *delirus senex*, an old man whom much controversy had driven mad, possessed with his own idea until his judgment became bewildered, and John Calvin, in the prime of his years, going round Zion, counting her towers and marking her landmarks, and by the help of God tracing those ancient boundaries which had been reached upon by the aggression of heretics, or were obscured by the rubbish of time. Dr. Newman says that, in his early manhood, he was impressed with the contrast presented by the Church of England, divided, threatened, ignorant of her own strength, to the Church of the first centuries. The triumphant zeal of the early Church, the self-conquest of her ascetics, the patience of her martyrs, the irresistible termination of her bishops, the joyous swing of her advance, exalted and abashed alike. He recognised in her his spiritual mother—*incessu patruit dea*. This is finely said and finely felt. But how was Luther to discern the gait or lineaments of a daughter of God in that Church which sent Etzel to hawk permission to sin, and which viewed the Christian religion as an available superstitious machinery for making a temple to gratify the taste of a refined atheism? Dr. Newman thinks

* Institutes, Lib IV., cap. I., 3.

that when he appeals to Augustine, he appeals against Protestantism, but Cal-
 appealed to Augustine against Rome. Does he imagine that the Church of the
 infancy and boyhood, the Church which they and their fathers for many generations
 regarded as divine, had no attractions for Luther and Calvin? Does he think it
 likely that, unless the Papacy had become a despotism crushing the spiritual life out
 of Christendom, and unless she had obstinately refused to relax that despotism, they
 would have rent those ties of affection which linked them to her breast? He was
 bound to inquire, with all calmness, distrusting first impressions, surveying the
 whole subject, and seeking information at the fountain-head, whether, in the great
 controversy of the sixteenth century, the truth was with Rome or with the Re-
 formers. Had Dr. Newman grappled fairly with this question, he would have
 become, what he certainly is not, an accomplished theologian. He has never studied
 theology as a whole, or attained anything like a masterly apprehension of the relation
 of its parts. He has made excursions into several departments, or, more strictly, into
 several historical periods, of theology. He is acquainted, more or less, with the
 Nicene writers, he knows a good deal of the Alexandrians, he has read much in the
 fathers; but to the systematic study of Christian doctrine he is a stranger. On this
 point the testimony of his book is conclusive. We maintain, therefore, that
 he is not competent to decide in a controversy which is essentially theological
 and which has engaged the greatest theologians the world ever saw. It would be an
 act of transcendent intellectual honesty on his part, but no more than is required, if
 he would speak with authority on the differences between Rome and the Reformers,
 that he should put aside all he has written on the subject, and suspend a decision until
 he has fairly considered the writings of Luther and Calvin.

Dr. Newman appears to be aware that the process by which he convinced him-
 self that the Church of Rome is the one true Church will not stand logical inspection.
 In the closing sections of his book, when stating finally and elaborately the reasons
 which induce him to adhere to Rome, he says nothing of Eutyches or Leo. His
 argument, which occupies many eloquent pages, is substantially this: That an in-
 fallible Church is required to prevent mankind from sinking into an abyss of atheism,
 and that the infallible Church provided for the purpose is the Church of Rome. He
 must, he says, be either a Catholic—by which he means Roman Catholic—or an
 atheist. He draws a fearful picture of the sin and wretchedness of the world, "the
 disappointments of life, the defeat of good, the success of evil, physical pain, mental
 anguish, the prevalence and intensity of sin, the pervading idolatries, the corruptions,
 the dreary, hopeless irreligion, that condition of the whole race, so fearfully yet
 exactly described in the Apostle's words, 'having no hope and without God in the
 world,'" and takes refuge from the "dizzying and appalling vision" in the arms of
 the infallible Church. He thinks that outside the Catholic Church things are
 tending, more rapidly than in the days of classic paganism, to atheism. "What a
 scene," he exclaims, "what a prospect, does the whole of Europe present at this
 day! and not only Europe, but every Government and every civilization throughout
 the world, which is under the influence of the European mind! Especially, for it
 most concerns us, how sorrowful, in the view of religion, even taken in its most
 elementary, most attenuated form, is the spectacle presented to us by the educated
 intellect of England, France, and Germany! Lovers of their country and of their
 race, religious men, external to the Catholic Church, have attempted various expe-
 dients to arrest fierce wilful nature in its onward course, and to bring it into sub-
 jection. The necessity of some form of religion for the interests of humanity has
 been generally acknowledged; but where was the concrete representative of
 things invisible which would have the force and the toughness necessary to

a breakwater against the deluge? Three centuries ago the establishment of religion, material, legal, and social, was generally adopted as the best expedient for the purpose, in those countries which separated from the Catholic Church; and for a long time it was successful; but now the crevices of those establishments are admitting the enemy. Thirty years ago education was relied upon; ten years ago there was a hope that wars would cease for ever, under the influence of commercial enterprise and the reign of the useful and fine arts; but will any one venture to say that there is anything anywhere on this earth which will afford a fulcrum for us, whereby to keep the earth from moving onwards?" To which the obvious reply is in the form of another question, Is it the intention of Providence that the earth should be kept from moving onwards?" And this question suggests a long succession of others, each and all of which Dr. Newman would require to answer before he could apply the syllogism as to the necessity of an infallible Church for the preservation of human society could stand, and to each and all of which he would find it extremely difficult to reply. Is it true that religion is at so low an ebb in the Europe of to-day as compared with the Europe of other times? Dr. Newman's idea of religion may possibly require correction before it can be safely applied to test the religious state of Europe. "I do not shrink," he says in one of his sermons, "from uttering my own conviction that it would be a gain to the country were it vastly more superstitious, more bigoted, more gloomy, more fierce in its religion than at present it seems itself to be." But the sentiment is morbid and exaggerated. Superstition, bigotry, gloom, fierceness, are under no circumstances to be desired, and if, without destroying the essential character of religion, without deadening the vital nerve of reverence for the Almighty, the European intellect has freed itself from the fierceness, bigotry, and superstition of the mediæval centuries, the change is an advance. It is a characteristic of all times of high civilization that speculative infidelity abounds, and there is unquestionably a great amount of speculative infidelity now in Europe. But there is also a vast deal of religion, and what there is is of excellent quality, at once sincere and enlightened. Even the ablest men, if of glowing and imaginative natures, are apt to suffuse the past with rosy mists, the product of their own fancy, and to pronounce the present a sterile and leafless waste. But sober inquirers, men like Hallam, men, even, like Macaulay, have returned from their researches into the past with a rooted conviction that we are now in a more advanced state, materially, socially, morally, religiously, than our ancestors. Mankind has given no sign of paralysis in this nineteenth century; and if the Most High is pleased that the germs of energy, capacity, achievement He has implanted in man should be developed to the utmost—if conquest over nature in the desert, the mine, the laboratory, is a proof of human vigour—if there is any truth whatever in the saying that work is worship—the age cannot be said to be devoid of religion. The fruits in God's garden of humanity ripen slowly; strange blasts and chills and fogs will come, retarding civilization, it may be, by a thousand years, and causing men of little faith to call for some mechanical apparatus to exclude the influence of sky and clime, some glass case—shall it be an infallible Church or what you will—beneath which the winds cannot blow, and in the brooding sunshine of which the clusters will purple quickly and without danger. But Providence has not furnished the glass case; and in the long run we are better without it. Providence, we repeat, has not furnished the glass case. There is no infallible Church. That settles the matter. We know that Rome errs in all conceivable senses; the thing is palpable to every understanding; and if we deem her infallible, we either attach some new meaning to the term, or accept a dream for a reality. Will Dr. Newman, surveying Roman

Catholic countries and Protestant countries, candidly affirm that, on the whole, the former are more prosperous, more enlightened, more religious than the latter? Are they not, generally speaking, inferior in all respects, and is not their inferiority marked and startling in exact proportion to the completeness with which Rome has worked her will upon their institutions? What, then, is the psychological phenomenon presented by Dr. Newman? With the bodily eye he sees one thing—Rome a failure; with the mind's eye he sees another thing—Rome saving the world: he deliberately prefers the subjective impression to the objective reality, the theory of his mind to the fact of observation. If an infallible Church is necessary to the well-being of mankind, we must have a different Church from that of Rome; what she can do we know, and it does not encourage us; the perfection of the species must be given up altogether if we have nothing better to look for than that of the two thousand whom Ugarte offered up as a fiery sacrifice to Mary, or than that of the Papal conclave which makes the seat of the Romish power a centre whence darkness, spiritual, moral, and political, is rayed forth upon Europe. In these days we must all, Roman Catholics and Protestants, whether we like it or not, submit to the ordinances of the inductive philosophy. Men, nations, institutions, must be tried by their fruits. It is not what might be effected by the infallible Church of Dr. Newman's imagination that we are concerned to know; it is what Rome actually has made of Spain, of Naples, of South America. That Canaan flows with something very different from milk and honey, and we shall not be tempted by Dr. Newman to drink of its bitter streams.

THE REV. DR. MARSH.

THREE years ago we lost a venerable friend who had been baptized by Whitefield before he sailed on his last voyage to America, and who made a public profession of religion by becoming a communicant at seventeen years of age. This last event she survived for seventy-eight years, and they were all years of exemplary and ardent piety. During that interval she had changed her mind on many subjects, but there was no change in her feeling towards her Saviour—

I'm a poor sinner, and nothing at all,
But Jesus Christ is my all in all.

And a good many changes had come over her outward circumstances, but the unsearchable riches of Christ continued to grow in her esteem, and they more than made up for every loss. It was comforting to visit her and listen to her words of faith and hope. In a world of so much vicissitude, it was cheering to find an affection which nothing could impair, and which was capable of making its possessor happy through unending ages. There was one Friend of whom she thought it very wonderful that for nearly a century He had never tired her, and in a still better acquaintance with whom she hoped to find her heaven.

On the last day of his life, and at the close of a sixty-six years' ministry, Dr. Marsh, when no longer able to speak, wrote, with trembling hand, "Tell the clergy to preach Christ, to live Christ, to serve Christ, and they will joy and praise in eternity." This was the theme which he had proclaimed to two generations of hearers, and which he had found more than enough for every sermon. This was the joy which had filled up his long and happy existence, and which had given the charm to his bright and attractive career. And as the charge was timely, so the testimony involved in it should be especially encouraging to those who remember how truly and habitually "the end of his conversation was Jesus Christ, the same yesterday, to-day, and for ever."

William Marsh, D.D., was born July 20, 1775. A graduate of Oxford, he

was ordained in 1799, and was successively vicar of Basildon, Berks; vicar of St. Peter's, Colchester; rector of St. Thomas's, Birmingham; incumbent of St. Mary's, Leamington; and finally, after a period of retirement from the active ministry, rector of Beddington, Surrey. There he died, August 24, 1864, in the ninetyeth year of his age.

Of Dr. Marsh's acquirements or intellectual powers we have no personal knowledge; for he was already well-stricken in years before we became acquainted with his outward appearance, and a few simple utterances or a brief exposition in a drawing-room could supply no adequate criterion. However, we are disposed to think that his greatness consisted mainly in his goodness. The unfeigned love and homage which gathered round him are such as men give to long-tried worth and endearing kindness; and if there was nothing remarkable in what he said, the respect with which it was received showed all the more plainly that there must have been something remarkable in the speaker. It was not his sermon, but himself which was the oracle. To use his own expression, he was trying to "live Christ," and he had so far succeeded, that when men saw the servant they inevitably thought of the Master. He was a warm friend of Christian union, and few were better fitted to promote it. Were all lives as lovely, ecclesiastical demarcations would not necessarily involve personal estrangements; and were all hearts as large, there would be small need for the Evangelical Alliance.

Foreign Intelligence.

FRANCE.

—, France, September, 1864.

RENEWED DISCUSSIONS ON THE ROMAN QUESTION.

There are subjects which reappear perpetually, and cannot be set aside, notwithstanding the efforts of the most powerful men; such, for example, is the Roman question. Napoleon III. has commanded the Governmental press to maintain complete silence in regard to this matter. He himself displays great caution as to what concerns the military occupation of Rome, and his desire is to adjourn as long as possible the settlement of so delicate a business. But he cannot obtain this end, and the old controversy survives, at one time under one form, and at another time under another, because the very nature of things makes it a duty to get out of this abnormal situation.

I made an allusion in my last letter to the discussions provoked by the abduction of Edmond Cohen. Since then it appears that the question of Rome has originated differences in the domestic circle of Napoleon III. The Empress Eugénie, who is very bigoted, and quite under the influence of the Popish party, as you are aware, had expressed the warmest desire to pay a visit to Pio

Nono, and to offer him her most humble homage. The Emperor opposed this project with inflexible resistance. It is evident, indeed, that the arrival of the Empress in the city of the Vatican would have raised the hopes of the Jesuit faction, and caused great agitation among the liberals. Who knows even whether the ignorant and impetuous princess of Spanish race would not have made extravagant promises to the Pope? This journey, therefore, was on her part an altogether imprudent project.

But what has been the result? The Empress has been excessively irritated by the refusal; and to display her dissatisfaction, has abruptly quitted the Imperial palace, under the pretext that her bad health imposed upon her the necessity of taking the mineral waters of Schwalbach, in Germany. This is a fiction which deceives nobody. The true reason of this departure, which has occupied public opinion, is a complete disagreement between the august couple on the subject of Roman affairs.

The Italians, on their side, cannot consent to an indefinite renunciation of the natural and historical capital of their new kingdom. They besiege Napoleon III. with continual complaints and applications. They say with

much reason that tranquillity and order cannot be established in Italy so long as this question continues in suspense. Napoleon III. replies that it is proper to wait for the death of the Pope. But can Victor-Emmanuel and his councillors treat the possession of Rome as subordinate to such an eventuality? And will they always have power enough to restrain the irritation of Garibaldi and his adherents? *

BISHOP DUPANLOUP AT THE MECHLIN CONGRESS.

You have heard from the journals of France and Belgium that the city of Mechlin has once more had the honour of entertaining a great congress of bishops, priests, monks, and laymen. The high dignitaries of the Roman Court have not looked with satisfaction upon the convoking of such an assembly, for they have a sort of instinctive fear of everything which subjects religious discussions to the publicity of a political press. Besides, it is contrary to their old maxim to allow to laymen any portion of influence in such matters. But the impulse was too strong, and the Mechlin Congress has taken place.

Among the ecclesiastical orators who occupied a prominent place during the sittings, I may mention M. *Dupanloup*, Bishop of Orleans. This reverend prelate is already advanced in age, but he displays indefatigable activity. After having been suspected for a long time by the Jesuits, because he held opinions in some small degree liberal, he now strives to live in perfect harmony with his old antagonists, and neglects no occasion of attacking the ideas and the men pertaining to modern society.

The theme which M. Dupanloup selected was the panegyric of clerical schools, accompanied by a vehement philippic against the scholastic establishments of the Government. He spoke for three hours upon this subject, and won by his eloquence the enthusiastic applause of his hearers.

Assuredly, M. Dupanloup is an able speaker, but the cause which he has maintained is bad, and all the artifices of human language will never succeed in making it better. It is an incontestible fact that the schools placed under the direction of the priests, and the *minor* [theological] *seminaries* at the head of which the bishops are placed, do not turn out well-educated pupils. Everything

is subordinated in them to the exercise of ignorant and a rigid devotion. They are afraid to develop the understanding of the young people, and willingly sacrifice to philosophical or scientific studies for the Virgin Mary. Is this the way to acquire the confidence of the parents?

It is true that the public schools and Government colleges may also furnish for some objections. Religious education there too much neglected, and the people who leave these establishments fall into unbelief. But the remedy for evil is not in the clerical schools. France is in want of is a pure religion founded on the basis of truth, and if M. Dupanloup sincerely wishes that piety should lift up its head again in this country, he should begin by extirpating the abuses of Romish ceremonies and superstitions. It is not Popery which will remedy the sceptical tendencies of our age; rather serve to fortify them. The Gospel is alone able, under God's blessing, to bring back France into a better way.

A BOOK UPON ENGLISH LITERATURE.

Inasmuch as I mention the spiritual belief which prevails among us, I may say a few words concerning a curious work which has lately been discussed in the papers of Paris.

The French Academy—our highest institution—awards prizes every year for the best works in philosophy, history, scholarship, and the like. Authorship is exceedingly ambitious of these distinctions, and the solemn suffrage of the French Academy is a great honour and a means of becoming famous.

Very well: a writer of our time, M. *Taine*, has published, very recently, a book upon English literature. No one disputes the talents of M. Taine, his opinions are earnest, his style is animated, and he has the art of interesting his readers. Unfortunately, M. Taine is a materialist in the most complete sense of the word. A disciple of Comte, the leader of the *positive* school, and yet more unbelieving than his master, he does not even admit the existence of the soul. In his eyes, man is an ape made perfect, an animal whose natural instincts have, little by little, developed into the principles and arts of civilization.

* The state of things has somewhat changed since the above was written, and certain arrangements have been made: whether final or not time will reveal.

of M. Taine on the subject of nature reveals on every page this idealism. The genius of all the philosophers of Great Britain, from and Bacon down to modern explained, or rather tortured and y our author in such a way, that a demonstration in favour of

has found many readers, and roud by his success, he has for one of the prizes of the demy. The judges have been rrasped. On the one hand, they ny the talents of the author; but hand, was it permitted them to lic honour to a book which over-undations of religion, and even of the most elementary mo-

discussions, the majority of the the French Academy decided that ould not receive the prize which l for, because this mark of respect scandal and a disgrace before the ublic opinion.

, all the newspapers of the radical arty, the *Siècle*, the *Temps*, the *ionale*, and others, have raised the t clamour against the French "What!" say they, "is the demy charged with the duty of er the purity of the faith? Is it ion of bishops? Has doctrine, orthodox, anything to look at question of literary merit? And ne is an eminent writer, did he to receive the prize?"

rious secretary of the Academy, ne, has replied to these attacks, r talent is, beyond all doubt, a public rewards of the academic at men entrusted with the award listinction, would fail of their duty nmented to families, and to the the country, a book so openly . M. Villemaine has, I believe, and reason on his side in this troversary. Authors are perfectly fess atheism; but the French ould ought to be free to refuse them and its honours.

LIST PASTOR INTERDICTED THE AT GENEVA AND AT PARIS.

communicate to you other news ns more particularly our Pro-ches, and our internal differences. your readers probably know the

name of M. Réville. He is a pastor, a native of France, and discharging the duties of the holy ministry at Rotterdam, where there are living descendants of the Huguenots, banished by the revocation of the Edict of Nantes. M. Réville is an industrious theologian, and he has published numerous books and pamphlets upon questions of sacred criticism.

He belongs to the most advanced or the most negative rationalist school. M. Réville does not admit any supernatural intervention in the origin of Christianity; he denies all miracles, not even excepting the resurrection of Jesus Christ. In one word, he is simply a philosopher in the gown of a minister. All the doctrines which were regarded by our fathers as fundamental, are to him either human inventions or worn-out traditions. It would seem that after having publicly set forth such negations, M. Réville ought to refrain from getting up in a *Christian* pulpit, or at least to content himself with preaching before his flock at Rotterdam, which tolerates a pastor like him. Not at all: he professes to be still a preacher of the Gospel, and having gone to Geneva, he asked to preach in one of the churches in that city.

There exists at Geneva a Confession of Faith, which lays down that the Bible is the only and infallible rule of religious teaching. Having been questioned upon this Confession of Faith, M. Réville answered that he would subscribe to it! How he reconciles in his mind the acceptance of the Bible as an infallible rule, with the denial of the resurrection of Christ, is a problem which I do not take upon myself to solve. The rationalists have strange ways of altering the meaning of the most transparent formulas.

However that may be, the *Company of the Pastors of Geneva*, after this act of acceptance, decided that M. Réville could preach. But the *Consistory*, composed for the most part of laymen, was not so accommodating. It compared the books of this pastor with the official Confession of Faith, and decided that the same man could not conscientiously reject the miracles of the Gospel and admit the infallibility of Scripture. The pulpit was therefore refused him.

Having lost his cause at Geneva, M. Réville betook himself to Paris, and one of the pastors proposed to let him preach in his place. But the *Presbyterial Council* followed the example of the *Consistory* at Geneva, and decided that M. Réville should not preach. Upon this a titular pastor of Paris publicly attacked the decision of the *Presbyterial Council* from the pulpit, saying

that it was an *act of intolerance, a piece of meanness, &c.*

I place these facts before the eyes of your readers, who will estimate for themselves the actual extent of this disorder and of this scandal; a pastor who in his sermon abuses the legitimate directors of the Church! and the sacred pulpit used for expressing sentiments of passion and of revolt!

This situation is unbearable. If the ecclesiastical councils are not more respected by the ministers whom they have invited and appointed, and if every pastor arrogates to himself the rights to insult the elders, or even his own colleagues, in public discourses, it is chaos—an anarchy which menaces the overthrow of everything.

AGITATION RESPECTING THE FORTHCOMING ECCLESIASTICAL ELECTIONS.

I may add that the agitation to which I called your attention in my preceding letter is still the same—nay more—it increases and becomes more inflamed. All eyes and all efforts are directed to the ecclesiastical elections which will take place in the month of January next. The rationalist party, under the guidance of Messrs. Coquerel and Son, neglect no means of securing the majority. The orthodox are also at work; they speak, and they try to enlighten the electors, and to prepare a triumph for sound doctrine.

It is very difficult to say on which side the majority will be. Respectable men, pastors, and elders, who are at the head of the Consistory of Paris, exercise a proper authority over the flocks. But how many there are who are indifferent or unbelievers among this mass of individuals which constitute the Protestant parishes of Paris! What a crowd of people who scarcely ever go to public worship, who feel no true religious wants, and who will be seduced by the sounding words, “toleration,” “support,” “charity,” “liberty,” &c. Is it not distressing to see the most sacred interests of the Church subordinated to the vote of a multitude of persons who have neither piety nor understanding in religious things, nor zeal for the salvation of souls?

Let us await the result of the elections, in a spirit of confidence and of prayer. The Lord has upheld for more than three centuries the French Reform in circumstances the most difficult and critical; He defended it against the inquisitors of Popery, and the soldiers of Louis XIV. Let us hope that He will protect it again, against its internal enemies, and not permit the foes of the faith to triumph. In any case, the friends of the

Gospel will hold their banner with grasp. They know that God reigns, the truth cannot perish.

NUMEROUS PROTESTANT CONTROVERSIAL WRITINGS.

Amid these great struggles, the French press does not remain inactive. Our religious journals, especially *L'Union* and the *Lien*, discuss every week the principal points in our controversy, but our able writers take part in the MM. Poulain, Boissonnas, and several others have solidly refuted the captious arguments of the negative pastors.

There is one cheering fact to be mentioned in the presence of so many sad regrets; it is that attention is more turned to the investigation of doctrinal and ecclesiastical questions. Many candid and impartial persons begin to open their eyes to the excesses of rationalism. This is a good sign. The orthodox do not fear to be known; the better they are known, the more they can reckon upon the victory.

X.

Paris, September 19,

PROTESTANT BATHING ESTABLISHMENT AT Trouville-NORTH.

Even as in troublous times of old, the Lord's servants, part have to hold fast to their weapons of war, while part build, quelling the stones to the unfinished Zion. I would write this time as a builder, or rather the work of two of the most unknown, as they stand many more, in places generally little known, behind the brilliant harness and clank of their more exposed brethren.

If your readers will, in imagination, accompany me to the coast of Normandy, a few miles from Trouville, and within a few miles of Havre, they will find a beautiful valley, sheltered between two hills, and lush and wooded. A few farmhouses and a few fishermen's huts composed, a few years ago, the whole of Beuzeral, when a Christian gentleman, who had left the ranks of the army, became proprietor of some land at the foot of the hill on which stands the monument to William the Conqueror. He built a house in full sea view, and a few years ago he joined him. He opened a room for service, and pastors came now and then to the country around. After a while, the friends made it their place of quiet resort for sea bathing, and became a famous resort, that chalets and other houses

in all directions, and last year an elegant new stone Protestant church was opened. This year, a still more animating festival was held, the opening of an establishment for the cheap reception of those whose means would deprive them of sea bathing, when attended by a physician. On the 7th of August, being the anniversary of the opening of the church, the house was solemnly inaugurated. Twenty-three bathers were enjoying its privileges, and with other friends, had decorated it, with all the zest of love and gratitude, for the occasion. Pastor G. Monod read the 84th Psalm, and offered up a simple fervent dedicatory prayer. At eleven doors of the refectory were thrown open, Pastors Melon, of Caen, G. Monod, of Paris, Cook, of Lisieux, offered prayer in presence of a numerous auditory. They then walked to the church, which was surrounded by persons from the surrounding parishes. In the afternoon, five of the ten preachers of various denominations present exhorted the assembly. Pastor Cook insisted on the necessity of bearing fruit, not being contented with foliage. Pastor Monod, taking for his subject the cure of the pool of Bethesda, spoke of that other pool where all could find healing, even the pool of God's rich mercies. The service finished by an edifying evening service in the house, where God's Word, without note or comment, was read, and prayer was offered. As a memento of the occasion, M. Toupet presented with an elegant album, containing the portraits of those who had taken part in the arrangements of the house. Amid the decorations of the refectory was a transparency, with the words, "God is not ungrateful, to forget your work and labour of love." At the sight of it, the promoter was deeply touched, and said "he that day gave work to the Lord." The simple, earnest words of those to whom the superintendence of the bathing-house is committed promise peace and happiness to the invalid inmates shall successively enjoy its benefits.

AN OUTCAST RECLAIMED.

And now let me tell you of a modest-looking house in a distant garrison town of France, whose humble inmates have for more than twenty years been carrying on a work among soldiers, somewhat akin to Mrs. Burdett's noble work at Aldershot. Open to all, it is kept for self-improvement in reading, singing, and other studies, and Bible-classes, and exhortation, and public services carried

on. Hundreds of men have left that house better soldiers and better patriots, and many have carried back to the barrack-room, the camp, and ultimately their own village home, the saving knowledge of a living Saviour. Take one instance: The lady to whom I refer and her husband had asked their Heavenly Father to direct them in their choice of a man servant. During the day following, a miserable-looking creature brought a letter from a pastor, who wrote, "I cannot recommend him; he has just been discharged from the military prison, and is under surveillance, but do what you can for him!" Said the lady, "This is the man our Heavenly Father intends for us. My friend," she added aloud, "where did you sleep last night?" "In a lodging, for four sous. I have little left; no other clothes than these tattered ones; I know not where to go, or what to do, and no one will care for me, for I am watched by the police." "We will care for you," said the lady, "you shall stay here." "Just as I am?" "Just as you are!" "But I am ill!" "We will nurse you!" "But I am weakened by want of food." "We will feed you!" "I have no other clothing." "We will clothe you!" "But of what use can I be to you?" "Of much use; you shall begin by helping the soldiers to read and write. Your past life must be a secret; no one shall ever know of it here." The man trembled, and burst into tears; "So much love, so much kindness!" was all he could say. The Christian firmness, love and confidence shown to him by husband and wife melted his heart, and his conduct wholly responded to it. After a time he sought forgiving and converting grace, and obtained it. He has lately left the Continent for America with a missionary, to be his assistant in the work of the Gospel.

INTERESTING WORK AMONG THE PARIS RAG-GATHERERS.

Let me turn now to Paris; it is three years and a-half ago. Some Christian women have met to consider how they can carry out the exhortations to holy activity they have lately heard from the foreign evangelist who so unexpectedly had stirred up all their hearts.* "Be holy, be very holy; let no one sit down in idle contemplation; work for Christ joyfully; let each choose some sphere in which to manifest love to Christ." Among many other suggestions, one was made to think of the *chiffonniers*, rag-gatherers, men and women who, with basket on shoulder,

* Reginald Radcliffe.

and lantern and sharp hooked stick in hand, ply their work at dark, picking rags and paper and similar treasures from the thousand heaps of refuse which bestrew the streets every night, until carried away by the sweepers in the morning. The suggestion fell like a command from God into the heart of a woman in humble life, whose days were free from other than household toil, and she resolved to act. After inquiry, she went to the nearest enclosure of huts devoted to this class; but the sights, sounds, and smells she encountered, forced her to effect a hasty retreat. A few days later, better knowing what to expect, she returned. This time her appearance put to flight a host of dirty, tattered children, whom, however, she tempted from their hiding place by exhibiting a *sou*; she found that the inner was in as bad a condition as the outer man; and, at length discovering a mother, obtained from her a hard-wrung consent that her children should learn to read. Difficult were the first steps, and when, on the second attempt at teaching, her husband proposed to commence by asking God's blessing, every one knelt in mock reverence amid shouts of laughter! Now, three years later, if the reader will accompany me to the same enclosure of huts, we shall meet children who will cry, "*Bonjour, Monsieur!*" and point out a centre door, saying, "There it is!" It is a large room, formed of three cabins thrown into one, flagged and whitewashed, and hung with well-worn spelling boards; in a corner is a shelf of books, and in the centre is a table. Chairs and benches fill the space, and on them sit forty or more women of all ages, decently clothed, some nursing infants, but the greater part knitting or sewing. A large chest of materials for clothing stands by the table, and all is presided over by the simple Christian woman. Prayer is offered, a hymn is sung—a joyous hymn about Canaan, and happiness, to a cheerful tune—and then a chapter from an interesting book is read by a friendly visitor, amid great attention and sometimes pertinent remarks. Next, all the names are called over, and some look up joyously, and pay in their copper or silver pieces (rescued perhaps from drink) towards the purchase of the article of clothing themselves are sewing, or the price of a Bible, which *two* shed tears on receiving. Others shake their heads mournfully, and hope better for next time. The Word of God is then

read by another friend, and a few remarks made, during which breathless attention signs of deep emotion are shown, to with much annoyance at the interruption of a babe. Another hymn, another prayer, and the work is folded up, and kindly words are exchanged and hopes expressed for the morrow, and the assembly disperses. On the *morrow* is the prayer-meeting held in a Bible-woman's house, the husband of the Christian woman whose name also yearns over the *chiffonniers* and devotes his Sabbaths, and all the time from his labour, to their good. At eight o'clock, from fifty to sixty men and women press into the three small rooms. The first is singing, reading, exhortation—earnest, and to the point; the prayers that follow show that every word has been understood. One after another, men and women, reverently and with confidence, and yet awe, make known their requests unto God. After eight prayers, interspersed with hymns, the meeting disperses, with renewed strength to bear the burdens of mighty toil, and temptation and difficulty, and to comfort the fore men the Saviour who has saved them from the very depths. You might shake hands with a woman, now a sister in Christ, who was the vilest of the vile in the most violent of the wretched neighbourhood: "God has worked in my heart what grace!" she will, perhaps, exclaim. "We are so happy now," will the inmates of one cabin say, "the Lord has put peace and love into our hearts!" On Sundays, sixty to eighty children attend the Sunday school in the whitewashed room, and fifty to sixty parents assemble for divine service afterwards. Among those who have found peace through believing in Jesus, expressed the wish to partake of the bread and the holy wine," as they express it; and after careful conversation with a minister of the Reformed Church received the Supper last Whitsunday.

These are examples sufficient to substantiate the assertion made in my last letter, viz., all who act with personal experience of the Lord's presence, love, and living power, are impelled to raise the song of praise, in Paris as well as elsewhere. May the ranks of the redeemed be more and more numerous, and our places shall be rebuilt, to the honour and glory of our Almighty Saviour!

SWITZERLAND.

RECENT EVENTS IN GENEVA.

Geneva, September 17, 1864.

With regard to the late events in Geneva, most state that, far from having a religious coloring, they were entirely political, and originated with men whose character, in a religious point of view, is more negative than active. But it is not impossible that they may prove important with regard to our religious affairs, as irreligion was a main cause of that deplorable position out of which may please God now to relieve us.

It is well known that for eighteen years the Radical party in Geneva has exercised a power which they only gained by violent means. James Fazy, their head, and the most talented man amongst them, has been not only a dictator, perpetuating his reign by the aid of forced majorities, and exhausting the finances of the State to that degree, that whereas twenty years ago there was absolutely no debt, Geneva has now a debt of 800,000*l.*, 10*l.* a-head for the population, and the debt increases at the rate of 40,000*l.* annually. The eyes of many have been gradually blinded by such reckless conduct; the people seem to perceive that they have been deceived and despoiled, and now turn to the Government from which alone they can expect safety and prudence in the management of public affairs. The Radical party would not hear of any less obnoxious candidate, although James Fazy had been beaten in the successive elections, and they had been told that his name would call forth united, as it proved, efficient resistance. He was defeated, but they would not submit to the result, and hence all the evils that followed. The directing committee of the election, the majority of which was Radical, in the most arbitrary way presumed to annul the election, which had gone against them. The majority of the electors, thus robbed of their victory, insisted that the Council of the State (the Executive), composed entirely of Radical members, should publish the result of the poll in the usual manner. The Government consented to this, and it was while accompanying the officers who were making the publication that the inoffensive and peace-loving citizens of the Conservative party, styling themselves Independents, were surrounded by an armed band, who were firing for them. The firing was maintained some time. Four dead and sixteen wounded are officially reported. Cannon balls and grape were placed at the head

of the Rue du Mont Blanc, up which the crowd was advancing, and it was owing to Providential circumstances that they were not fired—the havoc might have been frightful. The Radical party have done their utmost to mislead public opinion by the name of *civil war*. But it must be clearly branded with its proper word, assassination. The fact is decisive that all the victims are on one side. The Radicals cannot show a wounded man of their party.

The Federal authority has been appealed to. Geneva is occupied by a garrison of 2,000 men of the Federal troops. The election is declared valid by the Federal Council at Berne, and a judicial investigation is set on foot by the same power.

In all this there is nothing religious: the only point of connexion is the fact, that having divided the Protestant population by exciting the passions and jealousy of the poorer class against the rich, the leaders of the Radical party, sacrificing everything to their own advantage, raised themselves chiefly by the aid of the Roman Catholics, whose votes they paid by giving them every possible help. As far as we can judge, it is under the auspices of that Government that Rome has lately planned the introduction of a Roman Catholic bishop in Geneva. The bishop of the Catholic canton of Fribourg formerly held the united title of Bishop of Lausanne and Geneva. But it seems that Geneva is now on the eve of being endowed with a bishop of its own. I suppose they think their progress sufficient to justify the measure, or they hope the new institution will add to their influence—perhaps both.

While politics occupy public attention, religious men are above all interested in the possible change in the direction of affairs. Looking upwards, they try to read the signs of the times. The downfall of the Radical party may considerably alter the position of the Roman Catholics; not by depriving them of any lawful rights, but by putting an end to that exceptional favour they systematically claim as simple justice. It is true that in the course of twenty years they have grown more powerful. But on the other side, the progress of Evangelical principles has been great, and the Protestants are now unquestionably better prepared to resist the Roman Catholic aggression, because the light of the Gospel is increasing amongst them.

A recent example proved this last assertion,

illustrating once more a fact already observed, that the revival of faith and life is often more earnest with the laity than with the clergy. M. Réville, a French pastor in Holland, is a man whose unbelieving tendencies, to use a mild expression, are universally known. He wished to preach in Geneva, and with that view applied to the Venerable Company of the National Church, who, after some very vague inquiry as to his doctrine, decided on giving him this opportunity. But the disposal of the pulpits belongs to the Consistory, a body composed chiefly of lay members. These were more stringent in their investigation; they judged his answers unsatisfactory, and they closed the churches of the National Establishment against him.

M. Réville, of course, smarted under this proceeding, although his unchristian views certainly deserved no better treatment. In his wrath he has published a sermon called "The Salt of the Earth," with the invidious note on the title page, that this sermon *had been* preached in Paris and elsewhere, but *could not* be preached in Geneva. His aim appears to have been to bring reproach upon those who had marked him as a foe. He was mistaken—all who value the truth as it is in Jesus must honour the Consistory, whose reproof was aimed, not at that particular piece of pulpit oratory, nor even at the man, but at those principles subversive of all faith which M. Réville maintains, and which they most justly reprove.

ITALY.

Florence, September 15, 1864.

AN ATTEMPTED PERVERSION.

English society here is greatly excited by a case of attempted perversion, which has happily been frustrated. Mrs. C——, widow of an English clergyman, came to reside in Florence eighteen months ago with her three daughters. A distant relative, in the person of Marchesa B——, a pervert to Rome, made their acquaintance last winter, and showed the young ladies kindness. Entirely ignorant that the Marchesa's name was deservedly in bad odour in Tuscany, the eldest daughter, twenty-two years of age, went on a visit to her at Lucca for two months this summer.

Ten days ago, a letter came from the young lady, stating that she was about to enter the Church of Rome, begging her mother's consent and blessing, and promising in a few days to send a description of the ceremony and the dress she wore on the occasion. The mother was stunned by the intelligence, which no previous whisper or suggestion had prepared her for. The British Consul and other friends could render no help beyond counselling the parent to write, recalling her child home, and, failing instant obedience, to go in search of her daughter, who was said to be already hidden in some unknown convent. After several days of dreadful anxiety, the young lady made her appearance, and after an hour or two's earnest conversation over the open Bible, renounced every idea of Romanism, which she had been led to accept under peculiar circumstances. It appears that from the time of her arrival at Lucca she has been

surrounded with perverts, priests, nuns, and members of the bigoted aristocracy of the neighbourhood. She was never left alone, and never free from questionings and reasonings on the one subject of Catholicism. The Jesuit influence was skilfully instilled. Mild remonstrances against her objections to Rome and to marrying a Catholic husband who might offer himself, were succeeded by positive assertions of a dogmatic kind, supported by Scripture quotations, and climaxed by frenzied denunciation of all who were out of the pale of the Church, as children of the devil and irremediably doomed to perdition. The young lady wished to leave, or at least to inform her mother, but the slightest reference to the subject, in her letters, was prohibited. At last victory seemed certain. The priest certified her entire fitness to be received into communion, but the bishop, retrograde and ultramontane though he is, required the mother's consent, or a further delay of three months. This alarmed and irritated the Marchesa and her assistants, and the Cardinal Archbishop of Pisa was written to, and offered to perform the rite. A happier thought, however, occurred to the mind of this active pervert, and as it was applauded by the busy priest, it was immediately put in action. The victim of their united cajolery seemed so docile to their instructions, and so well grounded in her new faith, that she was sent home to convert her mother and sisters, that with great delight the whole family might be welcomed at once into the true fold of Christ. And thus she escaped as a bird from the snare of the fowler. The crucifix and other trappings of Rome

are so long kept.

To say that cases of perversion in English are becoming rare in the present age are formerly they were of common occurrence. One of the grounds on which the Grand Duke was deservedly disappointed (may he long remain mayor of the Italian village of Schlachenwerth), is with which he enticed away converts from their faith, through evening receptions and Sabbath sermons. Catholic-born Italians are full of foreign perverts, who, by hypocrisy, seek to cloak over their previous heretical opinions, and it is held up as an action of merit to save the souls of their converts and country-folk. Nothing is so easy as to see the facility with which perverts adopt the maxims and maxims, and scruple not to swerve and deal in pious frauds, so abhorrent to English taste, if only the inalienable religion can be advanced.

POPE AND HIS POLICY.

The Pope still retains the Jew Cohen in his household though the boy's mother is in a state of distress and the father is overwhelmed. The people of Italy are shocked at the proceedings. The counsellors are taking the surest and shortest way of winning sympathy from their cause. The morbid spirit of Rome is not to be accounted for this injudicious policy. The Papacy is blinded by the Pope, and is hurrying fast to her ruin. It says the Italian press. Instead of fresh cases of a similar kind are as if that were not enough to the feelings of society, the Papal has thrown the broad shield of its power over the brigand Crocco, the villain whose deeds of villany, proved in the law-courts of the South, columns of all the Italian newspapers as a monster in human form, instead of being handed over to the Government for his crimes, is kindly treated in prison, his pilfered treasures

are being sold. To-day he hears that the tunnel through the Apennines has been successfully bored, and that the steam-horse runs from Florence to Bologna in three hours, bringing Tuscany into closest connexion with the northern provinces. To-morrow he must listen to the joy of Italy when the rail along the whole Adriatic shore is completed, circling round the Papal dominions to unite Naples to Turin, and carrying the Indian mails from Brindisi to England two days sooner than by the present route. Great as the progress of Italy in all departments is, the Pope has sworn to arrest it, cost what it may. He knows whither all this is tending, as well as any English patriot. Freedom in Italy is death to him. Liberty of conscience here must seal his fate in Rome. The vast resources of the Papacy, the wide world over, are deployed to arrest the advance of the nineteenth century. De Merode has carried to Belgium and France 40,000 photographs of Pio Nono, and 3,000 briefs of indulgence, while Monsignor Talbot and Hohenlohe start for Spain and Austria laden with like merchandise, to recruit the treasury of the Holy See, and rouse the devotion of the faithful.

CONFLICT BETWEEN JESUITS AND PEOPLE.

The Mechlin Congress recommends what is being extensively practised in Italy, the establishment of numerous Church newspapers, seven of which have lately been started in Florence alone, to deceive the public. An original portrait of the Saviour is discovered in Rome, and at Chiancino, and in many a country district, Madonnas are shedding tears, and statues of Christ are restless in their niches. And most serious of all, a new Jesuit organization has spread its network over the nations of Europe, and is labouring with all the secrecy and influence of the powers of darkness. The Society of St. Vincent de Paul—the Paolotti, as Italians call them—are to be found everywhere, in the palace and the prison, in the courts of justice and the Cabinet Council, in the camp and the counting-house, the Parliament and the press, the shop and the highest circles of

society. Ladies are foremost in the work, and influential so-called liberal laymen join the intrigue, and give standing to the system. Tuscany is more warped and fettered than other provinces of Italy. Discontent is fostered among the people, disloyalty is taught in schools, even-handed justice is tampered with, and ecclesiastical treason is passed over. Anxiety is wide-spread as to the issue of this impending and severe conflict. The Ministry pretend that they know the hidden movements of the foe, while the people proclaim that the Government is not alive to the danger. Can you wonder that a free press speaks out unwelcome truths about Popery? Can you wonder that Parliament pushes on the sale of Church lands, the seizure of monasteries, the legalising of civil marriages? Can you wonder that far and near the conviction is deepening that Rome must be still further shorn of her splendour, by the repeal of the first article of the Constitution, which constitutes the Catholic Church the Church of the State, with ten thousand advantages?

PROGRESS OF EVANGELIZATION IN THE NORTH.

I subjoin a few evangelization notes. From Milan we hear of the happy death, confiding in Christ as his Saviour, of an old soldier of Napoleon I., who had received the truth in England, and joined the Evangelical Church when he came to reside in Italy.

From Turin we learn that an excellent system is in operation, under the direction of Pastors Meille and Jalla, for retaining under Gospel influences the young Waldenses who leave the Valleys for service in the capital. Not only does each emigrant carry a letter from her parish minister to the evangelist of the town she is going to, but that evangelist is also written to by her minister, giving information as to her address, &c. It appears that lately there were between 300 and 400 females from the Valleys in Turinese service, and that only about one-half were known by the evangelists. Such are the temptations of city life, that not a few of these are found, through their Valley names, in the house of maternity or in other national establishments, having foresworn the faith of their ancestors. This plague of the Church, as it was called at last Synod, now enlists the sympathies and prayers of the Valley populations. But for the exigencies of the Italian field, it would be well also that more special provision were made for the 1,000 Waldensians in Marseilles, and the 500 or 600 in Lyons, who presently are left very much to

the care of French pastors, with an occasional visit from a deputy of the Church in Valleys.

A good work is going on in the village Peraz di San Martino, in the vicinity of Turin. It was commenced by an humble instrument, an ignorant but well-meaning workman, who embraced the Gospel, and forthwith bestowed all his efforts on the conversion of his immediate relatives. One after another, a wife, brother, a sister, a sister-in-law, were gained in answer to prayer. A little *réunion de* worship was begun in the family, and neighbours were invited. The thing was largely talked of in the neighbourhood, until the small band of fervent disciples has grown into a large congregation.

One of the most active and loving members of the Turin Waldensian Church is a Neapolitan, who fought in the defence of Venice in 1848, and not only received a severe wound in the arm, which greatly hinders him from working for his family support, but was exiled for his then fruitless patriotism to the North. Brought to Christ through the efforts of other two Neapolitan members of the Turin Church, he has been distinguished for the thoroughness of his conversion and the exhibition of the fruits of the Spirit. He has not received the Gospel partially. He was a fervent Catholic, as now is an equally zealous Evangelical. He was at first tempted to force his bigoted wife to think as he did, but her persistent resistance led him to renounce violence and to show, by the kindness of his spirit and the purity of his life, the true character of the Gospel he had received into his heart. The Christian joy of the husband was soon overflowing, for the wife soon began to leave the religion of the priests, and after many attempts to go to church, which failed, from a more powerful inner voice driving her away, she finally entered the gates of Zion, was caught by sovereign grace, and has joined the number of communicants. Though the parents were now united in the same faith and hope, she resolved to leave their only daughter, aged of fourteen, free to choose for herself. The young woman, however, has lately gone of her own accord to the Evangelical school, stating that as the Catholic religion is idolatry for her parents, it is so for her, and that as they believe it to be error, it is right for her to think so too.

At Bergamo the priests have publicly declared the excommunication to the fourth generation of all who go to hear the evangelist.

PAVIA AND BRESCIA.

At Pavia a new place of worship has been opened, the steady adherents are numerous, and the dissension incident upon the opening of an opposition centre of evangelization of a political nature, has fortunately disappeared by the withdrawal of the disturber, Signor Giovannetti, formerly a Garibaldian chaplain.

A Brescia the priests exhibit for the veneration of the devout the sacred images of the Madonna, and fervently supplicate the people to avoid as they would a pestilence the false religion of the Evangelicals. They appeal to the renowned valour of the Brescians, and warmly urge that the hated doctrines of Protestantism should be cast back to London, from which they say they come. But the same vigorous champions of the Papacy refuse to discuss their points of difference with the evangelist loyally and publicly. After much empty boasting that he would accept the challenge and defeat the followers of Calvin, a well-known professor excuses himself for not entering the lists, now on one ground, now on another—either that the bishop will not permit him, or that the Evangelical place of meeting does not possess a sufficiently good reputation. A fanatical maker of crucifixes in the town, posted up in controversy by the priests, has been often seen discontentedly listening to the Gospel preacher. With other twenty comrades, he recently paid an evening visit to the evangelist's house, expressing their united desire to know the truth. The evangelist had scarcely learned their ostensible purpose, when they plied him with numberless silly objections and arguments, and when hard pressed in the debate, one of the party produced from a marketing basket he carried the folio edition, with notes, of Martini's Bible. As none of the men could do more than point to the Archbishop's Popish commentaries on various texts, the evangelist had an easy victory, and begged them to send a foeman worthy of his steel, in the person of one of their priests, to discuss these topics, but neither priest nor crucifix-maker have returned to the charge.

From a statement of accounts published by Dr. Stewart, who has personally raised all the moneys for this object, we notice that the Leghorn Waldensian Church and schools have cost 2,000*l.*, and that the buildings are now free of debt.

DISSENSIONS IN NAPLES.

Sad things are enacting in Naples. A centre of evangelization, "not destitute of elements of strength and usefulness, is perish-

ing by a suicidal act," as a well-informed friend writes to me. The walls of Naples are covered with placards announcing free discussions on the liturgy and confession of the Waldensian Church, compared with the Word of God, in the Mezzacannone Church. The substance of the speeches is reported in their organ, the *Coscienza*; but the tenor of them will be guessed by my readers from the samples of the opinions of that journal given in your August number. The aim of such discussions is more vindictive than evangelistic, though a tone of dispassionateness is assumed. Signor Albarella, both preacher and editor, has taken umbrage at the refusal of money on the part of the Naples Evangelization-Aid Society, and so the members of that committee and the Waldensian pastor in Naples, whose hands they chiefly strengthen, and Dr. De Sanctis, who is now co-operating with the Waldenses and the Scotch ministers in Tuscany—who have ever stood their friends—are subjected, one after another, to a series of most defamatory attacks; one of the instruments with which Signor Albarella serves himself for this purpose being a Signor Boryoni, who left Florence three years ago under a very dark cloud. The Wesleyan missionaries in Italy inform me that "after battling as best they could against this unjust and unrighteous war, they have withdrawn from communion with Albarella and his church," whom they have recently aided. We grieve over the ruin of a congregation and the injury inflicted on individual souls, while, on public grounds, we have reason to rejoice that latent false doctrine, which has been one of the chief obstacles to God's cause in Italy, is developing itself, opening the eyes of really Christian converts, and forcing together all who love the Lord Jesus in sincerity. In God's overruling providence, there never was more genuine fraternal intercourse and co-operation among Christians in Italy than at the present time, when the sound of battle and the clash of arms have been so distinctly heard. This is the best augury for a revival of the Lord's work among us, and the more constant exhibition of love among brethren and united effort against the common foe. The basis of an Evangelical Alliance has been laid in conflict and suffering, and you will shortly hear that it is no longer an impossibility, but an accomplished fact, that Christians of various denominations dwell together here in unity.

PASSAGLIA AND HIS JOURNAL.

La Pace, the daily journal of Passaglia,

the head of the neo-Catholic movement, has just stopped. The ex-Jesuit editor accounts for the misfortune from the prevailing religious indifferentism and the fostering of reaction through feeble legislation. Probably a truer cause lies in the wide-spread distrust of Passaglia, whose speeches in Parliament have been singularly unfortunate and ill-received both in and out of doors. It is rare to find a priest who has been able to

emancipate himself not only from the system of Rome, but from all the evil habits of thought and action generated by the system. It must be much rarer to find a human being, trained from infancy after the precepts of Loyola, and displaying in manhood the ability of a Passaglia in defending the doctrine of the Immaculate Conception, escaping from the meshes of dishonesty and cunning.

POSTSCRIPT.

Florence, September 20, 1864.

IMPORTANT ANNOUNCEMENT — THE FRENCH TROOPS TO BE WITHDRAWN FROM ROME.

The important news has just arrived that the French Emperor has entered into a convention with the Italian Government, guaranteeing the withdrawal of the French troops from Rome within two years. One of the conditions of the compact is that the capital of the Italian kingdom should in the meantime be transferred from Turin to Florence. The facts are made known through the official organs of the Government, and will give

great joy to the people. However distant the prospect, all uncertainty as to the definite solution of the Roman question is now at an end. Next month we shall be better able to explain this mutual understanding of the French and Italian Cabinets, but I cannot refrain from calling the attention of the Christian public to the remarkable coincidence that the evacuation of Rome by French troops, now solemnly agreed upon, will take place in 1866, the year to which all interpreters of prophecy point as the era of signal occurrences in the history of the Man of Sin.

GERMANY.

Frankfort, September 15, 1864.

MANIFESTO OF THE ECCLESIASTICAL COUNCIL OF CARLSRUHE ON DR. SCHENKEL'S BOOK.

Politics are slumbering. The meetings of the Parliamentary Chambers on the approach of winter will awaken them. For the moment we have only the last act of the Dano-German drama which is unfolding at Vienna, where peace will be concluded, perhaps, this very day. The future will show whether this peace can be enduring. Meanwhile, let us occupy ourselves for this once with certain facts which are fitted to characterise the religious and ecclesiastical situation of Germany.

Public opinion was awaiting with impatience, and with very opposite sentiments of hope and fear, the reply of the ecclesiastical authorities of Carlsruhe in the conflict excited by the last book by Dr. Schenkel, of Heidelberg, of which I informed your readers in my previous letter. They will no doubt remember that 117 pastors of the Grand Duchy of Baden had published a protest against the destructive principles of this book, and had addressed a petition to the Ecclesiastical Council of Carlsruhe, asking for the removal of Dr. Schenkel, not as a Professor of the University, but as Principal of the Theological Seminary, where all the

young ministers of the country are obliged to spend one year, for the completion of their studies. I have also stated that a meeting, which consisted of more than 600 gentlemen, had been held at Durlach, and had adopted resolutions opposed to the measure of the ministers, and had taken the part of Dr. Schenkel. Since then, a third meeting, composed wholly of laymen of the country, has sustained the application of the pastors, grounding itself upon the Apostles' Creed, the foundation of the faith of the Christian Church, but shaken and destroyed, as they think, by the teaching of Dr. Schenkel. Even the diocesan synods have officially entertained the question, and have decided, some for and others against the Heidelberg professor. You will easily understand how lively was the interest which was felt in the decision of the ecclesiastical authorities of the country.

This decision has now been published. Notwithstanding the moderation, the elevated views, and the ability which characterise this document, it is none the less a very distinct refusal to proceed against the author of the book incriminated, and is even a long apology for the position assumed in the Church by Dr. Schenkel. The principal reasons of the Ecclesiastical Council are the following: The book in question is a scientific work, intended, not for the people,

but for the learned, and it would be contrary to the principles of Protestantism to forcibly impose limits to scientific investigations. If this book is found to be in opposition to the Church's confessions of faith, these confessions by themselves, may ought, to be constantly submitted afresh to the examination of natural science. As for Scripture itself

less assailed by the negative principles of Dr. Schenkel than are the confessions of the Church, the duty of the theologian is to inquire into its historical facts, in order to understand and appreciate them all the better, and in order to attain even to a conception of the Saviour's person, which may possibly differ from the views of the ancient Church. There are no dangers in the investigations of science among a people altogether imbued with the principles of Christianity; but there would be great danger, even to religion itself, if the elements of Christianity were enabled to resist that free investigation is forcibly stifled by authority. As for the young ministers, summoned to examine everything, it would lead for them to remain in ignorance of the various tendencies of their age upon which they are called to exercise their influence.

It is apparent that there is some truth in the views of the Ecclesiastical Council; but they nevertheless involve a principle which lies immensely far—namely, that the Protestant Church of the Grand Duchy of Baden, which had hitherto rested upon the foundations of the Reformation, is henceforth without any doctrinal basis, and is surrendered to all the variations of unlimited freedom of thinking. This is, at bottom, a denial of the very notion of a Christian Church. But can we expect anything else of a National Church which draws no distinction between the heathen and the Christian, and which depends upon the universal vote of the masses? This will appear in broad daylight when the question is brought before the General Synod. In the meantime, it is asked, what are those who signed the protest and the petition going to do? In a country where the Church was dependent of the State, their way would be marked out; they might separate from a Church which in their eyes denies the foundations of the Christian faith, and might constitute themselves an independent church. In Germany, where all conceive of the Church only in its national form, the case is wholly different, and nothing of this sort will take place for a long time to come. However it may be, these conflicts will eventually be to the advantage of the faith among our people.

MANIFESTATIONS OF RELIGIOUS LIFE.

Thanks be to God, amid these sadly negative tendencies of Germany, manifestations of Christian faith and religious life are also not wanting. At the very time I am writing, the Kirchentag, assembled at Altenburg, is uttering, by the mouth of a large number of the most eminent theologians of our age, a striking testimony to the eternal divinity of the Saviour. This will gladden the Christians of all countries, as much as they had been grieved by the attacks of rationalism in the form of those "Lives of Jesus" which are nothing but caricatures of Him who came to seek and to save that which was lost. Having been myself unable to take part in this great assembly, I shall hasten to obtain accounts of its proceedings, as soon as they make their appearance, in order to acquaint your readers with them.

Another manifestation of religious life, and one which is becoming more and more frequent in Germany, is the various missionary meetings, which prove to the localities where they are held real popular religious festivals. It is more particularly in country parishes that these assemblies assume a character at once picturesque and edifying. I lately attended one of these festivals, which might supply your readers with some idea of what they are. Let them imagine an immense old Benedictine convent, situated in the Grand Duchy of Hesse, amid the fertile lands of Wetteravia, and which is now a great farmhouse. Notice had been given in the surrounding district that a missionary festival would take place there. From early morning there were to be seen, passing within the old walls of the convent, peasants of both sexes, in their picturesque national costume, coming to take their place within an enclosure prepared in the open air, under the magnificent trees of a forest, which formed a noble cathedral. The singing of our beautiful German hymns, accompanied by wind instruments, which pious young men have learned to play expressly to enliven these festivals, sounded far away into the fields. These hymns, followed by prayers for the advancement of the kingdom of Jesus Christ, and various addresses, succeeded one another from ten in the morning to five in the afternoon. The only interruption was for an hour in the middle of the day, when the assembly dispersed to take some refreshment, to return to the meeting after dinner, when it formed a long procession, which advanced, singing a hymn, into the enclosure, where it was eager to hear the news relating to the evangelization of the

world. There were to be seen the lords of the place, a prince, a count, and their families, mingled among their peasantry, closing the pious procession. The pastors present at these festivals usually spend the rest of the day in fraternal conferences, or still continue to interest groups of country people who wish to profit till the last moment by the presence of their guests. There are also collections made for the missionary work, and the results are often much superior to what are realised, taking all things into account, in great and wealthy places. When we recollect that this missionary spirit pervades more and more our Protestant population, and that these assemblies annually multiply in every district, we cannot doubt that there is here among unbelieving and indifferent multitudes a people of God who will always be the salt of the earth. I have told you that the general assembly of the Gustavus-Adolphus Society has not been held this year. As a set off to this, the auxiliary societies of this great association in every Protestant country of Germany have their individual annual assemblies, which are often of much interest. Here, as in all causes which have for their object the promotion of the kingdom of God, Wurtemberg occupies a conspicuous position. On the 3rd of August last, the Christians of this province held their Gustavus-Adolphus Society's meeting at Göppingen, a station on the railway between Stuttgart and the Lake of Constance. The labours of the meeting were preceded by a solemn religious service, at which Mr. Blumhardt, one of the most eminent of the pastors of Germany, for his piety, his activity, and his influence, took the chair. He made them feel deeply conscious of the blessings which rest upon this society, as well on those who give as on those who receive. The report showed, by the most cheering facts, that this work is in full prosperity in Wurtemberg. The receipts have surpassed by 6,000 florins (600*l.*) those of last year, so that nearly 24,000 florins (2,400*l.*) have been obtained for distribution among the poor communities which are the objects of this charity. If we consider the smallness of Wurtemberg, which is only half Protestant, and the little wealth there is in the country, we shall find that this amount is a noble offering of benevolence.

CONFLICTS IN CATHOLICISM.

We have often to describe conflicts in our Protestant churches. If we speak more rarely

of those which disturb Catholicism, it should not thence be concluded that they do not exist. They are none the less profound for being less noisy. A spirit of scientific investigation and of inquiry has been awakened of late years among the learned Catholics of Bavaria. I have spoken formerly in these letters of a serious conflict which has arisen between a professor of the University of Munich, Dr. Froschammer, and the Holy See. This learned gentleman, who maintains in a periodical which is widely circulated the rights of science which Rome always regards with antipathy, is not the only literary man of this country who pursues this course. There is a society of learned men which has hitherto held its annual meetings at Munich. But the bishops became alarmed at it; the matter was referred to Rome, and the Pope, without interdicting the society, has imposed upon it such conditions, that it becomes impossible for it to exist. Every meeting must be authorised by the bishop of the diocese in which it would assemble; the list of persons invited and of subjects to be treated of must be communicated beforehand; the bishop must have the right to expunge from the programme subjects which it may appear inconvenient to have discussed; and the transactions of the meeting cannot be published until they have received the approbation of the bishop. In the face of these conditions, the society has thought it a duty to abandon the holding of its meeting, which was to have taken place in September, at Würzburg.* Is this a victory for Romanism? We rather believe that it is in this way that the Church of the middle ages will succeed in committing suicide.

Things are not much better in the Grand Duchy of Baden, where, on occasion of a re-organization of schools, the Archbishop of Friburg, armed with a brief from the Pope, has entered upon open war with the Government, and has caused great agitation among the Catholic party in this small country. The Minister for the Home Department has published against the Archbishop a manifesto of so much energy, that the prelate has not much room to promise himself the victory. So, then, the Government of this Grand Duchy is at once in hostility with the Catholics and the Protestants! When will the State and the Church understand that there is but one way for them to live in peace—mutual independence and liberty!

[* A German Catholic Association has met at Würzburg, and adopted five resolutions of a political religious character, and in favour of ultra Roman claims. This cannot be the society referred to by the correspondent?]

THOSE WHO HAVE ENTERED INTO THEIR REST.

The Lutheran Church of Germany has this year very sensibly suffered by the losses which have been inflicted upon it by death. Dr. Auberlen, Professor of Theology at the University of Basle, still quite a young man, and one who gave the fairest hopes by his wisdom and piety, has entered into his eternal rest, after a long and painful illness. He leaves behind valuable works in theological literature; among others, a book upon the prophecies of Daniel and of the apocalypse, and the first volume of a defence of Christianity, which makes us deeply regret that the work is left unfinished. His career has been brief, but well filled up, and he leaves a profound impression of affection and regret.

Another witness for Jesus Christ arrived at a far more advanced age—Pastor Knapp, of Stuttgart, has been removed this year from a Church which loved and prized him.

Eminent as a pastor and a preacher, Mr. Knapp was known and esteemed in all Germany as a poet and a religious writer. He leaves vacant at Stuttgart a place which cannot be filled for a long time to come.

Lastly, I will mention with affectionate remembrance the name of an English brother, who has been settled for long years in Germany, where he has done much good by his zealous activity—I mean Dr. Marriott, who in a modest but very useful sphere of action has left behind the good fruits of his labour. His work consisted in getting printed and circulated, by myriads of copies, tracts and religious books, the selection of which bore the stamp of his strong Evangelical convictions. "Blessed are the dead who die in the Lord!" May God give to His Church witnesses for the truth, who shall come to fill the places which death makes vacant every day!

TURKEY.

Constantinople, September, 1864.

THE CRUSADE AGAINST PROTESTANT MISSIONS.

It is manifest to every impartial observer of events that there is a deliberate purpose on the part of the Turkish Government, as well as of certain other parties, to weaken, and possibly destroy, the Protestant missions in Turkey—at least, so far as they are directed against Mohammedanism. Never before have these missions had to meet such a combined and desperate attack. Never have they been so much in need of the support of the Christian men of England; and they call upon every one who loves the Lord Jesus to give their case a careful and patient hearing. The English Government has condemned them, unheard, on the testimony of the British Ambassador. They appeal to the English people.

THE CHARGES BROUGHT AGAINST THE MISSIONARIES.

On the 4th of August the *Journal de Constantinople*, which is the property and the official organ of the Porte, contained an official statement, from which the following extracts are made. After stating that persuasion is the only allowable means of proselytism, it

is necessary to prove now that the prosecution of the Protestant missionaries has not been confined to this means? We have not yet forgotten the excitement they have produced among the Christian sects of Turkey. The Government has restrained religious passions, but they have attacked free convictions or

sincere conversions—but what protection can be asked from it against the purest religious feeling raised by a proselytism which, in the name of liberty of conscience, comes to insult the religion of the country, and to preach openly in the khans and public places the falsity of that religion? The dignity of the faith which they seek to propagate by such means must be the first to suffer. The Protestant missions, we regret to say, have not always recoiled before such means.

A paper which will not be taxed with exaggeration, the *Levant Herald* [the organ of the British Embassy in Constantinople], has itself stated that they have given themselves to a persistent aggression, to a veritable war of religion. Their proselytism has taken a violent and passionate character, pushing itself everywhere, without any reserve or any respect for the faith of others. . . . A still more efficacious means which Protestant proselytism has used in Turkey, and upon which we do not wish to insist here, is bribery (*seduction*), which is condemned at once by policy and morality. Finally, this propaganda, of which the Mussulman religion has been the object, has not even submitted itself to those salutary formalities practised in favour of other religions, and which, in putting the new converts in communication with their relations and the authorities of the religion which they wish to abandon—make it possible to assure the freedom and sincerity of their conversion. Thus have Protestant missionaries understood and practised their profession, and thus has the son often been torn from the religion of his fathers, and discord been sown in the heart of families in the name of eternal morality.

The same paper has reproduced articles from the London *Times* and the *Morning Post*, in one of which the preaching of the missionaries is described as having become "nothing more nor less than a perfect hailstorm of abuse directed against the Mohammedan religion—against the Prophet and the Koran,

and, consequently, against the Sultan himself." In another, they are charged with having "reviled the Prophet," and with doing the very thing which the Christians had formerly complained of the Turks doing to them. "It now seems," we are told, "that the toleration, equality, liberty, or what not, which these gentlemen demand, is a very one-sided kind of thing. They want full permission to insult Mohammedanism, and full security against insult from all Christians. If these black-coated zealots wish respect and toleration for their own faith, they must respect and tolerate that of others." It is also stated that, by the arrangement of the British Ambassador, "the Bible can no longer be gratuitously distributed in the streets." The *Journal* also quotes from the *Gazette du Midi* to the effect that the missionaries lead "their numerous converts to force their new views tyrannically upon their wives and children."

The Rev. Mr. Curtis waited on the manager of the *Journal de Constantinople*, and requested permission to insert a reply to his article of August 4. He was coolly informed that if his reply was fully in accordance with the article, it could be inserted, but that otherwise it was inadmissible, as the article was official.

We may sum up these charges against the missionaries as follows: These "black-coated zealots" have distributed the Bible gratis in the streets. They have preached and reviled Mahomet in the streets, squares, coffee-houses, and klans of Stamboul. They have bought converts with money when other means failed. They have not confined themselves to quiet persuasion, but have poured out a perfect hailstorm of passionate abuse upon the religion of the Sultan in the streets and public places, disgracing the Christian name, and causing such intense excitement among the people, as to endanger the peace of the city. They have forced their faith on women and children, and torn sons from the bosom of their families and the faith of their fathers. They have claimed a sort of religious freedom which they do not give themselves.

The unofficial papers of Constantinople republish all these charges, and many others like them. The Catholic press of Europe join in the chorus. A reference to the documents published by the Evangelical Alliance will show that these charges are not confined to official and semi-official newspapers, but are *in substance* made by Aali Pasha and Sir Henry Bulwer in their official communications.

ARE THESE CHARGES TRUE?

It is evident, from the tone of all the articles quoted above, that the action of the Turkish Government can be justified only on the supposition that these charges are true. If they are true, the Turkish Government and the British Ambassador have done well, so far as they have acted lawfully. If they are false, there is no excuse for their action. The whole question, then, should turn upon this point: Are these charges true or false? The following facts, which can be proved any day before the Supreme Consular Court at Constantinople, will enable the Christian public to form an opinion:—

1. No Bibles have been distributed gratuitously in the streets of Constantinople for many years, and it is the policy of both the Bible and Missionary Societies not to give away any books in the streets or in any other place.

2. No missionary or native helper has ever preached in any street, square, or public place in Constantinople—either abusively or otherwise—street preaching never having been adopted by any missionary society in Constantinople.

3. No man, woman, or child in Constantinople has ever been bribed, directly or indirectly, to become a Protestant by any missionary or native helper.

4. No missionary or native helper has ever preached or lectured against Mohammedanism in any place in Constantinople, except as the preaching of Christianity implies the falsity of Mohammedanism.

5. So far as I can learn, no missionary or native helper has ever visited any Mohammedan's private house without special invitation, and religious conversations have almost invariably been carried on in private houses and in two or three quiet retired rooms hired for this purpose. It is not possible for any one to say exactly what the nature of these private conversations has been, but I cannot learn that they have in any single instance led to any unpleasant results.

6. There has never been any great excitement in connexion with any public service for Mohammedans in either of the missionary chapels. The whole number of baptizing Turks connected with all the Protestant missionary societies in Turkey must be under fifty, and I have never heard of any Protestant religious service in Turkey at which more than twenty-five Turks were present at one time. The more common numbers are from one to eight.

7. No missionary in Turkey has ever had either the will or the power to force Protestantism upon any one. The charge is simply *unfounded*.

8. In reference to the last charge, I cannot bear quoting a private letter which I received yesterday from the venerable Dr. Dell, who has been a missionary of the American Board in Turkey for *forty years*. He says :—

See the *Morning Post*, as quoted in the *Levant*, which accuses the missionaries of doing the very worst to the Mussulmans which we complained of for doing to the native Protestants before the establishment of religious liberty. Does the *Morning Post* understand what it says? Does it know what the Protestants complained of? It is not that their religion was reviled and their persons cast out as evil. All this they could have borne to life's end, without rendering evil for evil in return for the interference of Government. But it is that the converts were thrown into dungeons or banished to distant parts. It was that they were all cut off from bread and water, and from all employment, their protection papers were taken from them, and they left to die in the streets. Now have the missionaries or the Mussulman converts been guilty of doing anything of the kind? If so, when and where? If not, then the whole reasoning of the *Morning Post* is singularly out of place. Indeed, it has no pertinency whatever, and will not come to the notice of our English friends, who will point out the great error into which the *Morning Post* has fallen, and the great injustice it has done us? And at the same time, let them not fail to represent that the Mussulman converts, after forty-five days of imprisonment, without being brought to any trial or being charged with a single crime proved against them—two of them have been exiled, while all the others remain in prison. May the Lord give us patience and grace in this day of rebuke and blasphemy.

It is hardly necessary to add anything to show that the charges brought against the missionaries are altogether without foundation, and were known to be so by every man in Constantinople who cared to inform himself of the facts. With the exception of occasional instances of imprudence in conversation on the part of one or two who have been students of the missionaries, if any indiscretion has been committed by them, it has been in the publication of the book alluded to in my last letter, "The Balance of Truth." Rev. Dr. Ffander accepts the full responsibility of this publication, and if it were by an abusive or violent book, the Turkish Government had only to apply to the English Consular Court for redress—this Court having full authority to suppress any publication, and even to send the author out of the country, if necessary.

As we have said, the American Mission did not approve of the publication of this work

at the present time, but it was not because the book contained anything violent or abusive; it was simply because they thought that the time had not yet come for the publication in Turkey of any direct attack upon Mohammedanism, or of any book which was controversial in its nature, it being their general policy to avoid direct controversy as far as possible. In other respects the invidious distinction made by certain parties between the English and American missionaries is not well-founded.

THE SECRET HISTORY OF THIS CRUSADE.

After six weeks of careful and patient examination of all the facts within reach, I am prepared to express a decided opinion as to the origin and design of this movement. I believe that most of those who have entered upon a similar examination have come to the same general conclusion, and, however painful it may be, I believe it should be made known to the Christian world.

It will be remembered that I have spoken in previous letters of certain mysterious movements among the Mohammedans in Constantinople, as well as of the exaggerated reports of the numbers converted to Christianity by the missionaries. It seems to be true that there are at present several large parties among the Turks who are agitating in favour of religious reform. A large party are in favour of abandoning the outward forms and the traditions of Islamism, and of giving to the Koran a purely spiritual interpretation. Another party are in favour of retaining the outward rites and ceremonies with which all the people are so familiar, but of abandoning the Koran for the Bible. It is unnecessary to speak here, in this connexion, of the few baptized Turks and the large class of educated men who have adopted French Rationalism, for neither of these classes are responsible for the agitation caused by the parties mentioned above.

It is impossible to learn the real extent of these parties, or the real motives which have prompted their movements, but it is very probable that they have in view political as well as religious changes. They have naturally excited much opposition among the Ulema and the fanatical party. And the Greeks, Catholics, and Armenians have improved this golden opportunity to represent the Protestant missionaries as at the bottom of all these movements. They have caused the most exaggerated stories to be put in circulation, and it was represented to the Sultan that the present Ministry were impli-

tion, and it is very natural that a simple politician should feel that the weakening of Mohammedanism would be followed by the dismemberment of the Turkish Empire, which is essentially and radically religious in its constitution. Missionary operations, then, among the Turks must be obnoxious to the Government and to the British Ambassador just in proportion as they are supposed to be successful. Under these circumstances—feeling that the preservation of the present Ministry was essential to his policy—it was not strange that Sir Henry Bulwer either advised or assented to the plan of operations which was adopted, and the particulars of which are familiar to your readers.

To justify such action on the part of a Government which claims to be liberal, it was necessary to accuse the missionaries of every species of excess. How far such charges are true has been already shown. They have been made by the Turkish Government, by the British Ambassador, and by the English press, without any form of trial or investigation, and in spite of the most positive denials on the part of the persons accused. Every effort has been made to destroy the influence of the Protestant missionaries, and overthrow the work which they have already accomplished, and all the hierarchies of the East are rejoicing that the day has passed when Protestantism can look for protection to the British Embassy.

THE IMPRISONED CONVERTS.

It is said (with how much truth I cannot say) that more than two hundred persons were arrested at the time when the Protestant establishments were closed, but only a very few of these were men known to the missionaries. The others were undoubtedly connected with the parties mentioned above.

All those known to the missionaries were confined in one room, together with three or four others, *nine* in all. Three of these (all of them unknown), after several weeks, declared themselves Mohammedans, by repeating the usual formula, and were released. Six others remained in prison, without any form of trial or any accusation, until last Wednesday,

for their personal safety.

The missionaries have done ever their power to obtain the release of the men. The American and Dutch I have appealed to the Government on their behalf, but all has been in vain. Sir Henry Bulwer has been appealed to over and over again, publicly and privately, but has variably replied by advising that they remain quiet. From necessity, but not choice, they have been left in his hands, and that the fate of two of them has been exiled, and the rest have lain in prison since July. Their fate is still uncertain. It is added here that M. Bore, the Jesuit missionary, has pledged himself to release the prisoners any day when they will themselves Catholics.

COLPORTEURS.

It was agreed between Sir Henry and the Turkish Government that the colporteurs must be abandoned by the Bible Society. This was stated by him, and by the *Journal de Constantinople* of August 4. The societies decline in their colporteurs unless directly and explicitly ordered to do so by the Ambassador. An interesting correspondence ensued between him and the agent of the British and Foreign Bible Society, which resulted, at last, under the pressure of instructions from England, in the withdrawal of this party. But the colporteurs meet with more success than before. Men say that "You wish to get us into prison, wait until those men are liberated, and then be time enough then to sell Bibles."

WHO OPENED THE BIBLE SOCIETY

I stated in my last letter that the British and Foreign Bible Society was opened, through the influence of the Chargé d'Affaires—they being in the building with those of the Americans. Sir Henry Bulwer has obtained a certificate from Aali Pasha, to the effect that "as the rooms of the Americans were

request of the American Embassy, so as of the British Bible Society were the request of the English Ambassadors. On the strength of this he denies the statement which I made. Your Excellency, never having visited these places, must be unaware of the fact that they were common entrance, and the opening of the opening of both. In defence of the statement made in my last letter, I would say the building was closed July 18. The American Chargé appealed to Aali Pasha. July 19 he saw him in person, and order was given at that time to allow the missionaries free access to the building. At the examination of Mr. Brown, the examination of the building was postponed until the 20th. On the 21st the officers withdrew. On the 22nd the following letter from the British Embassy to the British Bible Society. This (the 22nd) was the first time Sir Henry had come up to the islands since the closing of the

Constantinople, July 20, 1864.
I have received your letter of yesterday's date, enclosing a memorial, and I am in communication with the Turkish Government on the subject which it relates. The case you submit will be fully attended to.—Your humble
H. L. BULWER.

I have to say that I was fully justified in the statement which I made in my last letter.

STATEMENTS OF THE TURKISH GOVERNMENT.

Following are the only apologies, if they can be called such, which have been made to the missionaries. The first is an act from the *Avedeper*, an Armenian newspaper, published by the American Board, which has a very wide circulation throughout the country. As a public official approval of the circulation by the missionaries it is of great value, and answered its purpose.

On the 18th day, July 18, the book magazine of the missionaries in Constantinople was closed by order of the Porte, under the impression that certain prohibited books were in it; but a careful examination of the magazine made by request of the agents of the British and the Bible Societies—satisfied that it contained no books were sold there which had not been regularly approved by the Turkish Government, as will be seen by the following statement, which we are authorised to publish by H. H. Aali Pasha:—

I am authorised to declare that a careful examination having demonstrated the non-existence of prohibited books in the magazine of the American

mission, which the police had closed for a moment, the Sublime Porte hastened to cause it to be re-opened and to take off all restrictions from the sale, in the said magazine, of all books except those whose circulation has been and is forbidden.

The other document was communicated to the British Embassy, and a copy sent to the agent of the British and Foreign Bible Society, but not to the other English societies:—

Sublime Porte, August 2, 1864.

Monsieur l'Ambassadeur,—I had the honour of receiving the note which your Excellency addressed to me under date of 20th July, No. 78. The shops of which your Excellency speaks as having been occupied by Messrs. Pfander and Curtis have never been shops. They are rooms hired in a khan or inn* which is held by an Ottoman subject—rooms which these gentlemen have temporarily occupied for distributing gratis Turkish books against the Mussulman religion, and for opening a service and preaching against this religion to whoever will hear them.

Your Excellency will understand that it is impossible to consider as English shops the rooms of an inn kept by an Ottoman subject, or of withdrawing these from the jurisdiction of the local police.

We should have forewarned the consular authority if we had supposed that these chambers were legally hired by Englishmen. It should be remarked that the archives of the police do not show the existence of any such tenure.

As to the shop hired by Mr. Sellar (British and Foreign Bible Society), it served as a place of reunion for the persons who occupied the above-mentioned rooms, and the measures taken in respect to this have been prompted by the desire of preventing all violent action on the part of the people, and of assuring ourselves if controversial works were found there for sale with the Bible, as we had been assured.

We believed that it would be for the interest of all, and for the interest of the free sale of the Bible, to verify this charge.

For the rest, in our haste to act promptly and to prevent all accident, in giving the order to seal up the doors of this building we thought that we were acting against an establishment in the hands of our own subjects, and not against one held by an Englishman.†

We do not hesitate, then, to express to you our lively regrets for this involuntary error, and of assuring you that in similar cases it shall not be repeated. I ought to add also that the shop of which we are speaking was opened as soon as we found that it did not contain controversial books outraging the Mussulman religion.

I am sorry not to be able to say as much for the room of Mr. Pfander, situated in the khan we have mentioned. There the police, assisted by an officer of the Embassy, have found a number of books and manuscripts, all proving the sort of crusade that this gentleman is making against the Mussulman religion in the midst of that part of the population of our capital which professes the religion of the State.—Believe me, &c.,
(Signed) AALI.

* It ought not to be called an inn, as I have before stated. † This and other statements here can be false.

most distant provinces and in Persia, the results of which remain to be seen. It has broken up all missionary work among the Turks in Constantinople for the present; the services for Turks have been suspended, except that of the American Board, and this is now attended only by Armenians. No Turk can now buy a Bible without being immediately reported to the police. It has given new courage to the Catholics, Greeks, and Armenians, who see now that they can persecute and annoy native Protestants at will, without fear of the Turks or the British Ambassador. It has secured the imprisonment and exile of converted Turks without any form of trial, and made it evident to the Mussulmans that if they wish to become Christians they must adopt Catholicism rather than Protestantism, which can afford them no protection.

These results are not imaginary—they are real; and it may be safely said that Protestant missions in Turkey have never been called to pass through so trying an ordeal as this. Unless the Christian people of Great Britain can make their voices heard at the Foreign-office, and at the British Embassy in Constantinople, religious liberty for Protestants in Turkey may be considered as at an end.

THE FATE OF THE CONVERTS AND THE
CONDUCT OF THE BRITISH AMBASSADOR.*

Constantinople, September 13, 1864.

Sir Henry Bulwer has gone to England

them. It is a strange proceeding men, "for their own safety," away from Constantinople, where alone they can be such places as Aiden and Magnesia.

The third man is Achmet of Cassa is still detained in prison in Constantinople. He with his family have been kept Christians for years, and have resided in a Christian quarter of Stamboul years. There is no possible reason for detention in prison except the sin that he is a converted Turk. If the cases do not constitute the most unexampled examples of *religious persecution* is impossible to give any definition in words. No one doubts that Sir Henry have set these men at liberty at any he had chosen to do so.

It is of the highest importance to the missionary work in Turkey that the Turkish Government toward the Christians and against the missionaries should be allowed to rest. The Christian people of England should use their influence to the utmost to have an ambassador at Constantinople who will sympathise with Protestants or at least with perfect *religious liberty* than with the schemes of Turkish Ministers.

The abolition of religious liberty will do more harm in Turkey than would appear. Neither Russia nor France even the Christian sects in Turkey, will submit to anything like a return to the *régime*. The strengthening of Mohammedanism must tend to this, and just as it will tend to the destruction rather than the preservation of the Christian community.

ambassador. We desire to avoid things. We allude to him only believe that England considers it his duty to protect the great of religious liberty. If Protestant under his protection, it has no the empire.

see this duty neglected, we feel Protestant missionaries, to appeal of England, and we trust that nor the British Ambassador will have gone beyond our sphere in the facts connected with his tion in relation to this question.

ENCE BETWEEN THE BRITISH ADOR AND THE MISSIONARIES.

sign Secretary of the Evangelical forwarded to us the correspondence has passed between the Com- Alliance at Constantinople and Ambassador, Sir H. L. Bulwer. and American missionaries, and of the Bible Society, laid before sador formal complaints of the heir depôts, and their brief arrests ish police; bringing before him l more serious matter of the im- of several Protestant Christian after communication with the overnment, Sir H. L. Bulwer the missionaries at considerable ie Ottoman Government, he said, antee protection to Protestants in of their own religion, but they "allow any attempts, public or assail the Mussulman religion;" light they regarded the preaching ries in Turkish "inns" [khans] ulman quarters of Constantinople, istribution of books directed against unedan religion. As to the im- mverts, the Porte said that they ted the animosity of the populace g against Mohammedanism. Sir wer added that his own opinion lecturing or distributing books for of showing the absurdity or false- Koran and its Prophet was not r expedient in these times and ries;" and, while he much re- imprisonment of the converts, he s to do more than warn the Go- ot to act fanatically, or in a spirit ion. The missionaries reply that es laid down in Sir H. L. Bulwer's l put an end to all missionary ope- onstantinople, and they vindicate

themselves from having in any way overstepped the bounds of prudence. They insist that the only real offence of the imprisoned men is that they have changed their religion, and that the boasted tolerance of the Turkish Government is altogether belied by its treatment of these persons.

In a statement which accompanies the correspondence, the missionaries naturally and justly complain of the decree of "enforced silence" which the new policy of the Ottoman Government imposes upon them, and to which the British Ambassador endeavours to reconcile them. They ask whether this "sealing up of all utterance on religious subjects" is consistent with the liberty which Protestant England and America grant, and which the Sultan was understood to have accorded to all his subjects. The insinuated charge of ingratitude, in offering to Turkey the blessings of Christianity, is, like all others adduced either by the Ambassador, or the Ottoman authorities, met by the missionaries, and answered without disdain, but not without feeling:—

The useful arts are introduced by our countrymen into Turkey, and we are applauded. Every sort of material improvement is fostered by us here, and the empire of the Sultan appreciates the benefit conferred. Science and literature, the fruit and flower of our civilization, exert their influence, and Turkey thanks us. But when as ministers of that form of Christianity which lies at the basis of all our prosperity, which carries with it enlightenment and a free conscience, and sound morality; when, with no possible motive but sincere love for the people to whom we come, and a desire to be faithful to the trust conferred upon us in the Gospel of Jesus, we invite men to a participation of the greatest blessings we ourselves enjoy—the spiritual blessings of the Gospel—desiring to compel no man's conscience or conduct—we are told by Her Britannic Majesty's distinguished representative that we are making to the Ottoman Government not quite a fair return for the hospitality and liberty we enjoy! Let the Christian public of England judge!

The Ambassador, in a note to Dr. Koelle, explains that he did not mean, in his previous communication, "to disapprove generally of missionary work, as such, among the Turks, but of imprudent and indiscreet missionary work;" and he engages to use his influence for the protection of prudent missionaries.

TRANSPORTATION OF CONVERTS TO ACRE— OUTRAGE ON A MISSIONARY.

The subjoined has been received by the Foreign Secretary of the Evangelical Alliance:—

You have heard of the excitement occasioned in Constantinople in consequence of several Mo-

his stockings, drawers, and shirt, but taking away his clothes, watch, money, horse, and everything about him. Whilst in the act of plundering Mr. Crawford a Janissary belonging to the Russian Consulate came by. Seeing what was going on, he urged his horse to full speed, and attempted to fly. The Metuali pursued, when the Janissary very thoughtlessly fired upon them; they returned the fire, and not only stripped the poor man, but wounded him, and left him half dead!

THE BRITISH AMBASSADOR AND THE PROCEEDINGS OF THE TURKISH GOVERNMENT.

The following letter, addressed to the Rev. Dr. Blackwood, not only confirms the information we have already given, but shows the strong feeling of indignation which the proceedings of the Turkish Government have awakened among the most enlightened of our countrymen at Constantinople, and adduces incontestible evidence of its infraction of the obligations under which it lies to the British nation:—

Constantinople, August 29, 1864.

My dear Friend,—You have taken, I doubt not, a lively interest in the recent change of policy on the part both of the Turkish and English Governments, by which that celebrated “Hatti-Scheriffe of Gulhane,” issued in November, 1839, and the “Hatti-houmayoun,” of February, 1856, are virtually set aside. It is a result so important, and, so far as it concerns England, so unexpected, that I hope all good men, all who have any regard for liberty of conscience, will give it due consideration.

Innocent, quiet, industrious men are lying in a stifed, filthy Turkish prison, amid intolerable vermin, and more intolerable companions, for the crime of being Christians in Turkey! This insult to Christianity by a Power half of whose subjects

regard to religion or race, and one of whom Hatti-houmayoun, more directly asserts the religious liberty as follows: “Art. 6. All religions are and shall be freely practised in my dominions, no subject of my empire shall be molested in the exercise of the religion of his fesses, and shall in no manner be troubled or regarded. In the matter of changing religion one shall be subject to any constraint.” This is undeniably overthrown, and the result, with the approbation of England, is the old Mussulman intolerance and Every moral result of the Crimean war. Worse than this, England, by expending so much blood and treasure, simply earning a reputation which has enabled her to sacrifice other Power could, the priceless into freedom and progress in Turkey.

For some years past it has been plain to Protestant residents in Turkey, who have their attention to the subject, that the Government was pursuing a steadily advancing hostile administration towards Protestants. This has been ably and actively nourished by the French, and there has been no counter to Missionary operations in this empire really under the ban of Turkey and Islam. However much this may be denied in fact, Without the approbation of England obtained beforehand from her Ambassador would have never dared so publicly and shamelessly to trample upon the Hatti-houmayoun.

The false issues that have been raised up this iniquity and deceive the public are worthy of careful and searching attention. It is evidently so much of apprehension in the manner in which these events will be in England, that every deception which skilful diplomacy could call to its aid is effectively used.

If the diplomatic correspondence shall be published, it will be seen that the Government and the Ambassador admits, that these imprisonments for their own benefit and safety is in no sense a punishment for abandonment

ently at its own adroitness and the long credulity of its dupes—the public. His Highness Aali Pasha, Minister of Foreign Affairs, declares that the Mussulman is still free to become a Christian. No penalty is imposed for that. Oh no! this Government is too free and enlightened for that. But then the converts must be protected from violence, and good order must be preserved. The public peace was in danger. The excitement might be uncontrollable. The measures taken are merely wise police measures!!

Some twenty missionaries, of different denominations and nationalities, many of them residents of Constantinople for ten, twenty, and thirty years, having constant intercourse with the people, one of them residing in the city itself, all testify that they have neither seen nor heard of the slightest indications of any such Mussulman excitement. All the persons apprehended and imprisoned testify the same. Inquiries have been made of physicians and merchants having extensive relations with the city, and they have met with nothing of the kind. Inquiries have also been made of intelligent Greeks, Armenians, and Turks, of men in a position to know "what is in the wind," and they testify the same.

Until the Government commenced this persecution, by violent and illegal acts, there was no excitement whatever. It is itself the sole author of all that has existed.

In 1843, as reported by M. de Cordoba to Sir Stratford Canning, the Turkish Government clandestinely executed a poor Greek at Belejik for mouning Islam. "The effect"—I quote his exact words—"The effect which this event produced on the Turkish inhabitants of the place has been such, that the Governor has been under the necessity of taking the greatest precautions to prevent the massacre of all the inhabitants."

The Government knows this game perfectly well. It has only to give the hint by some act of legal violence itself, and there will generally be a mob to take the hint. In the present instance has signally failed. Nothing could so demonstrate the peaceable and quiet spirit of the people, or the fact that the Government has openly sampled upon its own Hatti-houmayoun, has fired those whom it calls renegades, and many there accused of a tendency to Christianity, has silenced some, imprisoned others, and yet the people have refused to notice it. On the contrary, many intelligent Mussulmans have recognised the bad men of these measures in their bearing upon the true spirit of the administration of Government.

Another false representation has been persistently made in order to distract attention from the odiousness of the fact that men are lying in stinking prisons for reading the Word of God. It has been represented by the Porte and the English Ambassador that the missionaries have opened rooms in khans and public places—have distributed thence books violently attacking the Mohammedan faith, and have preached and delivered lectures against Islam, the religion of the State, and have called Mahomet an impostor, &c. The missionaries have readily admitted the first—the having rooms in khans for conversation with those who should come to them. He admits having distributed controversial books, denying the character attributed to them; and all unitedly declare that they have never preached nor lectured against Mohammedanism, nor have they called Mahomet in any lecture or

sermon an impostor. The missionaries, English and American, have always been agreed in this principle, that it is their work and duty to preach the Gospel, not to rail at Mahomet. They have been true and faithful to this guiding principle.

And yet the charge is reiterated, that the missionaries have caused all this trouble by their intemperate zeal, and that they have admitted themselves the charge. They are therefore self-convicted, and the Government was compelled to interfere for the sake of order! The missionaries concerned have undertaken again to make the most formal and unqualified denial of the charge, and of their having even for a moment in any way admitted its truth; but whether it is possible to stop the repetition of the slander is doubtful.

But where are the poor men in prisons and exile? Where are their suffering families? By raising false issues and reiterating false charges, is the cry of the oppressed to be forgotten or disregarded? If English policy in the East leads to such a result, let her no longer boast of being the protector of the oppressed.

Once when religious persecution was raised in Constantinople, England spoke in a different tone, and the civilised world listened and applauded. The noble despatch of the Earl of Aberdeen to Sir Stratford Canning (Lord de Redcliffe) contained, among other things admirably suited to the occasion, the following:—

"Foreign-office, January 16, 1844.

"Whatever may have been tolerated in former times by the weakness or indifference of Christian powers, those powers will now require from the Porte due consideration for their feelings as members of a religious community, and interested as such in the fate of all who, notwithstanding shades of difference, unite in a common belief in the essential doctrines of Christianity: and they will not endure that the Porte should insult and trample on their faith by treating as a criminal any person who embraces it.

"Her Majesty's Government require the Porte to abandon once for all so revolting a principle. They have no wish to humble the Porte by imposing upon it an unreasonable obligation; but, as a Christian Government, the protection of those who profess a common belief with themselves from persecution and oppression, on that account alone, by their Mohammedan rulers, is a paramount duty with them, and one from which they cannot recede. Your Excellency will therefore press upon the Turkish Government, that if the Porte has any regard for the friendship of England—if it has any hope that in the hour of peril or adversity that protection which has more than once saved it from destruction will be extended to it again—it must renounce absolutely, and without equivocation, the barbarous practice which has called forth the remonstrance now addressed to it."

The whole despatch should be reprinted at the present time, that England may see how she has fallen. No diplomatic communication was ever circulated like this by the pen through the Ottoman Empire. The patriarchs, bishops, and chief men of all the Christian communities obtained it both in the English and with translations. I have seen the whole correspondence at the Greek Patriarch's in manuscript. The affair immortalised the names of Aberdeen and Canning.

The recent crisis was not less worthy of some great name. Now religious liberty in its reality

is at stake. Then one or two individuals alone were involved. Now it interests hundreds and thousands. It fills the minds of multitudes with amazement that England should now entirely accord with a Government who treats as criminals persons for embracing her faith. Just as religious liberty begins to be a necessity, England abandons it! She might have safely and honourably carried out the sentiments so nobly expressed by Aberdeen. There is no probability of any very great or sudden change in the Mohammedan mind. Hundreds and thousands read the Scriptures, and question the reliability of the Koran, but this does not make them Christians. The progress of things, with liberty of conscience secured, would be quiet safe and natural. To revert now to the old despotism is to prepare the way for violent revolutions.

Another view of the present powerful state of affairs should receive the attention of English Christians. The whole influence of England in Turkey at the present time is not only against Protestantism, but is in a far greater measure directly for Romanism.

France rejoices to see the Hatti-houmayoun overthrown. She rides rough-shod over Turkish diplomacy, and needs no "*Hatt*" to protect her interests. Now, there is no power to whom the oppressed and persecuted can look but France. While Protestantism is now exposed to the hatred of Turks, Greeks, Armenians, and Catholics of every race, and is without any protection, all who turn to France are sure of being cared for. It has already been intimated to the prisoners that they have only to say, "I am a Catholic," and they will be free at once.

It is believed, however, that the Government, after giving them a sufficient taste of the sweets of a Turkish prison, will release them under *surveillance*, to be watched as obnoxious persons, and restored to their prison quarters at pleasure. If you should, therefore, hear of their being at liberty, it will not in the least change the aspects of the case. It will still be true that the iron grasp of despotic power is laid upon Protestantism to crush it.

Another fact is so discreditable to the Turkish Government, that it seems hardly possible it will be finally persisted in. The original Firman acknowledging and organising Protestantism in Turkey, was by accident in the room of the Rev. Dr. Pfander when it was pounced upon by the police. Five or six weeks have passed, and the Government has not yet restored it. It has now only to deny all knowledge of the document, and, after a time, challenge the Protestant community to produce any proof of its pretended rights, and the

Protestant "*millet*" is done for. These things must not be allowed thus to rest. They must upon the attention of the world, and upon English Christians, and unless England at heart abandoned truth, righteousness and dom, these crooked things will be made

Rev. Dr. Blackwood, LL.D.

DR. PFANDER AND THE MOHAMMEDANS

We are requested by Dr. Pfander to publish the following:—

In the valuable article on Turkey, contained in your last number, in the account given by your correspondent of my books for the Mohammedans, there is a statement which requires attention or rather a modification. It is that I regard "*the Mèzan-ul-Hakk*" as the most important instruments for awakening the Mohammedan mind from its lethargy, and bringing it to the truth." Now this may be taken as a literal statement of views and expressions of my own; but in this sense I must disown it for so high an opinion I have never formed in my book.

In conversation with my missionary friends—when the question has been put, why "*Mèzan*" were not too strong a book for Turkey, and its circulation here consequently was so small—I brought forward, by way of defence, that the "*Mèzan*", although more controversial than my other books, has, in India as well as in Turkey, been taken more with the Mussulmans, and asked for and bought by them much more frequently than the "*Miftah*" and the "*Mèzan*". Although these—treating the one on the doctrine of Christ and the Trinity, and the other on redemption—are, viewed from the standpoint, of more importance than the "*Mèzan*". With this modification only I can own the statement, and this fact must also be considered as sufficient justification for its circulation.

The words of "indiscreet preaching of truth in public places," which occur in the paragraph of your correspondent's letter, are understood as meaning nothing more than preaching on religious subjects, and have, I believe, been used by him in this sense, for your correspondent must be well aware of the fact that neither the missionaries nor any of the converts have ever preached here in public places.

Truly,
C. G. Pfander.

Constantinople, Sept. 13, 1864.

THE ARMENIAN CONVERTS AT CONSTANTINOPLE AND EPISCOPAL

The Rev. Dr. Koelle, of the Church Missionary Society's mission at Constantinople, appeals to our sense of justice to insert the following letter. We regret to occupy our pages with matters of controversy between missionary brethren, but we feel bound to print his statement:—

Constantinople, August 8, 1864.

In the July number of your interesting periodical you largely quote from a letter from Dr. Wood, under the head of "Turkey." As I highly esteem the missionaries he represents, and rejoice

in the success of their work of spreading the Gospel truth amongst the Oriental churches, without reluctance that I say something may seem opposed to their doings; yet, due deference to them, I feel in conscience to say a few words in behalf of a movement which the said letter represents as undeserving of "foreign aid" which I feel truly glad to see American missionaries enjoy for their own use, but which I would like to see extended to other reformatory movements in question.

Perhaps I may say in a few words what I mean is. A congregation of Protestant Armenians in Constantinople, connected with the

taking place in America, and a message t there by American missionaries that ed funds were already collected in Prus- message proceeded from a mistake for American missionaries do not appear to alch), the pastor returned to Constanti- ent having obtained his object, and this ion to the present day is kindly per- hold its services in the Prussian En- ch, and in a schoolroom belonging to the on Society. About the same time they revise their ecclesiastical constitution, tested views respecting church organiza- b differed from those prevailing among onaries of the American Board. It is period that the disagreement between ican missionaries and this new church- aturally the views of these people were ice perfectly clear and matured; but I ted documents before me which prove dy several years ago they decidedly dif- 1 the American missionaries on the sub- urch organization, and inclined towards orms. Last January they invited the t chaplains and episcopal missionaries of nople to a conference, in which they declared, as in the presence of God, that s the doctrine of salvation they still, as e, most sincerely agreed with the Ameri- onaries, putting their trust solely in the l person of the blessed Saviour, and sub- n all things to the authority of the Holy s; but that in matters of form they much from them, being strongly convinced only sound principle for them to act upon form the old Armenian Church, rejecting was opposed to Holy Scripture, and re- f its time-honoured institutions what- d that test (e.g. episcopacy, the festivals mas, Easter, Trinity, &c.), because it was his principle that they could reasonably ee at last their whole beloved nation re-

after all these facts, I confess I was not a- azed at Dr. Wood's assertion, that "the of disagreement has not been forms of order or worship, but questions concerning

ex-priest Vertanes that he "was for some time a helper on the mission staff," but that he "so conducted himself as to compel his dismissal," the expressions are calculated to convey an idea not in full keeping with the actual facts. For to most people "for some time" would mean a few months, or at the best a few years, whereas Mr. Vertanes was actually in the service of the American Board, with a regular salary, for *eighteen* years. So likewise many people would understand the expression "he so conducted himself as to compel his dismissal," as having reference to some moral misconduct, whilst in the letter of his dismissal, now before me, the cause is described as twofold—viz., first, want of agreement with the missionaries; and secondly, the failure of funds, in consequence of the American war; and it is added: "We have arranged that your salary should be continued till October 1st, which we would not have done if you had been dismissed on account of immoral conduct."

The pastor of the Pera church, Mr. Simon, is represented as "annoyed by the action" of Vertanes; whereas, on inquiry, I learned that this is not the case, but that Mr. Vertanes officiates in the morning, Pastor Simon generally being present, and the latter in the afternoon, the former likewise attending.

To throw a little more light upon this priest Vertanes, you will allow me to translate to you the conclusion of an account of his life, written in German, for the Prussian chaplain. It runs thus: "From this brief history we learn—first, that Mr. Vertanes became enlightened, while still in the Armenian Church, by the reading of the Bible and of other books, which helped him to understand the former; secondly, that whilst yet a priest in that Church, he laboured for several years with a view of reforming it; thirdly, that he has made important preparations for this purpose both in Nicomedia and here in Constantinople; fourthly, that he has been engaged in this work for about thirty years, for which the Patriarch sent him twice into banishment; fifthly, that during that time he received his salary for twelve years from the Armenian Church, and for eighteen years from the American missionaries; sixthly,

AMERICA.

cordingly, I said on the occasion referred to that I believed they had as much right to prefer episcopal forms as other people had to prefer the Presbyterian, the Congregational, or any other form. But at the same time, it is true I also suggested the propriety of a conference between themselves and the American missionaries, in order, if possible, to remove the ill feelings which, under such circumstances, generally spring up in both parties, so as to separate with mutual consent and goodwill.

If I am thus constrained to oppose the statements of an honoured and dear Christian brother, I do not mean in any way to accuse him of intentional misrepresentation; on the contrary, I feel persuaded that he thought he said nothing but what was true, and what he was justified in saying. But I cannot help thinking (and I am not alone in this view) that his desire—a most natural one—to keep the Protestant movement in the Armenian Church under the sole control of the American Board, as in his eyes the most suitable and beneficial, unconsciously led him to regard in too unfavourable a light the body of men who reject the imported American forms, and wish to retain those of their ancient Church, as far as they are found in harmony with the New Testament.

Dr. Wood apparently finds it difficult to understand how this episcopal movement among the converts of the American missionaries could arise from perfectly honest and conscientious motives and regards it best explicable by assuming motives of an opposite character; but I, and many others with me, think that this movement, which we did nothing to produce, and which, for the sake of the prosperity of the evangelistic work of the American Board, we might even wish not to have taken place, is yet as natural as it was spontaneous; so much so, that to every one who takes at the same favourable view of episcopacy, and is at the same time well acquainted with the character and the people of the ancient churches, and the modern missions in the Turkish Empire, it must have appeared much more surprising if the movement in question had not taken place, than that it did.

Now permit me to say that my object in writing this is by no means to cast any slur upon the American missionaries, or to diminish the sympathy with their work, in whose success I rejoice, and which I should gladly see extend still more widely; but what I felt to be a duty of conscience was, to raise my voice against the wrong done to a body of Christian men by the letter in question, and to say that, in my humble opinion, this episcopal movement of reformation in the Armenian Church as well deserves the support of our Chris-

tian friends in England, especially of those are themselves members of an episcopal movement carried on by the American Board. should they not both be able to exist and to emulate each other in zealous exertions the evangelization of the entire Armenia. The episcopal movement is still in its infancy there is now only one congregation he another in the east, for which the Ang' of Jerusalem has already some years a pastor. But these people assert many other reformed Armenians con- these with their movement, as one and organization they think more, circumstances of Turkey than the American Board, and that likewise remain in the old Armenian Chr with favour, and are likely to once on a firm footing. These support of the Christian publi able them, poor in worldly mea- lightened, but also to provide edifices of their own, and ever tenance (at least for a short- pastor, inasmuch as since the ability to maintain him, a n- members have failed in br of certain changes taking; the original subscriptions that it would have been ir- tinue at his post if the I copal missionaries, and here, had not ministered.

Having said so much, I feel no call to ment, I feel no call to is of God, we all know it. But instead of ar simply state that a Bishop of Gibraltar Armenian Patriarch been requested to o the Patriarch very and added: "If y, of our people." of the Armenian Pa ment. There a once there were Church of the important sim Church. Yours resp bonds of the

AMERICA.

New York, September 9, 1864.

THE LATE REV. RUSSELL COOK.

We have to lament the recent death of one of the most energetic and successful Christian workers of this generation. Rev. Russell S. Cook died, near New York, on Sabbath morning, September 4. In 1841, at the age of thirty, as Secretary of the American Tract Society, he organised and developed the work of that society, which has

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last seven years of his life were chiefly to the work of the "Sabbath School," as it is called. This is an institution quite unique in its constitution and action, but remarkable chiefly for its great success which has attended its labors. A number of gentlemen in New York of different denominations, being aware of the inroads which were made upon the Sabbath, especially in their own city, resolved in the year 1857 to offer some effective resistance to the growing evil. They were responsible to no ecclesiastical authority or to any society. They were their constituents, and in great part their neighbors. Their number was less than fifty; they were all laymen; and their influence as men of business, their high social position, and consequent hold upon the community, and the means of the best part of the city, and their access to all the sources of social influence, promised great success to the cause which they espoused. Mr. McKim became the secretary of this association; and the indefatigable activity of his mind, his fertility in plans and resources, his indomitable courage and energy of purpose, his remarkable versatility of style of writing that could serve him equally well whether in religious and secular journals, in tracts and reports, or even in legal documents and draughts of laws—all these supplied completely the solid strength and energy of the committee. The result of seven years of labour has been, not the reformation of all the abuses which led to the committee into being, but a most important and effective vindication especially of

the Sabbath, lent his great administrative ability to the organization of the New York branch of the Christian Commission. In the course of a few weeks, this part of that great agency passed from a merely nominal existence into that most extensive and vigorous activity which it still exhibits. Before the assumption of this double burden, however, his health, which had long been impaired, began visibly to decline. Under this excessive work it failed more rapidly, and he was compelled to restrict himself again to the duties of his secretaryship. From these, also, he was soon obliged to retire, and a few days ago, trusting with simplicity in the merit and grace of the Redeemer, he rested finally from his most successful labours. Probably no man among us has excited a more definite and enduring influence upon the religious welfare of our land. Few men in any generation combine as he did the imaginative ardour which projects the grandest plans, with the array of steady executive talents which are necessary to accomplish them.

THE CONTEST FOR PRESIDENT.

We are coming to a period which we feel will test severely every good element of our national character. A presidential canvass is always a critical ordeal. But this canvass will combine elements of fearful power and importance. Christian men regard it with the greatest seriousness, but without discouragement. Religious interests indeed can hardly fail to decline under the intensity of the political excitement. Yet the most important moral issues are bound up with the approaching struggle. A mere strife, as eager as that

the American Board of Foreign Missions with great promptness and liberality. It was announced that 120,000 dollars would have to be received in the month of August, or the financial year would close with the society in debt. Of this amount 112,000 dollars had been already received, and there is a bright prospect of securing the balance.

POLYNESIA.

A DAY AMONG CANNIBALS.

Under this heading, recent Sandwich Island papers publish a narrative of an adventure by a whaler at the Marquesas Islands, which is not only of thrilling interest in itself, but well exhibits, in one aspect, the great advantages which commerce may and does derive from Christian missions—from the presence and influence among savage tribes of Christian missionaries. The value of this case, as a testimony to the happy influence of missions, is certainly not diminished by the fact that the man who so nobly used all his influence, ready to sacrifice everything he had, in the effort to save the life of a stranger, was a missionary not from England or the United States, but from the Sandwich Islands, himself a fruit of modern missions. It appears that the American whaleship Congress, which sailed from New Bedford in June, 1863, for the North Pacific, arrived before the harbour of Puamau, on Hivaoa, Marquesas Islands, the 13th of January last, and commenced trading with the natives. Mr. Whalon, first officer, went on shore for purposes of traffic, and passed up the valley with a chief, when the natives commenced chasing pigs, and at the same time shouting, apparently for the purpose of calling the people, who came "rushing from all parts of the valley, armed with hatchets and knives." The narrative states:—

Mr. Whalon, fearing that they meant no good, proposed to the chief to return to the boat; upon which the latter stepped up to him, suddenly seized his hat, and placed it upon his own head. This he thinks was a well-known signal among them, for he was instantly seized by a score of natives, thrown down and stripped naked, his hands and feet bound with ropes, which the chief had in his hands, but which he supposed were intended to tie the pigs.

The natives then proceeded to tear up his clothes into small pieces, and cut the buttons off, making a distribution among the crowd. After this they paid their attentions to their prisoner by pinching him severely, bending his fingers and thumbs over the backs of his hands, wrenching his nose, and torturing him in every imaginable way. They would strike at his head and limbs with their hatchets, always missing him by a hair's breadth. For about three hours they continued to amuse themselves and torment him in this manner. He supposed this was the custom preparatory to being killed, as it doubtless is. Some of the natives tried to entice the ship's two boats to come to the shore, and Mr. Whalon's boat-steerer was on the

point of landing to find him, when they were warned off by a young Marquesan girl, belonging to the family of the Hawaiian missionary, Kekela.

This girl had previously tried to warn Mr. Whalon against going inland with the chief, but she could not speak English, and was not understood. One of the Hawaiian missionaries, whose name he did not learn, having heard of the trouble, now came, but was unable to converse with Mr. Whalon. A German carpenter also soon arrived, and being unable to procure his release, promised to stay by and do what he could to save him. At night he was put in the house of a "chieftain" who had tried in vain to procure his release and in the morning the natives again assembled, noisy for their victim:—

All his hopes of relief had now fled, and began to look for death as certain, as the chief would soon be called on to release him. At this time, which was early in the morning, the German hearing the natives speaking of the arrival of the Hawaiian missionaries, Mr. Kekela and wife, in the neighbourhood, despatched another Hawaiian for him; and the natives, finding that Kekela had been sent for, hastily untied his hands and feet of their prisoner.

Kekela and his wife are Hawaiian missionaries sent out from the Sandwich Islands, and supported by the Hawaiians. They live in a neighbourhood valley, but at the time of the capture of Mr. Whalon were on a visit to another island. Kekela soon arrived, with the chief under whose protection he lives, and instantly commenced negotiating with the natives for their humane treatment, and besought them to release him. They demanded a ransom, and after a consultation among themselves, decided to release him for *his whaleboat and six oars*, upon which Kekela begged them to take his boat. At the offer, however, Kekela's chief demurred, as this would deprive their settlement of their only boat. The discussion now waxed warm between the two chiefs during which Kekela declared that he was ready to give up *anything and everything he possessed* he could but save the foreigner's life—an instance of disinterested philanthropy which the annals of missions cannot equal. After some further parley it was agreed to give a musket and some of trade in exchange for Mr. Whalon, which was immediately done, and he was led beyond boundary which separated the domain of the chiefs.

Mr. Whalon was now taken to the house of Kekela, and was "astonished to find a pleasant, airy cottage, furnished in a neat and tasty manner, much after the style of an English farm house, surrounded by a garden

much bears testimony to the upright character of Kekela and wife, and of the influence which they have over the natives of the settlement. Kekela is a most industrious man, thus setting a worthy example to the natives. Thelon's emotions on reaching the ship can be imagined rather than described. He had been rescued from the savages and returned to his vessel through the efforts of a native Hawaiian—a man, who had been prompted to act in his favour by the teachings of the Christian religion, which he gave the most exemplary evidence of. After twenty-three years' voyaging around the world, he says he has never passed through a more

dangerous seizure by the natives, and learned that it was done out of revenge for the kidnapping of Marquesans by the Peruvians, who had stolen a cargo of men and women from this and the neighbouring islands. Some of these kidnapped natives had been returned by the Peruvian Government, but many had died on the passage to or from Peru, while others had had various diseases, including the smallpox, which they brought back to the group, and it was spreading over the islands. The Marquesans were so incensed with these outrages of the Peruvians, that they took vengeance on any foreigners that might fall into their power, regardless as to who they were.

Home Intelligence.

MR. SPURGEON AND CHARITY.

THIS is the heading of an article in a London contemporary, on the heavy sentence brought by the minister of the Tabernacle against the Evangelical Alliance of the Church of England. Mr. Spurgeon will be deemed by those who think that he erred in the language which he used in his sermon entitled "Baptismal regeneration," to have aggravated his offence to Christian charity by attempting a justification of it. Two sermons on the subject, from the same pulpit, have followed which we have just named, and now we receive two letters from Mr. Spurgeon, in one of which he addresses the Committee of the Evangelical Alliance, and resigns his membership in that body, and in the other he writes to the Christian public, with a view to show that his accusations are neither novel nor singular. In the first letter he quotes

This rule, he maintains, he has not infringed. "I have not violated the union of believers," he says, "but those have done so who, knowing the truth and loving it, nevertheless lend their name, their countenance, and their subscription to a lie. Notwithstanding, since some of those honoured brethren who are clear of this sin feel aggrieved by my witness-bearing, and consider that I have broken your regulations, I beg to submit to their evident wish, and do hereby withdraw myself from your Alliance until such time as the brethren whom I have charged with duplicity shall clear themselves of the sin, or you shall ease yourselves of their patronage and association."

He has "imputed" nothing, he tells us; he has "proved" the brethren in question to be both dishonest and immoral; yet he has avoided all needless and intentional irritation; and claims to have observed the Alliance

stand on record before the merciful face of the Great Head of the Church, and let Him do as seemeth Him good.

What "universal Christendom" will reply, we cannot, of course, tell; but one highly-respectable organ of religious opinion, across the Atlantic, has already, under the heading we have quoted, given utterance to what it thinks of Mr. Spurgeon's "anticipation of the day of judgment." The *Christian Intelligencer* of New York, the organ of the Reformed Dutch Church in America, says:—

The object of the sermon ["Baptismal Regeneration"] is to expose the unscriptural, unreasonable, and dangerous nature of the error that regeneration is wrought by administration of baptism. The preacher, after showing that, according to the natural meaning of the words, the language used on the subject in the Catechism and the baptismal office of the Anglican Church fairly teaches this doctrine, proceeds to refute it with great force and fervour, presenting the argument in a way well adapted to reach a promiscuous audience. In the course of his argumentation he meets the objection that many good clergymen in the Church do not hold the doctrine. To this his first answer is unobjectionable. He maintains that they preach against the teaching of their own Church, and proceeds: "To take oath that I sincerely assent to a doctrine which I do not believe, would to my conscience appear little short of perjury; but those who do so must be judged by their own Lord." But very soon he forgets this last sound and scriptural principle. Instead of leaving his brethren to be judged by the Lord, he himself ascends the tribunal and decides the whole case in the most offensive form. He insists that the language of the Prayer-book can mean nothing but Baptismal Regeneration in the baldest form, that the Evangelicals know this, and yet solemnly subscribe to what they do not believe, only for the sake of the emoluments of the clerical office. He charges them with the grossest immorality, with shuffling and equivocation, with dishonesty, with confounding truth and falsehood. If "the books were opened," and the secrets of all hearts lay plain before his eyes, Mr. Spurgeon could not speak in more positive and unhesitating style than he does, branding a large body of reputable ministers of the Gospel as wanting in the essential element, not only of Christian, but even of common worldly morals.

The curious feature of this anticipation of the day of judgment is, that it is done under a stringent sense of duty. The preacher in his opening affirms that he is loth to undertake the work, but is forced to do it. He knows that it will cost him the friendship of some, and stir up the enmity of more. But he cannot hold his peace. He must deliver his soul. The burden of the Lord is upon him. He feels like a martyr marching to the stake. It is as though angels and men were watching for his utterance, as if the fate of England depended upon his lips, nay, as if the world's future hung trembling in the balance. "As I am soon to appear at my Master's bar, I will this day, if ever in my life, bear my testimony for truth, and run all risks." "It is as much as my soul is worth to hold my peace any longer, and whether you approve or not, I must speak out." What

now is it that, with such an important appeal to the Searcher of Hearts, Mr. Spurgeon protests, Mr. Spurgeon! Surely it is not an argument against Regeneration, nor is it the assertive Prayer-book, understood in that sense, teaches this doctrine. Which may be said, as they have numbered, been said, without of truth which Mr. Spurgeon feels as of God to proclaim and hold forth is that those clergy of the Anglican deny baptismal regeneration, and signed the established formula, as a falsehood, and now get their living to words asserting what the Among these have been and are tian teachers on earth, men of faith, charity, patterns of every good and recognised by all as genuine sacrificing labourers for Christ's one or two, but a multitude, in i generation only, but all past ones, which have shown this subscription to the Prayer-book devoted, spiritual evangelism which has never seen excelled.

Yet he deliberately, as a matter of sight of the judgment-seat, procures men are living with a lie in their does not seem to occur to him to understand words differently from may be innocently under a misapprehension if wholly mistaken, still that favour God from blessing their lives conscience compels him to denounce honest time-servers, and what befall him on account of this is a portion of his martyr's crown for execution for righteousness' sake men must endure in this world not a rare one. We dwell on cause we love Anglican Evangelical other Christians, for because of fault with Mr. Spurgeon, but us to call attention to the debasing a specified course concerning the motives of men. do always in a meek and reverent cost. The other we are or to anybody. How dare in effect he does say, for he that such men as Mr. Ryland the expense of their consciences how can he, know this? men were to turn around Spurgeon found that the Evangelical Establishment were in necessary for him to work that therefore he resort to charge of time-serving could he make? Plain motive lies in the hidden "The day will declare come, let Christian men own Master they all lest ye be judged.

A brother minister Dr. Octavius Winslow given expression subject. Preaching

all them that love our Lord Jesus sincerity," he said :—

once the Evangelical clergy of the Church because they do not preach the doctrine of Regeneration ; to stigmatise their this ground as "equivocal and shuffling" as "inconsistent and dishonest," the gravest pieces of immorality per-England," as ministers "whose friends men neither ask nor accept," is to the censure, in its greatest breadth, Divine Master once pronounced upon reathed a like spirit of condemnation, not what manner of spirit ye are of." I ht to stand between God and a man's

Who made me a judge of my brother? Master he stands or falls. It were an e and a presumption in me to foist my on of any article of faith subscribed to godly men, either upon their conscience nistry. It is enough for me that the clergy of the Church of England ignore, the doctrine of Baptismal Regeneration, many of them with far more sympathy han I preach, the glorious Gospel of the

My firm conviction is, that not one Evangelical clergy of this land really t the Church of England teaches that He honestly believes the contrary, and ibes, and so he preaches. I have heard m assert that, had the decision in the e been adverse to their convictions of her words, had the Judicial Committee Council pronounced that the doctrine d Regeneration was the true teaching h of England, they would have seceded nistry. I am bound, therefore, in the Christian charity, to believe that the clergy do not interpret the Articles as s doctrine, and therefore cannot justly ed as "swearing to one thing, and nother," thus guilty, in its most ape, of perjury and dishonesty. . . .

arraign and judge my ministering the Church of England, than whom—I estly and in love—there are not found ranch of the Church of Christ a more , spiritually-minded, earnest, and y of men. Were I to withdraw my llowship, and friendship from these , I must renounce all reverence for the ories of the Romaines, the Cecils, the e Richmonds, the Martyns, the Bicker- e past age ; and must relinquish com- l friendship with the Marshes, the e Stowells, the Venns of the present. men, are these men, "perjured, dis- oral ! " I shudder at the thought.

rned Dean of Ripon thinks that on is to be pitied, because—

want of acquaintance with theological ves him utterly unfit for the deter- such a question, which is a question, doctrine, but of what may be called eology ; and his charges are just a base which the Romanists could bring elf as well as others for his interpreta- words, "This is my body." But mer man than he is, he would know his qualifications are for passing judg- a point, and be willing to learn from

such facts, among others, as the Gorham judgment and the cases of Mr. Maskell and Mr. Mozley, what ground there is for his charges against the Evangelical clergy. Let him hold and enforce his own view of doctrine as he pleases ; but when he undertakes to determine what is the exclusive meaning of the Book of Common Prayer, and brings a charge of dishonesty against those who take a different view of that meaning from what he does, he only shows the presumptuous self-confidence with which he is prepared to pronounce judgment upon matters of which he is profoundly ignorant. To hold a controversy with him upon the subject would be to as little purpose as to attempt to hold a logically-constructed argument with a child unacquainted with logical terms.

On the other hand, the Rev. William Brock, of Bloomsbury, has published a letter to Mr. Spurgeon, vindicating and encouraging him, though he thinks Mr. Spurgeon might have been less personal and might have expressed his personalities less distastefully. "There are two or three sentences," he says, "at which, had I been an ecclesiastical descen- dant of Toplady and Romaine, I should have been, I think, somewhat righteously dis- pleased." But he contends that attention ought not to be fixed exclusively on those sen- tences. The Rev. William Landels, another Baptist minister, goes further, and not only defends Mr. Spurgeon, but declares that on account of what he has said, he has been "persecuted," which can only mean—as a correspondent of the *Patriot* points out—that his opponents use "hard words," of which "he set the fashion." From forty to fifty replies to Mr. Spurgeon have been issued, and the controversy still continues.

THE PAPISTS AND THEIR IMITATORS.

We might fill half our present number with facts and comments bearing upon recent doings of Romanists and semi-Romanists in this country. In one place after another we are told of the opening of chapels and monastic establishments, tongues and pens are busy in advocacy of Popery, either in part or as a whole, and it becomes in- creasingly evident, that much as we see and hear upon the surface of society, much more is going on beneath it, till now scarcely suspected. Can it be doubted, for example, that the apparently sudden accession of wealth to the Romanists, which enables them so to multiply their establishments, is the result, to a large extent, of those priestly arts, practised especially upon the weak, the superstitious, and the dying, in which the priests of Rome have so long been adepts ? There must be passing in society, in relation to these matters, far more than meets the eye

of the public, though this, as we have said, is not a little. More alarming than anything that the professed Romanists are doing, however, would seem to be the proceedings of their imitators in the Church of England. The design of re-establishing monastic orders within the Anglican communion is being zealously pursued by Brother Ignatius, as he is called, and he has found an imitator at Newcastle, so that there are at least two distinct attempts at re-establishing monachism within the English Church. It is stated that the other day, at the Norwich monastery, an infant of two years was solemnly dedicated to the service of God: "The infant was dressed as a Benedictine novice, in white serge, and he is now left altogether to the care of the monks, and will not see his mother again until he has forgotten her!"

CHRISTIAN UNION: THE PRESBYTERIANS AND INDEPENDENTS.

A contributor to the *Patriot*, who says he had long sympathised with the prevailing tendencies and spirit of our day, which, with ever-clearing voice, call out for union amongst spiritual believers of every sect, that the Catholic Church of the Lord be one, and not rent in schism, also observes that these tendencies manifest themselves in many directions. He adds:—

The many unions which have gone to form the United Presbyterian Church in Scotland, and the present agitation, certain of fulfilling its object, which draws the United Presbyterian, the Free, and the Reformed Presbyterian Churches together; the union between the sections of the Methodists; the hankering of many Baptists after closer union with ourselves, and the almost universal desire on our part to receive them, if they will make baptism an open question; the widening of our basis of communion as a denomination so as to receive godly men, who hold an elevated Arminianism; and, above all, however imperfect and perishable it may be, the Evangelical Alliance, and the mighty testimony which it affords of the desire of men who hold Evangelical truth, to rise into the fellowship of a perfect oneness in Christ Jesus. This theme of Christian union ran like a fugue amid all my meditations at Limpley Springs [where he was staying], and wound all other thoughts into its own glorious harmony. Immediately on my return from Limpley, by a strange coincidence, which, I believe, Providence had directed, I received a letter from one who has long been known as the most eminent statesmanly writer and leader of the United Presbyterian Church. The contents thereof startled and delighted me. I give them to the readers of the *Patriot* to close therewith this paper:—

"It seems to me that a union of moderate Independents and Presbyterians is possible, and that if set on foot it would cause the Christian Church

mingling surprise and delight. What would I think of such a basis as the following:—

"1. Each church to have a *Presbyterial Board*, comprising preaching and non-preaching presbyters, to be ordained in the same way, except that the article of preaching would be read in the formula or passed over, according to circumstance.

"2. The churches to be superintended by one general council or several, exercising simple spiritual yet effective administration.

"3. The united body to be called 'The Independent Presbyterial Connexion.'

"4. Our cumbersome confessions and catechisms to be replaced by a brief summary of principles analogous to that of the Evangelical Alliance.

"5. Instead of nondescript managers, every church shall have deacons regularly ordained.

"6. All members of churches shall have the privilege of choosing their presbyters and deacons, as also of voting on certain specified questions, such as the erection of a new place of worship or an increase of the teaching presbyter's salary, as it is not fit they should be involved in pecuniary responsibilities without their express concurrence.

"7. The united body to have no local restriction, but on account of its magnitude, to regard England as its special field, and contemplate sisterhood with churches in Scotland and Ireland.

"These articles I have indicated hurriedly, without regard to order. They emanate entirely from myself, so that no other is at all responsible for them; but, if they find favour in your connexion, I think they would in ours. You will see that I avoid as much as possible all terminology characteristic of party and calculated to give offence. It will also be apparent, I trust, that I wish to be as conceding as truth will allow.

"Consider earnestly of this proposal, and let us see whether we may not have a union displaying the interest and glory of a new reformation."

A FRENCH PASTOR'S STORY.

Every Sunday afternoon there is held, at the Young Men's Christian Association, Aldersgate-street, a devotional meeting, to which young men are affectionately invited. On a recent occasion of this kind addresses were delivered by three foreign pastors. One of these—the Rev. Achille Manbault, pastor of the French Church, Guernsey—narrated the following story, in illustration of the usefulness of the association:—

Nine years ago your association was led, in the providence of God, to circulate gratuitously among young men in the large warehouses in the city a little paper, entitled "City Life," prepared by one of your then secretaries, Mr. Tarlton, now the Rev. T. H. Tarlton, incumbent of Stroud. It chanced that a copy fell into the hands of a chemist in the city, who, by its means, learned the address and objects of the association. A few days after a young Frenchman presented himself to the chemist, requesting medicinal assistance. He was wretchedly poor, with food, almost without clothes, a deserter from the French army, and, in consequence, unable to visit his native country; and, even here, he was in terror that by some means he might be arrested and made to suffer for his fault. The medicine for which he asked the chemist gave him, in

he was directed to the Young Men's Association. He came on Easter Sunday, and found here that welcome with us are always ready to greet a stranger as to throw himself upon your sympathy. placed under the care of a foreign Christian at that time in communion with ciation, and under his guidance and he learned the great truths of Christ and resolved to devote himself to the God. He continued for some time at your meetings, which were the much benefit to him; but in his state of mind, he considered it was his to make what reparation he could for which he had been guilty in deserting. He returned to France, presented to the proper officers, and surrendered as. On his trial much surprise was expressed at his voluntary surrender of himself, and he was specially interrogated him on this he replied, "When I ran away from was in the darkness of nature, and under of sin; now I have learned the Gospel of Jesus Christ, and am His servant. It

is by the teaching of His Word that I come back to my duty, and submit myself to you for the punishment I have deserved." Kind friends took an interest in his welfare, and tried to procure a mitigation of his punishment. They were successful. Twelve years' imprisonment was the ordinary penalty for his offence; this was reduced to four, and the severity of the imprisonment greatly mitigated. After undergoing it for a year and nine months, he was allowed to return to duty in the army. Here he was employed as a sort of regimental clerk for about two years, and then finally granted a discharge. Released from all obligation, he went to Geneva to study for the ministry. When his studies were completed, he laboured for some time in the South of France as an evangelist, and then was appointed to the charge of the French Independent Church at Guernsey. He now stands before you to acknowledge that this happy change of position, and far happier change of mind, he owes to the kindly influence of the Young Men's Christian Association. The starving French deserter who sang in the streets of London for a morsel of bread, is the Pasteur Manhault who now speaks to you.

Miscellaneous.

MISSIONARY MATTERS.

TURKEY.

ious details relating to the recent proceedings against Christianity in Constantinople found in a letter from our correspondent in that city, which appears in an earlier from other quarters also evidence reaches us of the mischievous tendency, as well as trace of the course adopted by the Sultan's advisers. "As soon," writes Dr. Pfander, "a fanatical party [among the Turks] knows that the Government will countenance they will make known their spirit, insult and ill-treat Christians, and then tumults dashed will follow." Expiring and Mohammedan bigotry will start up into fresh the influence of these events in the capital, while intolerant votaries of Islam of sanguine class will believe that a new era is to be inaugurated, in which all the sins of past years are to be revoked. "The accession of the present Sultan," wrote ionaries, during a tour in Asia Minor, some months since, "appears to have excited of a revival of the old exclusive and fanatical system." Those by whom this hope cherished will now consider it in course of being realised, and we may be certain it will leave nothing undone to give effect to their wishes.

the tour in Asia Minor, above referred to, the missionaries, Messrs. Weakley and on reaching Thyatira, sought out Gheorghii, the head man of the Protestant Greeks who are in connexion with the American Board. The origin of the Protestant movement at this place is rather interesting:—

young Armenian from Thyatira spent some time in Southern Russia, and whilst in the neighbourhood of the Caucasus he came in contact with the Protestants. On his return to Thyatira, became acquainted with him, and the two frequently conversed about the abuses prevailing in respective churches. At first, Gheorghii used to defend his church, and became angry when upon the subject. But by degrees both became more and more dissatisfied with their creeds, and throwing off outward restraints, professed infidelity. At this time one of the missionaries, visiting Thyatira, gave a copy of the New Testament to Gheorghii's Armenian whilst Gheorghii procured one for himself from Magnesia. The reading of this brought light to their minds, and the result was that they professed themselves Protestants. Gheorghii is now a Christian. Several families joined the movement at that time, and persecution soon broke out. Some went back, others have remained steadfast; and there are now, I believe, six who are visited from time to time by the American missionaries from Smyrna. . . . expressed himself hopefully as to the prospects of missionary labour among the Turks, notwithstanding the apathy, and, indeed, the opposition which the so-called Christian and orthodox manifest when the claims of Evangelical religion are laid before them. There is a certain honesty and religious feeling in the Turk, especially when uncorrupted, which are favour-

able to the reception of the truth when prejudice has been overcome. Our intercourse with Gheorghe cheered us not a little. We saw him several times, and liked him very much.

There has been manifested at Oorfa (Central Turkey), for some months, a cheering spirit of unity and prayer; as many as forty persons have been awakened, and there is reason to hope that twenty-five or thirty have become new creatures in Christ. The church is, as never before, "a witnessing church," the prayerfulness and Christian deportment of the members exerting a manifest influence upon those without. At Adyaman, also, the congregation has increased to an average of 175; the chapel has been enlarged, entirely at the expense of the people, so that it will now accommodate a congregation of 400; to some extent there has been, as at Oorfa, an increased spirit of prayer; and "some ten or more hopeful conversions are reported."

PERSIA.

A missionary of the American Board writes, respecting the proceedings and influence of the Government agent at Oroomiah:—

Nejef Ali's mission here, to protect our Nestorian Christians, has proved a miserable and contemptible failure. Persian-like, he has proved treacherous, and in his turn become one of their greatest oppressors. He at first beat them, in some instances, because they did not dare complain against their masters; and when, emboldened by him, they did venture to unbosom in confidence the story of their wrongs, he turned right about, and handed them over bodily to those same masters. Verily the tender mercies of the wicked are cruel.

A faithful native helper—Deacon Joseph of Degala—has been called to his eternal reward. He is spoken of as having been a man of well-balanced mind, fine scholarship, and solidity of Christian character. He was very useful to the mission in connexion with the press.

INDIA.

The prevalence of cholera and consequent mortality in the Mengnanapuram District (South India) has put the sincerity and earnestness of the native converts and inquirers there to a severe test. About 150 of the heathen were for a time induced to join the missionaries and put themselves under instruction. But they nearly all left again. Some of the native converts, on the other hand, exhibited the most steadfast adherence to the true faith on their death-beds, and under the most trying circumstance. Thus a native Christian named Vellian lost, within two days, his three children, from the attack of this fatal malady. Thrice, as one child after the other was attacked, did the heathen relatives urge the father to offer worship to the demons in order to save their lives. He firmly refused. Soon afterwards Vellian was himself attacked, and felt death approaching. The solicitations of his idolatrous friends were renewed. They besought him to consent to a devil dance on his behalf, telling him that, though he had thrown away the lives of his children by his obstinacy, there was no occasion for him to throw away his own life also. "Let me alone," he replied: "I know it is God who gives life, and that it is He alone who takes it away." His last request was, "When my senses fail me, take care you do not get up any demonolatry for me, and say that I sanctioned it." Vellian had been only four years under instruction.

Very different was the closing scene in the case of another professed Christian who, during the same time as Vellian, had enjoyed the instruction of the missionaries. Sude-liemaden, as he was called, was the head man of a congregation of seventy souls in a village in the Asirvadhapuram District. He was apparently quite sincere in his attachment to Christianity. His wife, however, who had formerly been a professed devil-dancer, never had given proof of being entirely free from a superstitious fear of demons:—

In the cholera time this woman's child was attacked, and she spoke out her wish to have recourse to the old method of cure—a devil-dance; but her husband forbade it. Such a scene as Solomon compares to continual dropping on a very rainy day followed; and the child, who in all this altercation had been left without medicine, of course died. The next day another child, a boy of two and a half years old, was attacked. The father gave him medicine, and the mother, now not to be restrained, tried the efficacy of a devil-dance, which she conducted in person. The child recovered. Three or four days after the poor creature was also attacked with cholera. Now again she vowed that if she recovered she would give largely to the demons, and, as it happened, she did recover. In this she saw fresh cause for triumph; she had saved, not her child only, but herself, by having recourse to demons. Her husband began now to waver in his mind, and to wonder whether, after all, there might not be something in the asserted efficacy of demon-worship. This soon grew into a sort of assurance that there was something in it; so he began to cast about for ways and means of returning to demonolatry without losing his status in the village, as he would, if he became an apostate from the Church, instead of being the head man in it. He formed the plan of seducing, coaxing, or compelling, as he might be able, all those who had come with him into the profession of Christianity, to return

with him into heathenism, and set to work to accomplish this wicked end. Two-thirds of the people secretly agreed with him, but, with horrible duplicity, continued regular in their attendance at church, until a fit opportunity arrived for open apostasy. The head man's next move was to get the support of the rich heathen of the neighbourhood, to give some importance and display to the intended demonstration. These at first hesitated, but afterwards complied, and all preparation was made for a grand devil-dance. Pots and chatties, as many as two men could carry; rice, sheep, and provisions in abundance were prepared; and it was fully purposed to apostatise on the 12th of January; but the triumph of this wicked man was short. The very night on which he had completed his preparations he was taken ill of cholera. In his alarm he vowed twelve rupees to the demon, and had three oxen sacrificed by night; one at the east end of the street, another at the west end, and a third was to have been sacrificed in another street facing north, but the man entrusted with this commission appropriated the fowl to his own use, and walked home with it. Eggs, too, were dashed to the ground at the feet of the sick man. Larger promises and costlier vows were made to the demons. All, however, was vain. The disease gained strength, and the sick man's hopes grew fainter. At last, when he felt that death drew near, he said to his wife and relatives who stood around him, "If you return to heathenism you will be all ruined: continue in the Vedam, and stand fast by the atheist; and, having said this, he expired.

A house of mercy for the reception of lepers has for some time been established, in connexion with the London Society's mission, at Almorah. There has been a remarkable awakening amongst the poor outcasts sheltered there. Several of them have been baptized, and there are now thirteen more candidates awaiting the administration of the sacred rite. One of those baptized had, before coming to the asylum, travelled in company with his father to the four great places of pilgrimage, and had given large sums to the Brahmins to remove his stain of leprosy, which, according to the Hindoo doctrine of transmigration of souls, he believed to be the fruit of some sin he had committed in a former state of existence.

A native teacher in Mysore, while on a preaching tour, visited Tirumalgode, a place thought very sacred by the Hindoos, and where there is a large temple to Ishwara or Shiva. The people daily employ themselves in reciting fabulous stories. Here is one which he tells as he heard from many a mouth:—

There was in the southern part of India a certain rich Brahmin, who, before his death, advised his son to carry his corpse away to Kashi and burn it there, that he might get into heaven. Accordingly, when the death of the Brahmin happened, his son hired a Brahmin to carry the corpse; and travelling towards the north, he came to this place. The Brahmin made his coolie to stay here in a place till he came back from seeing his friend; but the hired Brahmin, in the absence of his master, fancied he should like to see what was in the box, and opened it. The man was quite astonished to see a lot of flowers of different colours, and thought in himself that his master was taking them to offer to the god of Kashi. After many days' journeying they arrived at Kashi, where they opened the box, and saw nothing but bones. The hired Brahmin then related to his master the change he observed in this place. In consequence, they both readily brought back the bones to this place, and found it was a miraculous change produced by the sacredness of the place. He was exceedingly joyful, threw all the flowers into the sacred river; and giving a public feast to all the Brahmins, went home.

CHINA.

The preaching of the Gospel in the Chinese capital is now a daily work, the people are attentive, and there are some inquirers. "The harvest in China," writes a missionary of the American Board, "is drawing nigh. I think it may be said hundreds are now uniting with the Christian Church each year."

The Rev. W. C. Burns, of the English Presbyterian mission, who, as we mentioned in a previous number, has been visiting Peking, still continues there, the object which he had chiefly in view—namely, full toleration for native Christians—not being yet attained. The rights of Protestant, as compared with those of Roman Catholic missionaries, are also engaging his attention. Roman Catholic missionaries have the right, obtained by French diplomatists, to hold property in all parts of China; and as English subjects are secured, by treaty, the enjoyment of every privilege possessed by "the most favoured nation," our own missionaries are entitled to the exercise of the same right. Yet a case having arisen in which the title-deeds of a Protestant chapel required official recognition, it was refused by the local authorities, and on reference to Peking, the refusal was confirmed, and the missionaries were informed that they had no right to hold property beyond the open ports, and that they must give up the chapel to the authorities. Should this decision not be set aside, as, by the efforts of the British and American ambassadors, there is reason to hope it may, then, says Mr. Burns, "as far as the law is concerned, all our mission-stations beyond Peking might be broken up at once, and the progress of the Gospel everywhere be arrested by Government interference; and this while Roman Catholics have had secured to them

such ample freedom, both in holding property and in many other respects, such as immunity of their native converts from taxation for idolatrous purposes, &c."

Two native soldiers were lately baptized by the American missionaries at Tien Soon afterwards an order came to detach one-fourth of the regiment to which they belong to receive and welcome at midnight Hsi Shen, the god of joy. On application to the authorities, the missionary was informed that private soldiers would not be required to worship idols; officers must.

Forty members were received by the American Presbyterian Church at an out-station near Ningpo, during last year, not one of whom receives any support from the mission. They have a native pastor, supported, in part, by the Church. In all, there are about a hundred members, two native pastors, and four licentiates or probationers.

The labours of the medical missionaries are operating most beneficially in securing the brethren in general more respectful treatment than they would otherwise receive. "In one place," writes the Rev. Mr. Swanson, of Amoy, "on our return from Yam-chau, we were stopped by a band of lawless fellows, and speedily found ourselves surrounded by a crowd. We were asked if we belonged to the same party of foreigners as Dr. Gauld, and on our replying in the affirmative, we were allowed to pass on without any further annoyance. Since Dr. Gauld has opened an hospital in Swatow, he has had patients in great numbers. One while I was there, the doctor had 101 out-patients, besides 58 in-door or resident patients. Thus too, Dr. John Parker, of Ningpo, writes: "I can have any amount of patients, all kinds of diseases. The people are very friendly, and have confidence in us, knowing we are men who preach Jesus and heal their diseases. They hate foreigners, but the us 'kwe kyu,' or honourable men."

JAPAN.

Dr. Lockhart, of the London Society, visited Japan previous to his departure for China for this country. The people, he says, seem much disposed to have the Gospel, though the Governor has declared that he who is baptized shall be at once executed. There are six American missionaries at Yokohama. One of them, the Rev. S. R. Brown, of the Reformed Dutch Church, writes:—

"We are, and have for some time past been, in the midst of a work of divine grace here. The seamen of the fleet are the subjects thereof. One vessel has now six men who rejoice in having peace in Christ. One officer in another. One or two men in a third; and two or three in a fourth and three or four in a fifth. The captain of one man-of-war is a devoted Christian, and at his request I have preached twice on the Lord's-day at the hour of Divine service, and established a Bible class which numbers fourteen men and boys. This has resulted in the conversion, I verily believe, of three. A good many are anxious to know the way of life, who have not found it. Next Sabbath our communion day. I hope that several will be able to be present and confess Christ before me on that occasion. I felt assured at the opening of the year, during our week of prayer, that God's will was with us, and I believe the Lord is answering the prayers then offered up for the outpouring of His spirit upon men around us in this dark corner of the earth."

WEST AFRICA.

The Pongas Mission of the Propagation Society appears to be prospering. The baptisms at the Domingia station include the chief, Mr. Charles Wilkinson. The Rev. J. H. A. Duport, the missionary, writes:—

"I am in great hope of obtaining a footing in Bangalong next year. I have visited that place and seen the chief, who is inclined to give us a place near his town. Bangalong is the place to which the slave-trade was carried on in all its branches, and where John Ormond, an incendiary, lived about fifty years ago. He burnt out the first missionaries at Freetown and afterwards shot himself. Bangalong is the key to the interior, and there are adjacent towns, e.g. Sangha, Farringia, Bacoro, Samucco, and others. I spent a long time with the chief, endeavouring to persuade him to follow the dictates of his better mind. The morning after, I informed the chief of my intention to depart. He then called together the people who were at the time in the town (about thirty in number), to whom I preached from text—"This day is salvation come to this house." They were all very attentive, and said they were very glad to hear what they had heard, and that if the missionaries be received they will be by them. The total number of persons baptized by us up to the present date is 421, and there are now eighteen in preparation for baptism."

The Rev. S. H. Edgerly, of the United Presbyterian Mission, Old Town, Old Calabar, states that Ekpenyong Etim, the chief, with all Old Town, has been compelled to endure a good deal of annoyance on account of his endeavours to maintain the sacredness of the Sabbath:—

A month or two ago the people in the town made ikpo, or funeral orgies, for one of their men, now dead some sixteen months. This ikpo continued two weeks, during which time even

red by the Calabrese; so these men were entrusted with a great deal of power—but unjust to our little town. The first notice we got of their arrival was by seeing and hearing a lot of people into our yard. I asked what was the matter, and got for answer “Ekpe ke ke is in the town), which was and is answer sufficient for all who know what “Ekpe ke ke is. Going into the market-place, I saw an Old Town lad in the clutches of three of the men, who wanted to flog him; and why? because they were authorised to do as they chose to flog him. After some palavering, however, they let go the lad, and then a whip in my face, as if they would like to give me a taste of it, went to find here. Not to prolong my story, I merely add that the other messengers had by this time two lads, whom they brutally flogged. Of course Ekpenyong and his chiefs did not relish this, and turned out to stop them. Had not the messengers been Egbo men, they would have been knocked down and put in irons; but seeing they belonged to the sacred and privileged class, merely cursed and ordered out of the town, which order they obeyed in high dudgeon. Ekpenyong went to Duke Town to see what was meant by the late disturbance; and very soon before leaving, though he promised to use soft words. The day following I learnt from Ekpenyong that he and his town chose to regard God's day in preference to Egbo, they shall be fined of brass rods (not less than 120/). The fine was laid on, not by the Duke Town people, but by the head man of the particular grade of Egbo that had been disappointed of a feast and dance. To Ekpenyong's petition, the fine was reduced to twenty boxes of rods, and thus the matter rests. The rods must be paid, no matter who pays them, but Ekpenyong is responsible for it. I am glad to say that the affair has had no injurious effect upon either church or school.

SOUTH AFRICA.

A missionary of the United Presbyterian Church in Kaffraria, in mentioning the case of a woman who has come out of the depths of heathenism, but who had the seeds of truth sown in her heart while young and in service in the colony, observes:—“More than one-half of those girls who had learned to read the Word in our stations, and were full of good from the instructions of missionaries, but whose parents, living in heathenism, away afterward for cattle, when they came of age, became recovered in the long run. This is the case of young men, or rather of boys, taken away from our stations as soon as the period of maturity arrived. It is found that these persons are generally the first to come to newly-formed churches, and would they happen to be near them. There are many facts of this sort that have come under the observation of missionaries.

MADAGASCAR.

The labours of the missionaries have hitherto been confined mainly to the capital and adjacent districts of Madagascar. In consequence of an invitation from the native Christians, the brethren of the London Society now contemplate opening a new centre of mission in the Betsileo country. Not a month passes without additions to the existing churches in Antananarivo. One of the churches has been burnt down in a great fire. Christian worship has been prohibited from the commencement of the present reign of peace only in the island—Ambohimanga—which is regarded by the idolators as their superstitious observances. The Christians, in deference to this feeling, have no church outside the walls; but now the Queen has been induced by the heathen to issue a proclamation prohibiting all Christian worship, either public or private,

which left but twenty of the three hundred and forty pupils in the school without a hope in Christ." One who is said to have known Miss Fiske long and well, remarks upon her character and influence :—

That she was generally regarded by those who knew her as a remarkable woman was not owing to the predominance of any one quality in her character, but to a combination of qualities, intellectual and emotional, surpassing any thing, as it seems to me, that I have ever seen in any other man or woman. In the structure and the working of her nature, she was the nearest approach I ever saw to my ideal of the Saviour, as He appeared when on earth. The amount of her usefulness is as extraordinary as her character. The book entitled "Woman and her Saviour in Persia," strikingly sets forth her influence on Nestorian character, and I doubt not it would be the judgment of the mission, that few of their number exerted so great a formative influence on the Nestorian mind, as did this departed sister. Certainly the tidings of no death could awaken so many voices of lamentation, as will the tidings of hers, over the plain of Oroomiah, and in the glens and fastnesses of Koordistan.

The principal fact in the following interesting statement we were only able to mention last month with the utmost brevity :—

"The Classes of Wisconsin and Holland," composed almost exclusively of ministers and people who have immigrated from Holland, and are now settled in our North Western States, to the number of 30,000, with a deep conviction that there should be manifested more earnest zeal for the conversion of the world, have devised a plan of missionary operations for themselves. The Classes are to appoint, send out, and support missionaries, in fields which shall be occupied exclusively by them while they are to be also missionaries of the Reformed Dutch Board, and to correspond both with the Classes and the Board. The first missionary was ordained at Holland, Michigan, June 26. A large church edifice, one hundred feet long, was "packed with an eager and most sympathetic audience, at a place where, "only seventeen years ago, the first tree was cut from the almost unconquerable forest." The foundations of a new theological seminary are to be laid, establishing first of all, "Theological Professorship of Missionary Training." But the most remarkable feature of the plan, considering the locality, is the arrangement for building a missionary ship, designed to be of about three hundred tons burthen, capable of lake and ocean navigation, which is to reach the ocean through the Welland Canal, is to take out not only ordained ministers and their families, but also other families as missionary colonists, and is always to make Holland, Black Lake, Michigan, the port of departure and return. The keel of this vessel was laid, with imposing public services, in the presence of a large assembly, on the 24th of June. One of the addresses on the occasion was delivered by the Corresponding Secretary of the Reformed Dutch Board.

POLYNESIA.

The Austral Islands, being small, thinly populated, and far apart, though, through the instrumentality of the London Missionary Society, possessing the Gospel, have no resident missionary. They have lately been visited by the Rev. J. L. Green. His reports are generally encouraging, but in respect of Rapa he sends home most mournful intelligence, as a sequel to that previously received respecting the atrocious proceedings of the Peruvian slavers. We had before learnt that the Peruvian Government, aroused to a sense of the cruel conduct of its subjects towards the inhabitants of several islands in the South Pacific, had provided a vessel for the reception of such of the enslaved people as were anxious to return to their several homes :—

The number of those rescued from slavery amounted to 360, but, from the crowded state of the ship, and the cruelty they suffered on board, as well as the ravages of small-pox and dysentery, less than 344 died at sea and were buried in the deep. The captain carried the sixteen survivors to Rapa, and finding that the inhabitants hesitated to receive them with the vestiges of the disease still upon them, threatened to throw them into the sea; whereupon the Rappans, forgetting themselves, consented to take them into their houses. Thus the seeds of death were scattered; they spread a fatal pestilence under which they laboured throughout the island, and one-third of the population have fallen victims.

At the time of Mr. Green's visit, seven only of the sufferers who had sailed from Papeete remained. Such has been the horrible result of the recent attempt to enslave the peaceful and Christian inhabitants of Eastern Polynesia. More than 2,000 were torn from their homes and kindred, and of those rescued from bondage probably not one will return to report the sufferings and the death of his countrymen.

It is interesting to observe how one of the distinguishing features of Wesleyan Methodism at home—liberality in contributing to religious objects—is reproduced by the missionaries in the most remote parts of the globe, among those who once displayed all the selfishness which is characteristic of heathenism. The Rev. James Calvert gives an account of a missionary meeting held at Lomaloma (persons from other towns, however, being also present), in Fiji, at which what is justly designated "a noble collection was obtained. Five hundred and ninety gallons of oil were contributed, which would realise 70*l.*, and nearly 17*l.* in cash, including a nugget of gold, and a twenty-dollar gold piece, given by a native chief.

Monthly Retrospect.

FOREIGN.

the importance of the news from Italy which our correspondent narrates, can hardly be exaggerated. At last there is a definite prospect of the French troops being withdrawn from Rome. It is true that this desirable event is not to be realised for two years, only then upon certain conditions, which cannot be entirely to the mind of the Italian people. One of the most important of these is to be immediately carried into execution the choice of a capital for the Italian kingdom, which, of course, is to be some other place than Rome, the city on which all good Italians had set their hearts. That honour has already been assigned to Florence; and we regret to observe that the choice has led to tumults and bloodshed in Turin, whose inhabitants are irritated at being called upon to give up the honour their city has so long enjoyed to any meaner claimant than the old capital of the world. Another consideration is that the Italian Government is to take upon itself the burden of the old Papal debt, as a consequence of their retaining so large a share of what was once Papal territory. The Government also engages to defend the Pope and his officials from any attack made upon them "from without," and by implication it engages itself to respect the Papal independence. As a further guarantee, the Italians agree not to object to either the number or the composition of any force the Pope may raise for his own protection, "so long as that force does not degenerate into a menace upon Italian liberty." The Emperor of the French engages to withdraw his troops as soon as these conditions are fulfilled, and at latest within two years. The difficulties and incoherencies in this treaty are manifest on the face of it. The consent of the Pope is not asked in the matter, and his unwillingness thus to acquiesce in the resignation of his territories may be measured by the pertinacity with which he has hitherto persisted in denouncing what he calls the Sardinian spoliation. The new Papal army is not to be a menace to Italian liberty, but the last Papal force was subtly so considered, and the new one will not be regarded by the Italians with less misgiving. Besides, the Italian Government is only to guarantee the security of the Papal Government from foreign attacks; there is no engagement to maintain it against domestic attack; and yet, if we are to believe the most trustworthy evidence, the Pope's greatest enemies are his own subjects. In short, it is impossible not to see in this new movement of Emperor Napoleon a determination to get rid of the Roman incubus at all hazards, and to make use of any decent pretext for the purpose. It may well be supposed that the shameful injustice which the Pope has committed in the late kidnapping of the Jew boy, and the cool contempt with which all French remonstrance on the subject has been treated, have roused the indignation of the Emperor, and filled up, in his eyes, the measure of the iniquities of a Government which, while arrogantly professing to be God's viceregent on earth, is daily committing acts which are an outrage on all laws Divine and human.

While the Papal Government thus rocks to its foundation, the Pope himself, with a complete indifference to his own position, calls the Emperor of Russia to account for the persecutions with which he is visiting the Roman Catholic Church in Poland. In the recent Letter which he has lately published he enumerates a heavy list of sufferings and persecutions which the bishops, priests, and laity of that denomination are called to endure. Churches are closed, controversial preaching is prohibited, perverts to the Greek faith are punished, on heavy penalties, to return to their original faith, and the Bishop of Warsaw has been banished from his diocese. Supposing these accusations to be true, they are, no doubt, gross injustices on the rights of conscience; but it is hardly consistent in the Pope to condemn them. There is not one of the persecutions here enumerated which the Popish Church has not herself over and over again sanctioned and practised. In fact, as it has been remarked, the Pope does not even now condemn these outrages because they are wrong in themselves, because they are practised on the adherents of his faith. But in another point of view the Pope may well mourn over the calamities which have befallen the Polish patriots, for they are all suffered in his cause. It suits his Holiness now to declare that he never encouraged insurrections against Governments; but all who know anything of the Polish insurrection know that it was more religious than political, and that the great object of the insurgents was to found a new Latin kingdom in the East of Europe which should be

wholly dependent on the Pope, and which would more than make up for all Rome has lost in the West.

The French Protestant Church is at the present time agitated to its depths with the great question of Orthodoxy against Rationalism. The general elections take place in January next, and both parties are exerting themselves to the utmost to secure a majority. The future which our correspondent draws of the state of parties is very gloomy. Men who would not be admitted, in this country, to vote for any office higher than a churchwarden, are here described as the parties on whom the future destinies of the Protestant Church in France are made to hang. But good comes out of evil, and the increased attention which is thus attracted towards theological questions cannot fail to be attended with beneficial results.

A Roman Catholic Conference was held, during the last month, at Mechlin, in Belgium, or Malines, as it appears now to be the fashion to Gallicise the name. Extraordinary importance was attached to the gathering in consequence of the signal defeat which the Belgian Ultramontanes had sustained at the recent elections, and several of the bishops on the French border attended to dignify the event. The Conference opened pompously enough. A magniloquent address to the Pope was adopted, thanking him for maintaining the doctrine of the temporal power, which, if we are to believe them, is the corner-stone of Christianity. An extraordinary effect was produced by the sermon of a preaching friar, who raised the whole audience into such a pitch of delirious enthusiasm, that, forgetting at once the dignity and the solemnity of their Christian profession, they raised repeated shouts of "Vive Jesus Christ!" much as if He had been an electioneering candidate. But all these strange displays ended in some very common-place resolutions.

In our Turkish correspondence there will be found this month the fullest accounts which have yet appeared of the great crisis through which the cause of religious liberty is at this time passing in Constantinople. It must be matter of regret and shame to every Englishman that the representative of this country has ranged himself on the side of Protestant persecutors. Such a stain upon the English name and influence would hardly have taken place had Lord Stratford de Redcliffe continued to watch over British interests at the Porte. At the same time, our correspondents do full justice to the difficulties which beset the course, and the temptations towards expediency and compromise which fetter the action of Sir Henry Bulwer. They do not disguise that the religious movement has been distorted by the fanatical Turks into a political agitation, and the mistake into which Sir Henry has fallen arose out of his conceiving it his duty to prefer the support of the existing Turkish Ministry to the protection which it was his duty to offer to the faith of his country. This might have been borne; but, unfortunately, the Ambassador has thought it necessary, in justification of his conduct, to misrepresent the facts, and to load the missionaries with the obloquy of various imprudences which they earnestly deny, and challenge him to prove. The whole question is now in the hands of the people of this country, for, unfortunately, the Foreign-office appears to be swayed by the opinion of the Ambassador. But Lord Russell has generally proved himself true to the principles of religious liberty, and he is more than most men impressed by the influence of public opinion. If ever there was a time when public opinion was called on to assert its often-vaunted omnipotence, that time is the present.

The affairs of America have of late entered into a new and more interesting phase. The craving for peace which has long been said to exist in the heart of Northern society has at length assumed a definite form, and has found expression in the unanimous nomination of General McClellan for the Presidency on the principles of union and peace. These two apparently incongruous terms were adopted as the rallying cry of the democratic party at a numerously-attended Convention of Delegates held at Chicago, at which also the nomination of McClellan took place. We have said the terms of the rallying cry are incongruous; we may add that they have already broken down. McClellan accepts the union, but without the peace. A portion of the democrats who are for peace without union have already repudiated his nomination. The result of this split will probably be to secure the re-election of Mr. Lincoln. But it is stated that President Lincoln himself is not averse to an armistice and a convention, upon certain conditions, and that, in the meantime, he has abandoned his intention to enforce a new draft for the army. While this is the position of political affairs, the military situation is not less interesting. A series of brilliant successes has of late attended the Federal army. Grant has seized Weldon railroad, through which

derate army in the town of Petersburg drew a large portion of their supplies ; and bloody assaults by the Confederates have tended to shake, but could not induce relax his hold. In Georgia, Sherman has captured the important city of Atlanta, and has now in his possession all the outer defences of the harbour of Mobile. It is how these military advantages heighten and complicate the interest of the political sea. For ourselves, anxious as we are for the restoration of peace, we confess we should be disappointed if all the blood that has been spilt, and all the horrors of war that have been are not to purchase some substantial advantage for the downtrodden slave.

HOME.

A distracted state of feeling arising out of the recent judgment by the Committee of Privy Council in the matter of the "Essays and Reviews," shows itself in many ways. First of all, we have the views of the Bishop of Salisbury—who, it is remembered, was the prosecutor in the suit against Dr. Williams—who, while he upholds the decision, and regrets the composition of the tribunal which made such a decision, regards the result as a loud call to union on the part of all who hold the fundamental doctrines of the Gospel, and intimates that such a conviction was especially prophetic in his mind when he received an offer from a Dissenter at Manchester to bear his share of the liquidation of those expenses which he believed the bishop had personally incurred in the prosecution. Dr. Pusey, on the other hand, is a good deal more outspoken than the bishop. In a pamphlet he has published on the subject, he maintains that the Chancellor "has abolished hell for all who believe in that secular functionary rather than the Church," but he uses that only as a spur to stimulate Churchmen to agitate for the extension of the jurisdiction of a secular court in ecclesiastical causes. He calls upon all, of whatever shade of opinion, to vote for no member of Parliament who pledges himself to vote for the removal of ecclesiastical causes from the province of the Judicial Committee of Privy Council. Churchmen will probably form their own opinion on this advice. The judgment of the Judicial Committee was, no doubt, very wise in the eyes of all men of devout minds ; but before removing one evil, it is desirable to know what kind of substitute to be provided. A tribunal of secular lawyers has its inconveniences, without doubt ; but would a tribunal composed of theological doctors be altogether free from objection ?

A Conference is about to be held at Bristol, on questions affecting the wants and interests of the Church of England. We notice the matter, however, not so much for the discussions of the Conference itself, as for the incidents connected with it, which tend to illustrate the rents and flaws that now everywhere appear in the fabric of Church life. As the meeting is to be held at Bristol, it was natural that the Bishop of Bristol, Dr. Elliot, should be invited to become one of the leading members of the Conference. He was named a vice-president, and it appears had accepted the honour. But meantime, a scandal had gone abroad that the dean had wounded the tender consciences of High Church brethren, and given great scandal, by marrying a lady who had procured a divorce from her former husband. According to the law of the land, there was, of course, nothing wrong in why he should not do so ; but the High Churchmen considered it to be an infracture of the law of the Church, which, according to them, upholds the indissolubility of marriage.

The scandal was so great, that the dean recently resigned the prolocutorship of the House of Convocation, to which office he had been unanimously elected not very long since. And now, on the approach of the Bristol Conference, the restless Archdeacon wrote a letter to the Bishop of Gloucester, President of the Conference, resigning his appointment as one of the vice-presidents, on the ground that he could not act with such consistency as a transgressor of the canon law. The dean has since, however, relieved the venerable Archdeacon of his scruples by resigning his own appointment as vice-president, and by declaring that he will not attend any of the meetings, at the same time that he protests against his being taken as an admission of the justice of the charges brought against him. It is noted that Brother Ignatius means to attend the Conference to advocate the ingrafting of the monastic system in the Church of England. Another Conference was about to be held by the Evangelical party, but to avoid the semblance of rivalry, it has been postponed till next spring. Although not connected with the Conference, yet, as illustrating the divided state of feeling in the Church, we may add that a certain clergyman has been found bold enough to invite Bishop Colenso to preach in his

parish, which adjoins Lutterworth, the parish of the great Reformer, John Wycliffe. It is something to add that the incumbent has passed his eightieth year, and seems to be in the hands of his windmill. Bishop Colenso was, as a matter of course, inhibited by the Bishop of Peterborough, and somewhat of a scene ensued, but it ended in Dr. Colenso addressing the parishioners on the village green.

The controversy which Mr. Spurgeon raised between himself and the Evangelical clergy of the Church of England, to which we adverted last month, has issued in his withdrawing from the membership of the Evangelical Alliance. The step was purely voluntary on his part, for the Council of the Alliance took no action in the matter, nor did any of the Episcopal members of the association, as far as we know, make any complaint or raise any objection to Mr. Spurgeon continuing to be associated with them. The objection came from an entirely different quarter. It was Mr. Spurgeon's own brethren—Dr. Winslow, of Leamington, and still more emphatically, the Rev. Baptist Noel—who called the attention of the reverend gentleman to the inconsistency of his harsh language with the mildness of the Christian temper, and the pledge given by every member of the Alliance to speak the truth at all times in love, and in the spirit of that charity which thinketh no evil. Mr. Spurgeon, in his reply, chooses to regard this pledge, thus applied to himself, as fettering his free action, and he therefore revokes his pledge and resigns his membership. He has of course a perfect right to do so; and in his cooler moments, we dare say, he will not forget that the injunction against whose application to himself he thus chafes, is of a far higher authority than the Alliance, existed long before its formation, and will continue to endure long after its dissolution. The incident is an instructive one, as proving the vitality of the Alliance bond. It cannot always, indeed, restrain the infirmities and irascibilities of human temper, but it rises up as a faithful witness against them; it makes an indulgence in such temper and a continued membership impossible—one or the other must give way. In the present instance, we regret to say, it is the bond of membership that has proved the weaker tie; the cases we believe to be many, though in the nature of things they are not likely to be so conspicuous, where the violence of invective has been suppressed by the superior influence of love to the brotherhood.

The Protestants of the country owe the magistrates of Lancashire their gratitude for the open and undisguised manner in which they have set forth the practical working of the Prison Ministers' Act. Some time since they voted a sum of money for the salary of a Roman Catholic chaplain at Preston Gaol; they have since followed this up by voting a sum of money for paraphernalia of Roman Catholic worship, including an altar, incense, crucifix, and all those articles which Protestants regard as objects of idolatrous worship. The money comes out of the county rate. It is indeed, as one of our contemporaries remarks, a church rate, only that it is for the benefit of the Roman Catholics. If Popery is to be re-established in England, the Protestants of the country cannot say that they had not sufficient warning.

The British Association held its annual meeting at Bath last month. Sir Charles Lyell was the president, and he devoted his opening address to an examination of the medicinal waters for which the city is so famous, considering them, of course, with regard to their geological origin. Towards the close of his address, he found his way to his favourite theory of the antiquity of man, but with less of dogmatic positiveness than he has shown in his book on that subject. It further appears that though Sir Charles takes leave to raise startling theories on his own account, that is a liberty which he is by no means disposed to award to others; for he enumerated several geological theories, in the course of his address, only to pronounce that they were utterly untenable. In other respects the meeting passed off much as those in former years have done, in a liberal admixture of scientific gossip and country excursions. But the incident by which the meeting will be most remembered is the melancholy death of Captain Speke, the discoverer of the source of the Nile. The captain had come to Bath, to attend the association, where his presence would no doubt have been one of its chief attractions; but a few days before its opening he went out shooting, and in passing through a hedge his gun accidentally went off and shot him through the heart. Thus suddenly and prematurely perished in the bosom of society a man who had passed unharmed through a thousand perils and hair-breadth escapes from the violence of savage men. So true it is that in the midst of life we are in death. The Social Science Association also held its annual congress at York, where several interesting topics were broached, the venerable Lord Brougham being conspicuous in every section.

Evangelical Christendom.

SPIRITUAL LIFE IN THE CHURCH OF ENGLAND.

Friend of the Church of England can contemplate her recent history without a holy feeling ; but when we consider well the circumstances of her position and attitude in which she presents herself to the observation of Christendom, this, instead of deepening into dismay, rises into something more hopeful. She has been insulted by those who ought to have done her honour ; she has been assailed by those who ought to have been her guardians ; she has been wounded by hands which ought to have held spear and shield in her defence. But her hurt has not been mortal. It has not produced the stupefaction of collapsing energies and approaching death, but called forth the sturdy resistance of awakening life. It has shown to all the world that there is in the Church of England that recuperative power which, in all organic bodies possessed of vigorous animation, repairs the injury by aggression or disease. Let us explain and illustrate our meaning.

The Church of England has throughout her history exhibited a twofold character. Relatively to the State, she has been usually pacific, long-suffering, zealous, disposed to acquiesce in the decisions of the powers that be ; but, beneath this placid exterior—beneath this habitual patience and forbearance—there has burned a central fire, capable at any moment of breaking forth if injustice and oppression were pushed beyond certain limits. For years, for decades, almost for centuries, the turf has been green and dewy, but when all men began to believe that the like silence would never be broken, the volcanic flame, slumbering in the heart of the mountain, has burst into terrible manifestation. James II., having heard all of the quiescence of the Church of England, having been told that she would never swerve from the practice of passive obedience, having convinced himself that she would be faithful to the Crown even unto the death of her principles, ventured on the experiment of transmuting her from a Protestant into a Popish institution.

He found out his mistake. A storm arose which swept him and his dynasty for ever from the throne of these realms. The Church, which up to that certain point had been all submission, confronted him with an opposition against which he found it vain to contend. She would bear much from men, but she would not bear to be led back into allegiance to the Church of Rome. In our own time, she has so long been content with the *status quo*, she has so long exhibited only the pacific side of her character, that it began to be doubted whether the capacity of self-assertion, the power of resisting injustice, survived within her. She appeared to have become exactly such a Church as worldly men, and worldly-minded statesmen, love. She was loaded with compliments by writers and orators ; she was honoured to religion, compliments sincerely meant, but which, somehow or other, had a sting in them. She was said to be superior to the agitations of the sects ; she could comprehend, and adapt herself to, the wants of polite society ; she could reflect the temper of the public mind and share in the ideas of the most advanced men ; she had grown too wise to perpetuate theological discussions to the disadvantage of the age ; she was too prudent, too respectable, to insist upon the truth of doctrine for which the public cared nothing. Such was the essential import of the laudation of the Church to which readers of the *Times* and *Saturday Review* were accustomed. But once more, as in the days of James II., the Church has been called into a vital part, and once more her spirit has awakened in its might. Who thought that she was no more than a part of the machinery of social order

have been astonished at the magnitude of their error. They dreamed that she would make any conceivable sacrifice of purity for the sake of peace, but they have found that there are things she will not sacrifice. She has been commanded by law—so this is the precise effect of the now famous decision of the Privy Council in the case of Dr. Williams and Mr. Wilson—to tolerate within her pale clergymen who do not believe in the authoritative inspiration of Scripture, in the eternity of the Divine punishment of sin, in the transfer of merit from the Saviour to the soul of the believer. Against such an imposition she has protested. Convocation has spoken out, and declared that, so far as it speaks for the clergy, the judgment of the Chancellor is repudiated by the Church of England. Individual ministers have spoken out, putting their names, to the number of 10,000 or 12,000, to a declaration that the faith of Essayists and Reviewers is not the faith of the Church of England. Distinguished men, leaders of parties—Dr. Pusey, Dr. Keble, the Bishop of Salisbury—have spoken out, proclaiming in the ears of Lord Westbury that the cry of a Free Church has been raised in England, and affirming that, if choice must be made between the doctrine of the Church and her civil Establishment, the Establishment ought to be sacrificed rather than the doctrine. These things have, as we said, taken by surprise those who were formerly lavish of their commendations of the Church. A change has become observable in the tone of their references to her. With heart insouciance of vituperation, they reviled those bishops and doctors who refused to have the Church tried by after-dinner standards, and would not wink at the mutilation of her doctrine. This it is that is well fitted to revive the spirit of the well-wishers of the Church. The praises of those men had been insults; their insults have the significance of genuine praises. They are pierced to the heart to find that the Church is not the mere creature of fashion, obedient to every whim of a sentimental and quasi-intellectual public, but has sacred duties which she will at a hazards discharge. Such is the reason why the recent troubles of the Church of England ought not to be looked upon with dismay by those who believe that the highest honour, whether in good report or in evil report, is to approve herself, in the true sense, a Church of the living God.

One of the most striking and impressive of the manifestations which have recently been made of spiritual life in the Church is presented in the charge lately delivered to the clergy of his diocese by the Bishop of Salisbury. His lordship boldly disclaims the notion that the Church has no authority save that derived from the State, and maintains that the supremacy of Christ is paramount to the supremacy of the Crown. Contemplating the possibility that the fleshly arm in which the Church has been ready to put her trust may fail her, the Bishop looks round for sympathy to a quarter in which, in her time of prosperity, the Church has not been apt to seek for friends. Mentioning that, when it was probable that he would suffer pecuniary loss in his efforts to maintain the doctrinal purity of the Church, he received an assurance of aid from a Dissenter of Manchester, he alludes to those bonds of fundamental agreement as to the great truths of the Gospel by which Churchmen and Protestant Dissenters are drawn together, and to that friendship which ought to result from association in one glorious and hallowed cause. We have alluded to the magnificent uprising of the Church against Popery in the close of the seventeenth century. It is remarkable that the occasion was signalised by unwonted harmony and co-operation between Churchmen and Nonconformists, and we hail it as a good omen that, in our own day, when the Church is called upon to resist the definite and final legalisation of Socinianism within her pale, a bishop should be found holding out the right hand of fellowship to Dissenters. It is to be regretted that, at such a time, anything should have occurred—in particular that anything

have proceeded from the side of Dissent—to mar the harmony between those maintain the Catholic faith within the Church and those who maintain it her boundaries. We are not called upon to enter on the question of the leness or unjustifiableness of Mr. Spurgeon's attack upon the Evangelical but we must say that, since he was able to suppress his indignation against ngelical clergy for so many years, it was unfortunate that he found himself ly impelled to proclaim it precisely when, distressed by heresy within the and forsaken by those civil authorities to whom they looked for redress, nd most in need of temperate, thoughtful, and friendly counsel.

the Bishop of Salisbury hopes for sympathy with the Church in her es from another quarter besides that of Protestant Dissent. He looks the old Latin Church, and yearns for the reunion of Christendom. ration is beautiful and praiseworthy as an aspiration, but until something ence can be produced that the Church of Rome is ready to abandon those which she has perverted or nullified the Gospel of the Kingdom, we must that talk of union with her is not only premature, but mischievous. That party within the Church of Rome which has comparatively small reverence l claims, and which might be induced to enter upon a negotiation for the communion of Christendom on the basis of Catholic orthodoxy, we know. But these men have been unable to assert for themselves a position influence within the Church. They cannot be accepted as her repre- s. Rome has her eye upon them, and is prompt to check any display geness and liberality of their spirit. The Church of Rome, as represented ope and his conclave and the dominant Ultramontane party in all Popish , has never deviated one hair's breadth from her traditionary policy of simply ing, proscribing, anathematising the Protestant Churches, and has never t of those pretensions by which she arrogates to herself a superiority over en law of God. Before it is practical or useful to speak of union, there a willingness in the two parties in question to unite, and nothing like an tive indication has been received from Rome that the very idea of com- with Protestant Churches will be entertained. We are confident that it e from Rome that the Church of England can derive either comfort or in her troubles; rather will her strength be found in showing herself y Protestant, though resolute that her Protestantism shall not signify the 1 of all ties of belief.

these remarks we have taken one thing for granted—namely, that the danger the Church of England has been threatened is serious enough to justify the manifestations of resistance which have been made. Respecting this tal position, there can, we think, be no doubt. Without entering into any of the constitution of the Church, we may say that, as every system, ontrivance, or sentient existence is exposed to some danger peculiarly its diarily fatal to its life or governing principle, so there is such a danger e in connexion with the Church of England. She is a Church possessing es of doctrine and worship, but the efficient authority over her is the mt of the country. She is what statesmen would have her to be—that is re is no provision made in her constitution that statesmen shall not interpret rds as they choose. Statesmen, however, naturally regard the Church more of her terrestrial uses than in respect of her celestial mission and her celestial

Their tendency is to believe that, for the practical purposes of a Church, an auxiliary in the maintenance of social order, one scheme of doctrine is i another. And the danger inherent in the very constitution of the Church

of England is that this secularist tendency should so far prevail as to sweep away all doctrinal barriers whatsoever, and admit to her pulpits any man of decent behaviour and respectable culture, who consents to lecture the people once or twice a-week on their moral duties. We say not that, even by the decision of the Privy Council, the Church has been brought to this pass; but we do say that, unless the Church can induce her rulers to proceed no farther in this perilous direction, nay, unless she can persuade them to repair the breach by which they have already admitted Socinianism within her walls, this consummation cannot be long averted. The day has come when it must be finally determined whether the Church of England is to be known as a Church maintaining the fundamental positions of Catholic dogma, or as one of those governmental organizations, of which examples might be found on the Continent, in which all shades of theological opinion are to be met with, and preaching may or may not, as it happens, be Christian at all. Solemnly and earnestly we say that the time has come for the Church of England to make a stand. It is cause for thankfulness to the whole body of believers throughout the world that grace has been given to so many within her pale to take up an attitude of decision. The grand point is that they see clearly the goal to be aimed at—the vindication of the doctrinal integrity, and divinely-appointed authority, of the Church of Christ. How the end may be attained it is not for us to say. The vigorous testimony of Convocation to the truth may do somewhat, and still more may be effected by diocesan synods. But these will hardly bring about a reversal of the decision of the Privy Council, and until that decision is reversed, we must look upon the Church of England as denied that inheritance of sound doctrine bequeathed her by the Reformers. Should the State refuse to inscribe once more in the formularies of the Church those doctrines which the decision of the Privy Council has virtually erased, Churchmen will be bound to follow the Bishop of Salisbury in holding to the doctrines of the Church, even though, in doing so, they must relinquish the emoluments bestowed upon her by the State.

We have confined ourselves to one mode in which the spiritual life of the Church of England has been recently manifested. We have spoken of the pain experienced, the indignation shown, when the truth of God, committed to the Church, appeared to be in jeopardy. Did space permit, we could refer to many other symptoms of reviving zeal and earnestness within the Church. Suffice it that we direct the attention of readers to the habit which has of late sprung up among the clergy of taking counsel together on the work of the Lord. In such gatherings as the Congress which met last month in Bristol, every department of ministerial duty is carefully surveyed, and the light of many minds is brought to bear upon each. If the State has been sinfully negligent of its self-assumed duty of guarding the doctrine of the Church, her clergy have striven to compensate for the laxity of the civil authority by perfecting her machinery of practical usefulness, and by stirring up each other to fresh exertion in the cause of her heavenly Master. An efficiently-worked parish no longer means one in which the clergyman preaches at the regular intervals, discharges certain magisterial duties, keeps on good terms with the squire, the doctor, the principal tradesmen, and the principal farmers, but one in which every child is looked after in the Sabbath-school, in which the young men and the young women are instructed in Bible-classes, in which the zeal and energy of the pastor have awakened a like spirit in the laity, and brought around him an efficient band of auxiliaries, male and female. This description, we rejoice to think, applies equally, *mutatis mutandis*, to Nonconforming congregations, but our present concern is with the Church, and it is cheering to think that the days of clerical indolence,

and ineffectiveness have gone by. The heart of the Church beats soundly. A large number of men as compose the Anglican clergy, there must be instances of extravagance and absurdity, but the way in which two flagrant exceptions to the general rule of sobriety, moderation, and Christian feeling were dealt with at the meeting was completely reassuring. Mr. Lyne, who, finding that, as Mr. Lyne, did not take notice of him whatever, nicknamed himself Brother Ignatius, observing that, when he walked with shoes and stockings, he was lost in the crowd, took to walking barefoot, appeared in shaven crown and serge nightgown to the assembled clergy, and declared that the working men of England could be comforted only by the instrumentality of such as he. At first he was howled and hooted at, but the meeting calmed down sufficiently to give him a hearing, and the Earl of Derby then quietly extinguished him by remarking, with the unanimous assent of the assembly, that the Gospel of Christ can produce the effect divinely intended without aid from the grotesque, the bizarre, the extravagant. Mr. Lyne violated the Christian rule of sense and sobriety—"Be ye wise as serpents." Mr. Hoare—the second of our exceptional instances—outraged the Christian rule of harmlessness—"Be ye harmless as doves." He boasted of the pugnacity with which, in the matter of Church-rates, he had combated Dissenters, proclaiming with pride that he had put so many of them "in limbo," and avowing his intention of termination to sell up the goods of many more. The reception of him by Mr. Hoare was marked by disapproval as severe as that which was the lot of Brother Ignatius. Mr. Hoare's unchristian sentiments were evidenced with hisses. To the intelligence and piety of the Church it is no secret that Dissenters are to be won over, it must be by very different methods from those of Mr. Hoare. The Congress evidently agreed rather with the Bishop of Exeter, that, at a time when Evangelical Nonconformists ought to support Church-dissension, demanding that the National Establishment of religion shall be Catholic, not Protestant, Churchmen ought not to insist with irritating importunity upon those points of doctrine, of a material kind, which law enables them to assert over Dissenters.

HOW SHALL THEY HEAR WITHOUT A PREACHER?

The objects of Church-organization are these three: first, to set forth the worship and praise of God in the midst of a world that denies Him; secondly, to further the instruction, consolation, and discipline of Christians; and thirdly, the more fully to spread abroad the saving truth of Christ among mankind. The corrupting influence of the best thing produces the worst; and when a Church does not effectually perform these three purposes of its incorporation, it always hinders them in the progress of its perversion. It is with the third of these objects of Church-communion that this paper will be occupied.

respecting the publication of Christianity is that, though Divine in its source, it shall reach mankind through humanity alone. When God would save the world, He would become man in order to bring salvation. And it is through "flesh," like to that which the "Word was made," that He manifests himself still by His truth and Spirit. God works not directly, but by the voice and hand of man—"He worketh in us to will and to do according to His good pleasure." If we will not work, but will stand all the day idle in the market-place, the message will not be made known. We know no example in history of the spread of the Gospel by direct Divine, or direct angelic, agency. The "Lord worked with" the Apostles, but it was through *them* that He wrought. Angels delivered Peter, but it was that Peter might preach. The Spirit of the Lord "caught away Philip," but it was that Philip might evangelize at Azotus. To employ the instrumentality of man is the fundamental law of the Kingdom. To teach and preach Jesus Christ is "the work which our Father hath given us to do." And hence the silence of the wise is even a greater calamity to mankind than the speech and noise of fools.

It is, therefore, the will of God that each community of Christians should first proclaim the Gospel in its own neighbourhood; that each Church should make its voice heard in the streets around its own doors as the "Wisdom that crieth without." The whole work of filling the world with the light of truth is to be done by division of labour. Each Christian is to shine, and each Church is to be a candlestick. "Go stand and speak in the temple to the people all the words of this life." To make the words of God publicly heard, this is the first external duty of Christians. "Lift up thy voice like a trumpet." "Whosoever shall deny me before men, him will I deny." "Thou shalt speak all my words to this people, whether they will hear, or whether they will forbear." "They that were scattered abroad on the persecution of Stephen went everywhere preaching the Word."

This, then, is our duty—each in our own neighbourhood to make the Gospel the thing most publicly known there—to preach it, to herald it, to proclaim it. To confine our efforts within closed doors is not to "preach" the Gospel. To preach Christianity is to fill the air with its music, as the sky was filled with the midnight songs of angels at the Redeemer's birth. To preach Christianity is to set it forth before mankind with so much intention of purpose, that men shall not succeed in making anything more public than itself; so that no announcement of pleasure, no advertisement of business, no report of news, shall be better known, or enter men thoroughly into the ears of men, than this message from beyond the stars, from the LORD GOD OF SABAOOTH.

This is the duty of each Church in its own neighbourhood, and everything which must be done in order to the doing of this, is a duty as well—the surveying of the population, the study of their peculiarities, modes of life and of thought—all must be examined, in order "that the preaching may be fully known." Whether we live in villages or in great cities, in heathen or Christian lands, the duty of boldly evangelising the people rests with equal weight upon the Churches of God. "Go forth into the streets and lanes of the city and compel them to come in."

Now, this involves hard work. God has made hard work the law of man's life, and not less the law of the new life. It is difficult to serve in the wars of the Lord. It is difficult to spread truth in a world where resistance is offered by the whole force of man's ungodliness, and the whole force and craft and hatred of the powers of darkness. "We wrestle against principalities in the heavenlies." There are spiritual agents whose one great daily business is to "hinder" the Gospel, to close doors against the entrance of the Word, to oppose obstacles, of violence and of seduction, to the progress of Christ's kingdom. The vastness of the population to be

evangelised, moreover, is such as to daunt all except those who are in earnest. All but those who take account of the resources at our disposal will look upon the "five barley loaves" and say, "What are they among so many?" There is nothing which operates so successfully in paralysing the energies of the half-converted as the aspect of great multitudes "walking according to the course of this world." They say, What can we do against such crowded neighbourhoods—against enormous districts filled with those who despise their own souls? Look upon the City and its suburbs! Even if we subdued a portion of the hostility, fresh legions would spring from the ground at every stamp of the arch-enemy's foot. But it is not wise thus to take counsel with the spirit of despair. We are not responsible for the conversion of these millions, but we are under obligation to cause them to *hear* the Gospel. And the largest population can be divided into fractions, and evangelised in detail. The Lord has "set the bounds of the peoples in relation to the numbers of Israel." What is required is that every Christian shall earnestly do his part.

Another difficulty frequently felt is the apparent impossibility of *gaining access* to a large proportion of the inhabitants of the world. The poor are approached with comparative ease. Their wants secure a ready welcome to all who may be supposed to visit them with kind intentions; but above a certain grade in society doors are closed against casual visitors. People become too "respectable" to be evangelised. You may knock at the door of a very poor man and ask leave to make known the "glad tidings;" but houses of a certain aspect are closed against the missionary, both at home and abroad. There is some truth in these representations. But houses that cannot be entered by the truth, in one form, may be entered by it in another. The true Light shines into all windows, even when the doors are shut. Let true religion begin its work in earnest in a neighbourhood among the poor, and few will remain ignorant of its Divine presence. The most unpromising houses will be among the first to furnish converts and fellow-labourers. The Lord always has His "rich" Josephs and Nicodemuses ready when their aid is required. These are only the lions in the way, which the sluggard sees in his drowsy visions. "All things are possible to him that believeth." The experiences of the last thirty years of evangelical work supply an answer to every one of the excuses and objections of idleness and despair.

The question now comes, On what does the proclaiming, publishing, truth-spreading power of a Church depend? What are the conditions which supply the spiritual forces adequate to the work of the Lord at home and abroad? Here and there might be found one who would still reply, "Money, money is the power, the prime mover, the secret and mighty force which is above all things requisite; money is the Church, by which we may send forth and sustain labourers in the harvest; money, by which we may buy land in the midst of crowded cities, and by which we may build schools and churches, and fight against the powers of darkness by lofty edifices which shall bear visible testimony to the reality of the invisible world, to the spiritual nature of man, and to the perpetual presence of the Living God."

It is not to be denied that buildings are of use. Great buildings for religion are powers for good, if used by good men. The material and spiritual worlds are closely related. He who loves God's holy nation often, and wisely, "builds it a synagogue." To this end large money is needed, in order that the work may be nobly done. But money is not the first or the chief resource by which Churches are to operate in the regions around them. The first, the chief, the great power of a Church for spreading the Gospel around it, is the *godly life of its members*. Almost all vain are all formal messages and exhortations to the spiritual life sent forth from persons who are themselves devoid of it. It is this life itself which is the "light" which must shine. Being good is the chief means of doing good—a true and real

conversion to God. In vain will a dead Church subscribe for some one else to preach the Gospel, or to leave printed descriptions of goodness at hostile doors. The great thing for us is to exhibit in our daily life the power and reality of cross-bearing sacrifice and love. It was thus that the Gospel spread abroad in Macedonia and Achaia from the centre of Thessalonica. "Our Gospel came not to you in word only, but also in power, and in the Holy Ghost, and in much assurance, and ye became followers of us and of the Lord, having received the Word in much affliction, with joy of the Holy Ghost, so that ye became ensamples to all that believe in Macedonia and Achaia. *For from you sounded out the Word of the Lord, not only in Macedonia and Achaia, but also in every place your faith to Godward is spread abroad, so that we need not to speak anything, for they themselves show of us what manner of entering in we had among you, and how ye turned from dumb idols to serve the living and true God, and to wait for his Son from heaven, even Jesus, which delivered us from the wrath to come.*" It was the "turning from dumb idols," the visible discontinuance of idolatrous practices and a heathenish life, and the new aspect of people waiting for God's Son from heaven, which was the grand means of "sounding abroad the Word of the Lord." If you only *describe* religion to a neighbourhood in tracts and sermons, you may fail of making an impression. But if you *exhibit* it, and exhibit it in an organised form, in the social life of a Church whose *ταξίς*, "battle array," gives "joy" to the eye of an apostle, the life of a Church like Dorcas, "full of good works and alms deeds," you cannot fail to publish far and wide the glories of God's kingdom.

In our day we cannot exhibit a change in England of the particular description here referred to by St. Paul. There is no man who, having been a worshipper of Jupiter, or Mercury, or Bacchus, or Venus-Aphrodite, abandons those worships, and begins to pray to, and serve, an invisible God. But changes just as great and striking may exist, and just as fitted to "sound abroad the Word of the Lord" in a modern neighbourhood. When a man becomes really "spiritual," and rises into a life which has its springs in God—when a man becomes strictly pure and temperate—when from having been a trifier he becomes thoroughly in earnest, and embraces with mighty power faith in a definite and glorious Gospel—when he becomes absolutely honest in word and deed, loving, patient, affectionate, forgiving, peaceable—when he becomes capable of solid sacrifice, of hard personal labour for God and man, and evidently compassionate towards those who are erring and straying from the ways of pleasantness and peace—then there is a change as well fitted to draw attention to the Gospel in the most crowded locality of a modern city as was the conversion of the Thessalonians from idolatry fitted to sound abroad the Word of the Lord in Macedonia and Achaia. The world will "see and admire," and not always "hate the change."

And when Churches consist of aggregations of such changed characters, of companies of such faithful, temperate, truthful, affectionate people, then there is generated a power which is eloquent for God, for heaven, for repentance, for eternity, over all the region in which they dwell. These are the materials out of which effectual missions will emanate. A combination of Churches such as these is equal to any work which God may set before them. Such an association of them will pray with a power before which "doors will be opened" by the hand of the Almighty, which "no man can shut." Such a brotherhood will speak with a voice which no opposition can strike dumb. Such a priesthood will compass about Jericho with blasts of the trumpet before which the loftiest fortifications will "fall down flat." If we desire to be successful abroad, we must first "show piety at home."

There is nothing in the world that has so much life in it as the Word of God;

who can speak that Word, even in the simplest form, with stammering lips inspired by a loving heart, wields a power which is "mighty through God," not fail of a share in the fulfilment of the promise, "Instead of the thorn we set up the fir tree, and instead of the briar the myrtle tree, and it shall be to us for a name—for an everlasting sign, that shall not be cut off."

Eternal glory in heaven is an outward and visible adornment for those alone who were made glorious here. Life is an experiment in shining. None but those spirits are lights on earth will "shine forth as the sun in the kingdom of God the Father." But the inward light of a true and truth-radiating Christian is to "put on" congenial light hereafter, to "walk in white," to be clothed in "shine as the stars for ever and ever." The outward will be an eternal manifestation of God's value and estimate of the inward: "They shall be mine, saith the Lord, in the day when I make up my jewels." He sets his finest diamonds in the firmament of gold. He fixes His "burning and shining lights" in a firmament of the translucent sapphire. He illuminates His "roses of Sharon," His "plants of the field" with the rays of the uncreated glory. He clothes His child of clay in a many colours, in the rainbow dyes of heaven, and covers the natural dishonour of humanity with the immortality of God. Let your light, then, dear brethren, "shine before men, that they may see your good works, and glorify your Father which is in heaven;" so shine, that the Father of lights Himself may open to you a way of escape from amidst the shades of death into the splendours of eternity.

W.

THE REV. DR. RAFFLES.*

RAFFLES, the son of a London solicitor, was born in Princes-street, London, May 17, 1788. Sedate and thoughtful as a child, at twelve years of age sent to a boarding-school at Peckham, kept by the Rev. Martin Ready, a minister. This good man did all he could to foster religious feeling in his pupils, and they had the great advantage of attending the ministry of Dr. Collyer. At the annual meeting of the school before the Christmas recess, when the scholars recited passages which they had committed to memory, the recitation of young Raffles was so wonderful, that Dr. Collyer, who was present, felt, "If this youth be what he seems, what an impressive preacher he may become!" He gained the friendship of Dr. Collyer, became a member of his church, went to Homerton College, and at the more than eighteen years of age, and still a student, he had gained such notice by his appearances in the pulpit, that his services on Sunday were in great demand. He was not twenty when he wrote the following letter to a schoolfellow:—

I left London I have been in travels oft and in labours abundant. I have visited London twice, and preached there in all five times to very large and attentive congregations. There will seat about 700 people, and the last time I preached it was so full, that many were obliged to stand. I visit Canterbury again next week, and preach there on Thursday evening to a very young persons. The week before last I travelled to Hythe, Sandgate, and Folkestone, and very much wished to visit the latter place again, to give them a sermon in Lady Anne's chapel, but cannot. Next week I go to Lenham, a town about ten miles from London where I am to preach on Monday evening; on Tuesday I proceed to Canterbury, where I will preach on Thursday. On Friday I return to Ashford, where I preach in the evening. On Saturday I go to Cranbrook, twenty miles, and preach for Mr. Skinner on Sunday, and he comes to Ashford for me, and administer the sacrament.

You ask, "How do you go on at Ashford?" O, my friend, my success has exceeded all my expectations. It would indeed delight you to see how the chapel is thronged with hearers. On Sabbath evening every place where an individual can stand is occupied,

Memoirs of the Life and Ministry of the Rev. Thomas Raffles, D.D., LL.D. By Thomas Raffles, Esq., B.A. London: Jackson, Walford, and Hodder.

even up to the pulpit door, and though 'tis winter time, and very cold, yet last Sabbath there were so many standing in the passage to the place, in the open air, as by their numbers to keep each other warm.

And for more than fifty years a similar activity marked his course, and a new failing popularity rewarded his labours. He had just attained majority when he was ordained at Hammersmith. Here he remained for two years and a-half, when early in 1812, he was transferred to Liverpool, to be the successor of the still more youthful and truly wonderful Spencer. In Liverpool he fulfilled a ministry of forty-nine years, and it is hardly too much to say that his renown in the pulpit added the fame of that magnificent city; for in many corners of the country the frequent of the Nonconformist chapel had no association with it more familiar than as a place from which the great Dr. Raffles had come. On the other hand, to many visitors of the great western emporium, the spot which stood out predominant was the Great George-street Chapel, and to the occupant of its pulpit the suffrages of many would have assigned a rank as the very prince of English preachers.

Of that preaching it was one great merit that it always contained the Gospel, and in Dr. Raffles's earlier years "the joyful sound" was not so familiar, nor were Evangelical phrases so commonplace as they have since become. Even now, when out of the abundance of his heart any one preaches the glad tidings, the people are attentive to hear. And there was a great charm in his manner—a fine countenance, radiant with sense, and candour, and kindly sympathy; a voice of great compass, melodious, rich, and tender; with an amount of action which threw a surprising force into his words, and which in the reading of Scripture would occasionally light up the text with a new significance. His printed verses are not poetical, but they show such command of expressive diction and of the usual images, as would go far to give a popular audience the sublime sensation; and, what is far better, his implicit, unquestioning confidence in the great truths he proclaimed, and his own homely, genial, manly nature, in broadest contact with his friendly and affectionate audience, went farther than any originality could have done to bring his hearers to a belief in those faithful sayings which thrilled in every tone and shone from all his countenance.

Of the actual results of Dr. Raffles's ministry, beyond its amazing popularity, his memoirs do not furnish many details. But they abundantly prove that that popularity did not injure the preacher himself; and there can be no greater testimony to the solidity and worth of his character. Although he sometimes had to enter the church where he was to preach by the vestry window, owing to the crowd at the door, and although after a memorable campaign at Bristol the streets were crowded with people waiting to see him off, no amount of admiration or notoriety could turn his head. It neither made him arrogant or conceited, nor did it betray him into paradox or affectation. It seemed only to draw forth his affections more cordially to a people from whom he received such kindness, and made him feel very much at home in all regions of that great English commonwealth through which his own career had been such a triumphal progress.

When the Evangelical Alliance was first formally projected at Liverpool, December, 1845, Dr. Raffles took a warm interest in its proceedings, and as "the embodiment of Liverpool hospitality," helped to diffuse much of his own brightness over the social gatherings with which its proceedings were interspersed. With his rooted dislike to controversy and his own catholic relations to Evangelical Christendom, he was a ready-made member of the Alliance; and perhaps we ought to specify one service which he long rendered beyond all his brethren. Although he had never been in the United States, there was probably no clergyman, Established or Dissenting, whose heart and home were so open to transatlantic visitors; and it was a happy circumstance that in the port of their arrival so many distinguished

and professors from America found awaiting them the large and loving of an Englishman so representative as Dr. Raffles. of years and full of honours, he ceased from his labours August 18, 1863. biography now published we are indebted to Dr. Raffles's eldest son. This filial affection has been executed with judgment and with care. Praise-mains have been taken to collect the information likely to interest the friends ther, and as happily in such a history neither reserve nor panegyric was the manly and straightforward narrative proceeds with nothing fitted to the reader nor likely to awaken doubtful disputations. We thank Mr. or giving us such a book, and for giving it so soon.

DEATH OF PASTOR FLIEDNER, OF KAISERWERTH.

FLIEDNER died (in harness) on October 4, at the Deaconesses' Institution at Werth-on-the-Rhine, which he had founded. He lived to preside at the celebration of the anniversary of this his foundation, which he began in 1833, with one "sister," one female criminal, and no money, in a small house in his pastor's garden. But though he willingly kept himself in the end on this thirty-first anniversary, he was so exhausted after it, having suffering from chest disease, that the medical man ordered him entire rest and change of air. He went to the Convalescent Institution, which he himself had for his sick Deaconesses, but came back for the confirmation of two of them on September 25, and all then saw he was dying. But he had time to collect children about him, to give them precious words of exhortation, and to speak too, quite simply and openly about his own death, of which he said, "It is my duty to be as a little child going to its Father."

He was in the last agony on Tuesday morning, October 4. But hymns were and prayers offered aloud, at his own desire, all that Tuesday morning, as he lay in his chair. And the Deaconesses were all admitted into his room, by tens and to see him and to join in these hymns and prayers, till two o'clock, when he said his last words were "Victory!" and "Overcome!"

Pastor Fliedner created a hospital, a penitentiary and asylum for females released from prison, an orphan asylum, a normal school, an infant school, and lastly, a lunatic asylum, the whole to serve as training schools for his Deaconesses, whom he also employed as Parish Deaconesses. The mother house was at Kaiserswerth. But his influence was not only all over Germany, but all over the world, from the East to North America, from Italy to London. He has Deaconesses at Jerusalem, Constantinople, Alexandria, and Bucharest. And since 1860, he has (as stated in the number of *Practical Christendom* of October, 1862), at Beyrout and Sidon, given a Christian home to the orphan children and sufferers from the Lebanon massacre, under his Deaconesses' wing.

In the spring of this year (1864) there were 415 Deaconesses belonging to the Institution, of whom 256 were full sisters; 303 are at work at 103 stations in Germany and abroad. Besides these, twenty were at work in the war hospitals of Schleswig-Holstein, ten more had been asked for by the War Minister, but only some could be spared to go. In the Schleswig-Holstein war-hospitals were many Catholics, Austrians and Danes, than Prussians. (So much the better. Many Catholics know now how Evangelical Sisters of Charity can work.) Three sisters are at work as Parish Deaconesses in twenty-five parishes, but many applications for sisters to be refused. The harvest truly is ready, but the reapers are still too few. Seventy-five sisters devoted to education only (of which fifty-one are full sisters) are included among the above 415. But this number

gives no idea of the work of training mistresses for infant schools, elementary school industrial schools, young ladies' boarding schools, and governesses for private families which goes on at Kaiserswerth. 1,007 have been thus trained, who work freely for the good cause, but do not enter as Deaconesses; and, blessed as is the work of the latter, perhaps the former work has an equally world-wide influence for good.

When arrived at their destination, the school-mistresses try, by Sunday-school visits to the poorer children at home, by friendly acquaintance with the mothers to spread the real work of education. At the young ladies' boarding-schools, besides excellent instruction, the girls can, if the parents wish it, receive an initiation in housekeeping, cooking, and dress-making. They are exercised in gymnastics and the open air. And they have all the beautiful German music-teaching. At stations (*e.g.*, London) were also originally started with Pastor Fliedner's Deaconesses who still administer them, though no longer attached to Kaiserswerth.

And when we consider that all this was done at an annual expense (last year of about 7,500*l.* (*plus* a sum of about 1,500*l.*, spent in building in 1863), we can truly say, never was so much good effected with such small means. And all this has been accomplished in little more than a quarter of a century—in twenty-seven and thirty-one years, or, including the Penitentiary, which was Pastor Fliedner's first work, thirty-one.

They ask our prayers from Kaiserswerth, for the continuance of his work. He leaves a widow, who was as efficient a "mother" to the Deaconesses as he was a "father," and seven children without provision. His daughter is married to Pastor Disselhoff, who seconded him in the institution. They ask our prayers, not for the fatherless children and widow, but for his work.

Let us, then, after returning thanks to Almighty God for the life and work of this good man, pray that it may please Him to raise up men who will continue the work which belongs more to Him than to us, in the same spirit of poverty and of taking up the cross, of purity and of a sound mind, that His servant Fliedner did.

London, October 21, 1864.

FLORENCE NIGHTINGALE

Foreign Intelligence.

FRANCE.

—, France, October, 1864.

HOW PIUS IX. HAS COMPROMISED THE CAUSE OF THE PAPACY.

In speaking, in my last letter, of the Roman question, I had no idea that it would enter, a few days afterwards, a new phase. It is certain that the Franco-Italian convention has excited general astonishment. Napoleon III. showed, for a long series of years, a hesitation, a timidity even, which gave us no reason to suppose that he was on the eve of adopting a most decisive resolution.

The causes of this change have been variously interpreted. Many persons regard it as being of political rather than religious significance. The Emperor did not approve of the conduct of Austria in the affair of Denmark; he was displeased to

learn that the Northern States were for a new coalition against Western Europe and in his ill humour he thought proper to give the Cabinet of Vienna a severe lesson. But I have no intention of venturing on political ground. The matter has also religious causes, and it is to this aspect that it is for me to call the attention of readers.

Pius IX., as regards his personal vices and virtues, is assuredly a man worthy of respect. He has, so far as we are aware, a most sincere belief in the doctrine of Romanism, of which he is the representative, and his private conduct has not afforded occasion for severe censure. His advances and long-sustained misfortunes secure him, moreover, from being made the subject of criticism. But it must be acknowledged

hand, that the Pontiff is but ill guide what is called the *bark of* amid the storms of the nineteenth his intellect is narrow. It is, in the mind of a monk of the middle than that of the head of a great communion. Pius IX. does not at and the ideas, the principles, or ies of the present age. He con- blind obstinacy with fidelity and nd imagines that, after having , for the hundredth time, his *possumus*, he has triumphed over versaries. Moreover, under the ence of bad health and old age, incapable of reflecting seriously he says or does. He falls into a us passion, and then makes im- eches. Thus, for example, in the bland, Pius IX. violently attacked Muscovy, without having given s, his bosom counsellors, a hint of n to do so. This was a silly piece tion, uttered on the spur of the hich could do no good for the hich greatly offended the power- t of the Russias. We may be sure nder II. will now favour the Liberal Italy rather than obstruct

ncy and imprudence also charac- ts of the poor old Pontiff. After ies and the indignation resulting bduction of young Mortara, how IX. again commit the same fault up in a monastery young Cohen ? ntage did he gain by this pro- rich was revolting to all honest n in the ranks of somewhat Roman Catholics ? Might he not en that the French Government offence at it, and that Napoleon III. would regard it as a provoking is own person and authority ? *perdere Jupiter, dementat*, said an . The Roman Pontiff has acted and must pay the penalty of his

read the documents published by r for Foreign Affairs, and there is at I should analyse them. One es to be particularly noticed—the n which M. Drouyn de Lhuys conscience of the French nation f Rome, and declares that our cannot accept the *responsibility* s which are not in harmony with s, and with the principles of our If we disencumber the idea of

its diplomatic drapery, this signifies, in good French, "In Rome you commit inexcusable crimes ; you violate all laws, human and Divine, in face of the French flag. Well, you have exceeded the measure of our forbearance, and we no longer wish to share the odium of these dishonourable practices. Our troops will speedily depart, and if you succumb in a popular revolution, so much the worse for you ! It is not our fault, but yours !"

OPINIONS OF THE ULTRAMONTANE PRESS ON THE CONVENTION OF SEPTEMBER 15.

It would be difficult to depict the lively emotion excited in France by the publication of the new treaty between Paris and Turin. It was like a sudden thunderclap.

The *Ultramontane* organs, with those of the *Legitimists*, or partisans of the old Bourbon dynasty, refused at first to believe in the reality of any such convention. When doubt was no longer possible, they expressed great dissatisfaction, at least so far as they could, within the limits to which they are compelled to confine themselves. If the press in France were quite free, we should have heard much more violent protests, and Napoleon III. would have been represented as an apostate and an impious man.

The Jesuits are singular logicians. On the one hand, they affirm, with remarkable boldness, that the majority—the *great majority of the Romans*—love, respect, and venerate the Pope's temporal power ; and on the other hand, when the Government announces that our troops will quit Rome, after having left Pius IX. time to organise an army, and under the express condition that the Italians shall not attack the city of the Vatican, these same Jesuits shout aloud in terror ! They predict that the Pontiff will be compelled to go on his way to exile ! How are these two opposite assertions to be reconciled ? I am quite unable to say. Will not the great majority of the Romans, seconded by 10,000 or 12,000 soldiers, be capable of protecting Pius IX. against the efforts of a *minority* ?

It is clear that the disciples of Loyola do not believe a syllable of what they say, when they talk of the deep affection of the Roman people for the Pontifical Government. They know that the tyranny of the priests is detested, and that they need to be supported by foreign bayonets. But their object is to arouse the passions of the bigots, in order to intimidate Napoleon III. and his Ministers, and all means are lawful which will enable them to succeed in doing so.

SENTIMENTS OF THE LIBERAL PRESS ON THE CONVENTION.

With the exception of the clerical press, the Paris journals are unanimous in their approval of the convention of September 15. There only exists among them different shades of opinion, which are characteristic and curious.

The Liberal Opposition and Radical papers openly proclaim that the departure of the French troops will be immediately followed by the fall of the temporal Papacy. According to their opinion, there cannot exist the least doubt upon the subject. The citizens of Rome, say these journals, are tired of sacerdotal despotism, and wait impatiently for the moment to throw off the yoke. They have, like other Italians, a patriotic heart and a love of independence. Pius IX. will not have enough money to support a numerous army. Moreover the *Pope's soldiers* have a proverbial reputation for cowardice and baseness; they are vagabonds, ruffians who will be more prompt to follow the ignoble trade of bandits, than to expose their lives in defence of the Papacy. It is therefore a simple question of time, and the day when the French go thence, the Pontiff will cease to be king at Rome.

The Ministerial journals hold a different language. They set forth long arguments to prove that the convention of September 15 offers to the Pope *guarantees of security*; they say that Victor Emmanuel and his Cabinet are solemnly pledged to respect the Pontifical territory, and consequently they assert that Pius IX. can accept, without the least fear, the stipulations of the new treaty. Is the French Government press sincere in these promises of peace and tranquillity for the temporal Papacy? That is very doubtful. The sole object of this line of controversy is to free Napoleon III., in the eyes of the devotees, of all responsibility in the matter.

Be that as it may, there is great agitation in the public mind, and I believe that the problem will be solved before the two years stipulated in the convention are passed. It would indeed be far better to terminate the affair promptly, one way or the other, than to keep up a feverish excitement.

EVANGELICAL CONFERENCES IN THE SOUTH OF FRANCE.

We now come to the conflicts of French Protestantism, which appear, every day, to assume greater gravity and intensity. Evidently there exists among us two parties, opposed to each other upon fundamental

principles—two churches, so to speak, or two religions. One of the most striking symptoms of this schism is the establishment of the *National Evangelical Conference* in the south of France. Some explanations are here necessary.

For many years, meetings of pastors and elders have been convened under the name of *Conferences*. They are not official assemblies like the consistories; they have no right to impose their wishes upon the flocks, or to introduce changes in our disciplinary laws. However, these wholly non-official Conferences exercise considerable influence, and their voice is listened to in our churches.

In the month of June last, an assembly of this kind opened its sittings at *Nîmes*, the metropolis of Protestantism in the South. It was very numerous, and composed of *sound elements*. In other words, Evangelical and those of the negative school, were seated upon the same benches. But the so-called *Liberals* took advantage of an article in the bye-laws, and refused the elders the right of voting; upon which the laymen, indignant at this infraction of the rules of our ancient discipline, withdrew from the Conference, and almost all the Orthodox pastors went with them, so that the Rationalists remained as masters of the field.

A proceeding like this was intolerable, and the result clearly showed that Evangelical and men of negative views could no longer go on together, with any hope of agreement. It was therefore resolved that another Conference, composed only of pastors and elders professing orthodox doctrines, should meet at *Alais*, a town which has also a glorious name in our Protestant annals. Such is the *National Evangelical Conference of the South*, which will open its session in a few days. The spirit and character of this assembly are clearly indicated in the circular by which it is convened. I copy the very words: "The Conference professes, on the one hand, belief in the supernatural element (*la foi à l'ordre surnaturel*), as it is attested in the inspired books of the Old and New Testament, and it is summed up in the Apostles' Creed. On the other hand, the Conference recognises the necessity for *common and definite beliefs* to constitute a Church, and the *legitimate participation of the laity* in all that concerns ecclesiastical interests."

These three great points are thus laid down:

1. That the Gospel is founded upon a supernatural revelation of God in Christ.
2. That the Church must have a common belief, or a confession of faith;

the laity, or elders, have the right, ity with the Presbyterian system, rt in the government of the re- sty.

re the bases of the organization of ed Churches of France, and the of Alais is faithful to our time- traditions. We shall see what a it. The trial is a solemn one. se, an open separation is now The Evangelicals have said to the We can no longer remain under inner with you. Go and act with as you think best; we are resolved ur own course."

ake care to communicate to your more important proceedings of ly. Two theological professors of have undertaken to comply with o set forth the rights of the laity inctive principles of French Pro-

CHOICING ECCLESIASTICAL ELECTIONS IN PARIS.

are aware that, in the month of t, the parish elections take place; rds, all the male Protestants, of thirty, will be called to give their the appointment of one-half the f our Presbyterian councils and

There will be, especially in the Paris, a decisive struggle. If guerel, father and son, do not majority of votes for their candi- influence will be gone, and they t with resignation to accomplished n the contrary, they are stronger ends of orthodoxy, the Consistory ll find itself in a critical position, dicals will imperatively demand ion of M. Coquerel to his post of astor. So each party displays e activity in order to gain over t. The Radicals especially spare r time nor their money—neither r other means—in order to obtain

The Evangelicals have in their r present position and preponde- sh they acquired in preceding Let us hope that the Lord will help to those who maintain the th and piety.

se discussions which have taken s occasion, I may refer to a some- r dispute. There are in Paris a sive Protestants who have formed dpendent Church—that is to say, t in receipt of any salaries for

their pastors from the public treasury. May these Independent Protestants give their votes in the Consistorial elections? Yes, in one aspect, since they continue to pay the taxes which serve to support Protestant worship, and they possess the rights granted to other citizens.—No, in a different point of view, since they have seceded from the National Church.

The Radicals fear very much the Inde- pendent Protestants taking part in these elections, because their votes would certainly be given to the representatives of ortho- doxy. They have therefore declared that such Protestants, if they are *honourable and conscientious men*, cannot interfere in our ecclesiastical elections. It is probable, in fact, that most of the members of the Free Church, kept back by their scruples, will, in these grave circumstances, abstain from voting. This will be a sensible loss to ortho- doxy.

But these same Radicals, who have cautioned the Independent Christians not to deposit their votes in the electoral urn, are calling to their aid infidels, indifferentists, worldlings, and people who never set foot within our churches. It is a simple matter, as far as they are concerned. Their motto is not piety, it is a non- descript kind of liberty, or some sort of charity, which pretends to unite affirmations and negations, light and darkness.

GOOD EFFECTS OF M. GUIZOT'S BOOK ON THE CHRISTIAN RELIGION.

Your readers have probably learned that one of our most illustrious statesmen, M. Guizot, has lately published a volume en- titled, *Meditations on the Essence of the Chris- tian Religion*. The entire work will occupy four volumes.

It is a great and noble spectacle to see M. Guizot, already advanced in age, bearing one of the most glorious names of the era in which we live, gathering up his remaining strength to defend the Evangelical faith against the attacks of rash innovators. His book bears throughout the impress of a lofty intellect, a powerful genius, and a thorough mastery of religious questions. Assuredly, M. Guizot is not a theologian by profession, he has no pretension to be one; but he is a thinker and a writer of the highest order, who employs in the service of the Gospel the talents which he has received from God.

The publication of such a work is also an honour to French Protestantism. The Ro- manists are perpetually repeating that the Reformation of the sixteenth century plunged

the nations into infidelity. They may now see that the disciples of Luther and Calvin are often the firmest believers in revelation, and the best able to defend it. Half a century ago, *George Cuvier*, who was at the head of the *savants* of Europe, maintained, by scientific evidence, the chronology and the narratives of Moses. Now M. Guizot is proceeding in the same path. This is the best reply to the calumnies of our opponents.

X. X. X.

THE NEW THEOLOGICAL PROFESSOR AT MONTAUBAN.

In accordance with the recommendation of the various consistories of the Reformed Church of France—there being no other candidate for the post—M. Jean Monod has been appointed by Imperial decree to the professorship of dogmatic theology at Montauban, vacant by the death of M. Jalaguer. As our respected correspondent, "X. X. X.," indicated some months since (*Aug.*, p. 380), M. Monod has thus united the two opposite parties in the Church in voting for him. The new professor has for a number of years occupied a pastorate in the Reformed Church at Nîmes. His most important publication, so far as we know, is a volume of sermons, which gives us a favourable idea of his general ability as a thinker and a writer. In his theological views he is what may be called a Liberal Orthodox. On becoming a candidate for the professorship, he issued a circular containing a summary confession of faith and a statement of the principles and course which he thought should be adopted by the occupant of so important a post. This document is now before us, and we may say of it, that if in certain details it is not so explicit as might be desired, it is very widely indeed removed from such a profession of faith as could be made by the Rationalistic party. Perhaps the most

conclusive and decisive mode of showing M. Monod's position in relation to doctrine will be to extract that part of his circular which embodies what he holds to be the cardinal points:—

A personal and Holy God, the Hearer and Answerer of prayer; the Creator God, and His free intervention in the world and in history;—the fall of the human race, the tragical reality of the overthrow of our relations with God; the condemnation of the sinner, and his natural inability either to practise the good, or to discover the true;—Divine grace, the bases of the great Christian supernatural, the first and only cause of salvation, gradually revealed to men in history and fully manifested in Jesus Christ;—Jesus Christ God with us, the Word made flesh, miraculously given to the world to seek and to save that which was lost, the only Son of God, the object of adoration in His perfect union with the Father, and true Son of Man, in all things like unto His brethren, Creator and Head of a new human race, which is the Church; God, in Christ, reconciling men with himself; and Jesus Christ, our Saviour and our Master, restoring men to God, by His voluntary abasement, by His absolutely perfect life, by His teaching, which is truth itself, by His miracles, the sign of the power of God which wrought in Him, by His conflicts and prayers, by His temptations and sufferings, above all, by His redeeming (*rédemptrice*) death, the last limit, and the supreme crowning of His obedience, a satisfying (*réparateur*) sacrifice for sin, the condition and pledge of pardon; finally, by His resurrection, the Divine sanction of His work;—justification by faith in Jesus Christ;—the Holy Spirit regenerating, then sanctifying souls, and giving us, henceforth the earnest of the life eternal which Jesus Christ has acquired for us;—Holy Scripture, the history of the Divine revelation and the means of knowing Jesus Christ, the pure source of truth, and the sovereign rule of faith, offering us, in its entirety, the Word of God spoken by men of God.

We could point out omissions in this enumeration, but our object is not to criticize so much as to let our readers learn from M. Monod himself, what he considers the topics in Christian doctrine which most claim to be insisted upon.

SWITZERLAND.

THE SWISS PASTORAL SOCIETY AT NEUCHÂTEL.

The annual Conference of the Swiss Pastoral Society was held this year at Neuchâtel, and occupied, as usual, two days. Two hundred and fifty pastors were present. The proceedings commenced with a very able discourse by M. Pastor Godet, of Neuchâtel, displaying at once profundity and freshness of thought, in which he unfolded the significance of the song of the seraphim, "Holy, holy, holy is the Lord of Hosts" (*Isa. vi. 3*), and applied it to the wants of the age. An

elevated tone thus marked the opening engagements which was maintained throughout the Conference.

After this discourse, M. Pastor James Pasquier, President of the Society for the year, welcomed the brethren from other cantons, and called their attention to the position of the Church of Neuchâtel, which, without any confession of faith, has hitherto had the rare privilege of seeing all its pastors preserved from the errors of modern rationalism.

The first subject for discussion brought under the notice of the Conference was opened by a paper which had been prepared by Professor Chappuis, of the Free Church College, Lausanne, and which was read in his unavoidable absence by M. Bridel. The professor maintained, in the first division of his subject, the result of a thorough and searching examination of the New Testament, the absolute deity of Jesus Christ, displayed in His incarnation as it had been previously in His mission. This thesis, which was powerfully and elaborately handled, occupied the larger part of the paper. In the second division of his subject, M. Chappuis dwelt upon the practical importance of this doctrine, laying it, among other propositions, the following: the doctrine of Christ glorified presents to man as a personal and living being. His incarnation is the pledge of ours. It puts a new term to progress—a precise aim for our faith and aspirations. Without it, the sacraments wholly lose their significance and the Lord's Supper is nothing more than a festal honour of a dead man."

Several speakers then addressed the Conference, all of whom did homage to the greatness of the deity of our Lord, with the exception of a pastor from the canton of Geneva, who had the hardihood to declare himself against this universal belief of the church—but, happily, without finding his arguments responded to by those around him. The subject discussed on the second day couched in these terms: "What are the causes of the deficiency in the number of ministers now generally felt, and what means should be adopted to remedy it?" M. Pastor Ad, of Neuchatel, read the opening paper on his topic. As causes of the deficiency in mission, he indicated—first, the general

spirit and character of the present age, as displayed especially in materialistic tendencies, in scepticism, and in external social progress—that is to say, in scientific, industrial, and commercial pursuits, which present to young men more lucrative and brilliant prospects; next, subordinately, the difficult position of the clergy; and, lastly, the twofold crisis, ecclesiastical and theological, through which the Church of Christ is now passing. As to the remedies, they might be found in—1, prayer; 2, the desire of families to be enabled to devote their sons to the Lord's service; 3, the efforts of pastors in their intercourse with their respective flocks; and, 4, the special efforts of the Church having in view this end; in other words, by increasing the number of theological colleges—by assistance, even pecuniary, judiciously granted; and by the selection of divines, entrusted with the training of youth in view of the ministry.

We must pass over the discussion which followed, to mention that, besides these public sessions of the Conference, there were other and varied engagements of a more private character, in which these 250 pastors, from all parts of Switzerland, shared—cheering devotional exercises, fraternal *réunions*, and social meetings amid rich rural and forest scenery. The concluding session was thus held in the Museum Garden of Neuchatel, on which occasion, besides the interchange of mutual farewells, the Sabbath question was brought under discussion. It was resolved to write to all the sections of the Swiss Pastoral Society, in order to recommend this subject to their notice, and thus to lead to a sort of confederation among the various local societies labouring to re-establish the observance of the day of rest.

ITALY.

Florence, October 18, 1864.

ALL PROSPECTS AND PROTESTANT DUTIES IN VIEW OF THE NEW TREATY.

The convention of the 15th ult., between France and Italy, for the evacuation of Rome by French troops between this and the year 1866, has occupied the incessant attention of European journalism ever since the news of this important event transpired. It was intended to be kept secret till the official document itself should see the light, but a blunder in the Italian end of the telegraphic wire leaked the startling intelligence. A few days elapsed before the event was credited.

THE XVIII.—V. NEW SERIES.—NOVEMBER.

It seemed too good news to be true, though all Italy had been looking and longing for some decisive measure of this nature, in order to stifle a growing discontent and avoid a general insurrection. It is understood that the refusal on the part of the Pope to allow the Archbishop of Paris to baptize the two children of Prince Napoleon, on the recent visit of Prince Humbert to France, quickened the decision of the head of the French Government. Be that as it may, all the steps taken during the past few years, leading to this Imperial act, are completely forgotten in calculations as to the possible working and probable issue of the arrangement. The

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1863. This, very naturally, excited the wrath of the priests, and for many months he was marked out as an object of contempt and vengeance. He was called "Cain," "Judas," "Barabbas," "Antichrist," "Demon," "Beast," and so on, by turns, in the streets. Stones occasionally thrown at his person either struck him on the back or passed close to him. Threats of the knife and pistol made him keep at home or wander in the woods adjoining the town. On the *fiesta* of St. Euphemia, in September, 1863, "while walking up and down the pavement in front of my own house," he says, "meditating on the pagan revels with which the people thought to honour a saint who loved his own life for the sake of the Gospel, that blessed code so opposed to every superstition and imposture, there came and planted herself in the middle of the street a drunken woman, carrying in a box a greasy doll, which, for the sake of gain, she represented as a miracle-working Madonna, healing all kinds of diseases and granting indulgences to all who offered alms. When candles had been lighted before the image, the woman expatiated on the virtues of the Virgin, and drew her silly hearers into acts of idolatry. As I stood by, my spirit was moved within me, when I saw some of these ignorant people giving money, offering up prayers, beating their breasts, and worshipping the little figure, which could only raise a smile on the part of sensible persons and of many good Catholics. When I thought that these disgraceful scenes were permitted, while the mouth of every one was closed who would lead the people to the light, truth, and love of the Gospel, I was filled with a righteous and irrepressible anger, and ordered the impudent charlatan to go away. Then turning to the worshipping crowd, I exclaimed, 'Oh, brethren, you should adore God only, who lives and reigns in heaven, and sends rain upon your fields, and despise these lying vanities;' and I continued thus to harangue them till the crowd grew so large, that the whole of the authorities in a body interfered, and the city was in an uproar." The charlatan went from the parish priest to the police-office, and thence to the tribunals, where she stated that her daily income was five or six florins. A process was immediately begun against Domenico, for having openly asserted that Evangelical ministers and rites were far superior to those of Rome; that it was better to confess to that great Being who fed the lily of the field than to priests, who sought their personal

interests in the ignorance of the people; that it was foolish to abstain from food on Fridays and Saturdays, seeing that God noticeth more that which proceedeth forth from the mouth, than that which entereth, and so on with regard to all the other tenets of the Papacy. After four months of inquiry, Domenico was cited to appear before the court on 13th of January last. His written defence is a very elaborate paper, exhibiting a thorough acquaintance with Scripture. A skilful lawyer was also employed in his behalf, but nothing could avert an adverse decision, given in April—not even the sympathy and applause of the public who listened to the trial, in which Domenico took every opportunity of speaking for Christ. He was condemned to two weeks' imprisonment for the crime of speaking against the religion of the State. You will easily believe that, as soon as he had undergone this punishment, he returned with greater zeal than ever to the reading and circulation of the Bible and religious books, with which he was supplied from afar. But the most interesting circumstance remains to be told; for several other heads of families have written to Domenico, in letters which are now before me, that they too have abandoned the Church of Rome, and are ready to confess Christ before men, at whatever cost. These letters are long and every way remarkable, but especially so for the clear insight into and fervent expression of Evangelical doctrine they contain. These believers have set themselves to diffuse the light of the Gospel which they have received in every possible way in their native town.

PROTESTANT MOVEMENT IN GUASTALLA.

Since I last wrote to you a religious movement has begun in Guastalla, a town of Emilia, lying about half way between Parma and Padua. The bishop of the diocese is a red-hot Papist, and so violent an opponent of the Government, that he lives at a distance from his people, who insist on his praying, in the public services of the Church, for the King and the country. By some recent alterations in the seminary, the bishop had injured the house of the adjoining proprietor, Signor Micali, who, obtaining no answer to private letters addressed to the bishop, proceeded by way of law. In the meantime, Signor Micali let a part of his property to the Evangelicals of the town, and was at once pounced upon by the bishop, who fulminated the major excommunication against Micali and all who attended Gospel ordinances, as

well as against all who should receive into their houses, or in any way protect, the evangelist. This was a strong measure to adopt, but the bishop thought thereby to arrest the progress of the truth. In this he has been entirely disappointed. The Waldensian evangelist from Milan found 600 auditors, night after night, waiting upon his preaching. After spending a week at Guastalla, he returned home, but was only allowed to do so on condition that he would revisit them in a day or two. This he did not fail to do, when he found 120 persons desirous of giving in their adhesion to Evangelical principles, and thirty young people asking for catechetical instruction after the public services were finished. As it was noised abroad that the priests had withdrawn a weekly allowance from the aged mother of a person who attended the meetings, although the infirm old woman was entirely ignorant that such *réunions* were being held, a large and influential committee was at once formed to collect the gifts of the assembled brethren for this particular case, and also to watch over the interests of the cause. The inhibition of the bishop, and the many letters he sends to various parties, calling upon them to obey him as they would the Pope, or St. Peter, or Jesus Christ, proclaiming every one eternally lost who goes near the Gospel preacher, have excited general curiosity and increased the number of adherents. The bishop deals in all sorts of false accusations, in order to discredit the movement. The letters of Signor Micali and the Evangelical committee, in reply, are bold, firm, and trenchant.

Among other charges, the bishop was foolish enough to say that these Evangelical ministers always make their escape from discussion with any one who knows a little Latin. His Evangelical correspondents thereupon earnestly challenge him, in the name of the evangelist, to a public and honourable controversy upon the vital points of the Evangelical faith.

The bishop, however, though vaunting that he was the first to provoke the discussion, prefers to conduct it through the medium of the *Difensore*, a Modenese Church paper, instead of *viva voce*, which has greatly disappointed the inhabitants of Guastalla. Dr. De Sanctis has opened the pages of the *Eco della Verità* for the Evangelical defence, and himself undertaken the whole responsibility of the case. The excitement is very great, as the merits of the question are being expounded on both sides. The Guastalla people are subscribing in large numbers to the Evangelical organ, their friend in need. Signor Comba

has been transferred from Pavia to settled pastor, and while Dr. De S the newspaper, is bringing all his lea piety to bear, he has also felt bound, to the special accusation that Diodati of the Bible was a false translation, to the special accusation that Diodati lunge the bishop to a personal ar encounter anywhere, and at any t only the Diodati Bible and the He Greek originals in their hands. In so much worldly indifference, it is a thankfulness that the attention of th should be called to the religious through the authoritative voice of t Bishop of Guastalla.

GENERAL SURVEY OF PROTESTANT

Amid scattered notices of the Italy, it is useful at times to lay b readers a synoptical account of the accomplished over the whole field. first number of a monthly Evangelic printed at Milan, and which has jus hand, there is an excellent and corre—from the pen, I believe, of the Piggott—of the combined operat being carried on throughout the j for scattering the good seed of the p of God, which I cannot do better tl late for your pages. It will show y in how many places the seed is : well-prepared ground, and bringing some thirty, in some sixty, and in hundred-fold. "It would be sup says the writer, "to speak of the W Valleys, where, from times anterie Roman apostacy, the sacred deposit tian doctrine has been preserve Suffice it presently to remember t valleys belong to the kingdom of l that the numerous Evangelical chur schools there instituted form a pai statistics of Italian evangelization. ing from these Alpine retreats to vinces which but lately formed Sardinian kingdom, we come to t Turin. Here we find the beautiful sian temple, with well-frequented annexed, and a workshop, where b sans are taught their various trades.

"In the same city there is anoth of evangelization (that of Signor l and worthy of honourable mention schools in Via dell' Accademia (those of Mrs. De Sanctis), attended 200 children, admirably organised nently popular.

"In Genoa we find three *locales* Gospel is preached in the langua

country, and two elementary Evangelical schools; whilst at a little distance from the walls, in the very centre of the operative industry of San Pier d'Arena, there has lately been opened another centre of evangelization, with a school alongside.

"Besides these two principal cities, there are Evangelical *réunions* in *Alessandria*, *Asti*, *Casale*, *Vercelli*, and *Pietra Marazzi*; nor must we forget the Evangelical lighthouses which are burning in the different villages along the whole *Valley of Aosta*, nor the little churches of *Graglia* and *Piverone*, in the province of *Biella*, which have been founded and built up amidst the most unrelenting persecution, and though isolated, conserve their vitality and zeal.

"Journeying southward from Genoa along the shore, we see, scattered over the Gulf of *Spezia*—in *Spezia* itself, in *Sarzana*, in *Lerici*, and in *Arcola*—little assemblies of Evangelical Christians, who meet together from time to time to edify one another with the Word of life. Leaving the old provinces and crossing the Lombard frontier, we stop first at the free and patriotic city of *Milan*. Here, in five places of worship, the Gospel is preached to a very numerous auditory, which would be still more numerous if larger *locales* could be had. The attention of the Milanese public is fixed in an extraordinary manner upon the question of a religious reformation, indicating evidently a most intelligent activity in the search after truth. Three elementary schools for boys, and a boarding-school for girls, show the efforts made by the Evangelicals of that city in the educational department. From *Milan* the Word of God has been radiated forth, as from a centre, to the adjacent cities and villages, among which we may cite *Monza* (which Monsignore Caccia would have made the focus of Lombard clerical reaction, if he had met with less patriotism on the part of its inhabitants), *Paria*, a university town, *Varazze* and *Caravaggio*.

"In this last town, under the very shade of the famous sanctuary of the Madonna, the Evangelical Church is flourishing, as full of zeal and courage as our hearts could wish; and the sons and daughters of these good Christians have schools for their instruction, commenced and supported by the Evangelicals themselves.

"The town of *Intra*, situated on the sunny shore of *Lake Maggiore*, in a country side of great commercial enterprise, and the most important of the cities of *Verbano*, has also become a centre of Evangelical light, and its schools, well-directed and flourishing, merit

special notice. To *Bergamo* an evangelist has lately gone, and he reports the joyous reception of his message, so that we have much hope for the future of this thriving place. *Brescia* counts two centres of evangelization, which have existed for some time. Here, too, there are elementary schools at work. The city of *Cremona* has received the heralds of the cross with great cordiality and simplicity, and though the congregation has had to undergo severe trials both from within and without, the constant attendance raise our hopes for the future success of the work there. In the town of *Assola*, destitute for the moment of a resident evangelist, a few Christian people are wont to meet together for mutual edification; and the neighbouring village, *Acquanegra*, has been occasionally visited by a preacher, and with the most promising results.

"In *Como* also two halls have been opened for Evangelical preaching, and the various journeys made by colporteurs and evangelists along the shores of the lake of that name, and beyond, as far as *Sondrio* and the whole of the *Vattellina*, have shown clearly how fertile and ripe for the harvest are those fields of labour.

"Leaving the Lombard provinces, and holding on our way towards the east, we reach *Piacenza*, where a Christian labourer a short time back commenced a mission with fair promise of success, but was soon compelled, by the breaking down of his health, to abandon the work so happily commenced.

"From *Piacenza* we pass on to *Parma*, a city of known liberal sentiments, where the Word of the Lord has been received with joy, and where is found one of the most numerous and flourishing congregations in Italy. Its good example has encouraged *Guastalla*, in which town a large proportion of the inhabitants, in spite of the episcopal anathema, have openly declared themselves in favour of the Gospel. From *Parma* our brethren have also visited *Mezzano*, and in this large village a remarkable enthusiasm has been manifested in the reception of the messengers of the truth. Passing by way of *Modena*, a city in which a few faithful souls meet weekly to encourage one another in the way Zionward, we arrive at *Bologna*, so lately a part of the Papal dominions, where a flourishing congregation, with its complement of schools, bears testimony to the power of the truth.

"In *Ferrara*, the city of Calvin and Reformation mementoes, a church is also in existence.

"Continuing our course along the eastern

coast, the towns of *Pesaro*, *Ancona*, and *Chieti* assure us how, little by little, the light of the truth is spreading, though *Chieti* is still wanting in a settled ministry.

"We now cross the Apennines and enter Tuscany, the land of Dante and Niccolini. We pause at *Florence*, one of the earliest centres of Evangelical influence, where, even in the time of the Grand-Ducal despotism, there existed another Church of the Catacombs, notwithstanding clerical rage and Government persecution. Here there are three large meeting-houses open to the public, where the truth in Jesus is proclaimed; also the Palace Salvati, acquired by purchase for the Waldenses, has been converted into a theological college, where the future preachers of Italy are trained; under the same roof is found the Claudian Printing-office, already well known throughout the country for its numerous useful publications connected with the present movement, and three elementary schools, in which Evangelical children receive an excellent education.

"There is also, under the admirable direction of Signor Ferretti, a day and evening school, noted for zealous and practised teachers, an industrial school for teaching the older boys suitable trades, and an orphan asylum, where the helpless and uncared-for youth of the churches are trained to a life of activity and usefulness.

"From beautiful Florence we speed to *Leghorn*, where there is a flourishing and crowded Evangelical church, with day, night, and Sabbath-schools, and a mutual-aid society.

"*Pistoia* has signalled herself by accepting the Gospel with acclamation, despite the most foolish and furious persecution carried on by priests, who, if they would only read history, would find in the history of the famous council held in their own town a clear indication from of old of the necessity of a religious reformation.

"Schools and churches in *Pisa*; schools and churches in *Lucca*, the country of the generous but unhappy Burlamacchi; réunions in *Sienna*, in *Carrara*, in *Grosseto*, in *Volterra*—such is the fruit of the Gospel in Tuscany.

"Leave with us the port of Leghorn, and cross the sea to Elba, and there already you see a church built at *Rio Marina*, locales in *Longone* and *Porto Ferrain*, and schools for the young.

"Still onwards, and we are in the Neapolitan provinces. In the metropolis of this vast region a work has sprung up which is almost entirely educational. The Gospel is proclaimed in three crowded places of meeting,

and no pains are spared in cultivating the waste ground. The most notable feature of this southern part of the vineyard is, that men of study and intelligence take part in the religious movement, and aid it with all their might. A promising school has been begun at *Caserta*; an evangelist has been settled at *Palermo*, in Sicily, and has already opened several schools; in *Barletta* and in *Messina* companies of brethren are found, who ask for spiritual teachers at our hands. The rest of this immense district of Italy has not yet heard the Gospel, not because of aversion, but because the evangelistic work has so rapidly extended, that the limited number of preachers has been exhausted.

"At this hour the best efforts are put forth in the preparation of able and worthy evangelists, so that shortly we hope the Neapolitan as well as the other provinces will see their ardent wishes realised in the extension of Evangelical preaching throughout the entire peninsula.

"But what is being done in Rome, it may be asked? In Rome there is the Pope and his Court—that is, the fiercest enemies of Gospel truth. But if nothing is being done as yet in Rome, much hope is entertained for the future. We trust soon to go there and to see the people assembled in the great Church of St. Peter's, listening to a Gospel teacher expounding the doctrine of the Apostles. God can do it, and may He bring it about in His own time."

To this summary of Evangelical churches presently existing in Italy the reader should add twelve depôts of Bibles and religious books, from which not less than seventy salesmen of the Word go forth to wander over wide Italy, carrying and diffusing the truth not only in the large cities, but in distant localities and small country villages. Among notably Evangelical journals we may mention *The Echo of the Truth*, a weekly organ of correspondence and controversy, the *Sabbath School*, a monthly sheet, and the *Family Readings*, published twice a month. How much yet remains to be done, and yet what a marvellous progress do the above statistics show to have taken place during the last five years!

VISITORS TO ITALY.

The Society of Friends lately sent a deputation to Italy in the persons of the Rev. Mr. Robson, of Huddersfield, and Mr. Fox, of Falmouth, who have been everywhere kindly received, and spoken, through interpreters, the pure word of the Gospel in great sim-

GERMANY.

547

plivity to our infant churches. The Rev. Mr. Davis, one of the secretaries of the Evangelical Alliance, has also visited us lately, and warmly encouraged the brethren in the formation of a branch of the Alliance in Italy.

The Italians have also been greatly amused by several large parties of Cook's excursionists wandering over the country this summer. It is a fortunate circumstance that the manager of these monster expeditions is himself a Christian man, and not only arranges for a service on the Lord's-day, but sets the excellent example of attendance upon Christian ordinances, and enlisting the sympathies of his mind in the religious movements of the country through which they pass.

FROM FLORENCE, PALERMO, AND ELBA. The Waldensian College has this month opened for the winter session with thirty students of theology from all parts of Italy. Their names are: Messrs. C. Malan, G. Baret, De Vita, Zocco, Travers, Fal-

letti, Bracchietto, Weitzelker, Jean Pons, Daniel Gay, and Louis Meille.

A new Evangelical journal comes to us from Palermo. It is called *The Mirror of the Truth*, and is edited by an ex-monk, who has joined the Evangelical congregation, and teaches in the two flourishing schools recently established by Mr. Kay. The first number gives an account of the recent interruption of the evangelist by a young man sent by the priests. He sprang up in the middle of the service, uttered such obscene statements, that the respectable hearers felt obliged to withdraw, and succeeded in producing the confusion and scandal which his employers desired.

From Elba we hear that the new cemetery supplied by the Government to the Evangelicals had just been opened, and that no fewer than forty new members had joined the Church during the first seven months of this year out of the small population of the island.

GERMANY.

Frankfort, October 15, 1864.

THE FRANCO-ITALIAN CONVENTION AND PUBLIC OPINION IN GERMANY.

The great political event of the moment, and which chiefly occupies public opinion and press in Germany, as elsewhere, is the Franco-Italian Convention, which allows us to give in a not distant future the solution of the grave Roman question. Whether Protestants or Catholics, all are equally interested in this country, inasmuch as this matter has a religious bearing, which no one can fail to recognise, and a political side which very truly concerns Austria. After the first moment of astonishment, caused by this news, which has fallen like a bomb-shell among the topics engaging attention, the Ultramontane party affected to be free from fear. Comforted itself with the thousand contingencies which may yet happen in the space of two years, in favour of the Pope's temporal power. We have also in Germany, in this Protestant Church, the offspring of the Reformation, an Ultramontane party, which in all its relations, religious, social, or political, speaks and acts in affecting harmony with Romanism. It strove, at the outset, to call in question the evident and proximate consequences of the Convention. But very soon light broke upon it. The despatch of the French Minister for Foreign Affairs to the representatives of his Government at Rome opened the

eyes of all; and then some were seized with dismay, while others were filled with hope and joy. Among the latter are assuredly to be found all those who contemplate the Papacy, and especially its miserable Government, in view of the kingdom of Jesus Christ, and of the interests of His Church upon earth. They cannot suffer any illusion as to the comprehensive bearing of events in course of preparation. The determinate fall of a power which is the enemy of all light, of all liberty, and of all progress, is an occurrence to which they cannot be indifferent. They certainly do not expect from it the immediate fall of the Papacy as such, and far less that of Catholicism; but still they expect the moment when the moral power of truth shall stand alone in the presence of error, which it will be able to combat with weapons wholly spiritual, without the intrigues of politics and the brute force of earthly arms coming to mix themselves up in the struggle, and to put a false face upon every question.

At Vienna, after the first moment of surprise and agitation caused by Austrian interests in Italy, the Government has determined, so we are assured, to maintain an attitude of expectation—a very wise part certainly, but one imposed upon it by necessity and lack of power. If, in fact, Austria has decided on remaining at Venice as long as possible, the time is for ever gone by when it could have hoped to replace by its own

bayonets the French battalions at Rome. It is beginning to be understood that the Italian question must be settled by Italians.

ASSEMBLY OF THE KIRCHENTAG AT ALTENBURG.

The thirteenth general meeting of the Kirchentag, of which I gave your readers notice in my last letter, was opened on the 13th of September, and the pleasant days which followed have left upon all who were present a happy and a deep impression. One of my friends, a very competent judge, has furnished an account of the meetings, and one which is well drawn up, in the *Neue Evangelische Kirchenzeitung* (*New Evangelical Church Journal*), from which I borrow the following details, confining myself, however, to the principal subject of deliberation, and the one which awakened the most serious and practical interest. That question, we are reminded, was raised by various recent writings of Renan, Strauss, and Schenkel, upon the life of Jesus; it was this: "What advantage has the Church to derive from recent expositions of the life of Jesus?"

Dr. Beyschlag, professor of theology in the University of Halle, was the first to speak upon this important topic, and he did it in such a way as to captivate the attention of his numerous hearers. How, he asked, in the first place, can we talk of the advantage which the Church may derive from the writings in question? Should we not rather speak of the harm that it has suffered from them, inasmuch as they tend to nothing less than to despoil Jesus Christ of His Divinity? If Jesus is no longer the true God, and man without sin, it is in vain for us still to lavish upon Him the fairest praise, for Christianity is wounded to the heart. And yet, if the Church really wishes it, it will have one advantage to derive from this: it may learn something from enemies, admit that there is on their side some right and some truth, and the sacred trust which has been committed to it will emerge from the fire of criticism purified, and more glorious than ever. We have not to take here the same position as Catholicism, which consists in pretending that in the Church all is true and good. Ecclesiastical history teaches us that the most fundamental errors of unbelief are always directed against those feeble points of the Church which have need to be rectified and revised. The appearance of works like those of Renan and Strauss, while they betray the infidelity of their authors, do they not reveal also more than one defect in the Church? The

immense success of these false representations of the life of Jesus may come, in part, from this, that the Church has allowed us to have a complete and true representation of the very life. The scientific study of the life of Jesus is the youngest of the branches of theology; it has only been prompted by its adversaries. Instead of going thoroughly into this first object of all Christian theology, the historic fact of the Saviour's life, it has only turned its attention to the doctrine of His person. Instead of starting from the living unity of which the Gospels have sketched the image, it has always set apart from the two elements of His Divine nature and His human nature; it has added together these two units, and hence has resulted a dualism instead of an historical and a living person. How, then, are we able to comprehend and to receive in their fulness the profound teachings of the Gospel as to the gradual and personal developments of Jesus? His real temptations, and His obedience which He learned by suffering until He was made perfect? All this is to many nothing but an appearance and mere Docetism; or, indeed, they only imagine in Jesus a dual personality, with a double consciousness of himself, a double will—an impossible being in whom the Divine nature absorbs the human nature, or *vice versa*. What is it, then, which in this condition of our theological ideas imparts to writings such as those of Renan and Strauss such a power of attraction? It is that they appear to give a truly human history, such as is impossible on the principles which we have explained. Here is the point where the Church has something to learn. The historical humanity ought to be recognised in the life of Jesus; then alone will the image of Christ appear to the eyes of men, with a truthfulness which it has not obtained since the days of the Apostles. This will be the immense advantage which will have derived from these great discussions.

Such is the fundamental thought which Dr. Beyschlag developed, with a clearness, a depth, and a force, which often rose to the height of eloquence, whether in showing the wrong conclusions of the books which have provoked this controversy, or in rising to lofty theological considerations, in order to obtain respecting the person of Christ—that is to say, respecting the union of the Divine and human in Him—ideas more historical and more true than those which he has criticised in the traditional theology. It is evident that the views uttered by the practical and learned professor could not secure

assent of all his hearers. Several freely expressed their doubts in regard to them during the discussion. But all received from his discourse the impression that it was a very lofty attempt to diffuse more of truth and harmony into the great and difficult subject of which he had to treat.

Another divine, Dr. Köslin, professor at the University of Breslau, had been charged by the committee of the Kirchentag to present a paper upon the same subject. The principal thought of this long and thorough investigation seems to have been this: The advantage which the Church is to derive from the false representations of the life of Jesus, is the fact, clearly ascertained, that in the midst of the desperate efforts made to rob the Saviour of His divinity, there remains in His life something which unbelief can neither move nor explain; and this something is sufficient to prove illogical and false the positions given by the enemies, and to restore confidence in that image which they cannot take away from the conscience of humanity.

Dr. Edmond de Pressensé, of Paris, who is still deeply influenced by the impressions produced by the great scenes of the Holy Land, which recall so vividly the life of the Saviour, spoke upon the great subject which occupies us. With the fervid eloquence which distinguishes him, he altogether riveted his audience. He also sees, even in France, unexpected fruit from the book of M. Renan, which has had such an enormous circulation: it is, that the attention of thinking men has been aroused and attracted towards the life of the Saviour, and that multitudes of men, who in the lap of Catholicism had never dreamed of reading the New Testament, procure it and study it. Now who can go through its sacred pages without receiving from them an impression which for ever blots out from the mind the unhealthy imaginings of the French manner?

The subject dealt with in these pleasant writings of the Kirchentag, the complete report of which will soon appear—and we recommend the reading of it to all thoughtful men who desire to understand the theological mind of Germany—this subject could not admit of any voting, nor even of resolutions, properly so called. Nevertheless, the assembly desired that there should emanate from it a declaration of principles, which it published; not as a new confession of faith, but as a testimony of its convictions in serious circumstances in which it finds

theology and the Church. This testimony has found its expression in the following theses:—

1. Recent writings upon the life of Jesus have produced mere caricatures of that life, which have only been possible in consequence of a false historical criticism, and of a frivolous treatment of the Holy Scriptures. A critico-historical view, and a complete treatise upon the Biblical documents, can, and should, refute triumphantly these false representations.

2. The work of the Christian Church, in order to a scientific knowledge of the life of Jesus, answering to all the necessities of faith, is not yet accomplished; and it is this incomplete state of the work which has facilitated the assaults of false criticism, which, moreover, arise from false notions of God, of the world, and of the moral nature of man.

3. It is an advantage for the Church to be summoned to the point attacked, in order to the defence and the completion of the structure. This completion cannot be effected save by that true science which is, as well as faith, a gift of the Holy Spirit. It will then be found, as we are convinced, in harmony with the object towards which tend the confessions of the Christian Church, and of the Lutheran Church in particular.

4. It were an advantage for the Church, moreover, that the living portrait of its Lord and Saviour should be entirely retraced for it, in His truly historical and human nature, and in His nature eternally divine; that it should see in Jesus Christ the Divine Being in our humanity, the Son of God living in eternity, and who appeared in His own time in history; and that the knowledge of His person and His work, whereby alone we can be saved, should become the central point of all our knowledge, and the key to resolve all the questions of Christian science.

5. Another advantage to the Christian Church is found in the necessity which rests upon it to consider afresh the New Testament as a whole—the epistolary writings of the apostles, and the Gospel narratives in their inseparable harmony—and also to render more complete and more thorough its acquaintance with Holy Scripture.

6. An advantage of yet more immediate value to the Church, amid its differences of confessions, constitutions, places, and extent, is that it finds itself forcibly reassembled around its imperishable centre, the person of its Saviour, and that hearts and minds thirsting for the truth may be satisfied and fortified by a living exposition of the true image of Jesus Christ.

PROPOSED SYRIAN PROTESTANT COLLEGE AT BEYROUT.

We have already informed our readers of the project referred to in the following communication, which reaches us from an American correspondent. It affords us pleasure to bring it again under their notice, now that it is fully matured and likely soon to become an accomplished fact :—

The conviction is growing stronger in the minds of American Christians that the evangelization of heathen nations is to be accomplished mainly through the instrumentality of *natives* raised up in their own land to do their own work, and that natives—with adequate training and in sufficient numbers—cannot be brought forward except by means of educational institutions, especially those where the instruction is for the most part in the vernacular. This impression has aided the favourable reception here of the effort to establish "The Syrian Protestant College," an enterprise which is evidently the ripe fruit of the years of united labour in that land of British and American missions. The people of Syria are awaking from their long torpor, and the most striking sign of this new life is seen in the present almost universal desire for instruction. The schools already existing, admirable and prosperous as some of them are, have neither a course of instruction sufficiently comprehensive nor the requisite appliances to furnish such an education as the country demands. To send young men out of the country to finish their studies is too expensive for the majority, and where it can be done—with but rare exceptions—they return so puffed up with foreign ideas and habits, as to prove useless, if not actually injurious, to the community. The design of this college is to give these native youth, who have passed through the primary schools, an opportunity to obtain a thorough literary and scientific education *at home, in their own tongue, and at the smallest cost.* It is to be located at Beyrout, the

with the medical jugglery of the East, or with the well-nigh unlimited freedom of action and power for good enjoyed there by a skilful people. And although theology will not be taught only be from some such institution as the men to fill the ranks of a well-qualified vigorous native ministry can be largely trained here, also, will be trained the future teachers of the land and the authors of the coming and secular native literature. Its influence eventually, too, be widely felt in developing the natural resources of the country, and encouraging its industrial interests. Nor must its position be overlooked in reference to Biblical research, illustration, the study of antiquities and languages, and its future contributions to the departments of geology, botany, and astronomy.

The doors of the college will be open to the youth of the land, whatever their sect or nationality, if they will conform to its laws. It will be conducted on strictly Protestant and Evangelical principles, but be in no sense sectarian. It will also be unconnected with any of the many existing organizations, but only that it may more and efficiently co-operate with them as a local administration is to be in the hands of a board of managers, consisting of American, British missionaries and residents; the general authority, however, and the general control of the funds remain with the incorporated body of the American Board in America, the relation between the two being similar to that of any foreign missionary society to one of its missions. The president-elect, Rev. Daniel Bliss, for several years past has been missionary of the American Board in Syria. Professors will also be from this country, and their aim will be to use, as far as possible, native teachers that the people may feel the institution roughly their own, in and of the country, and not an exotic. It is not proposed to erect extensive buildings, but to rent such as

work; but those who are most interested in undertaking feel that its success is vital to the progress of Protestantism in Syria and among the Arab-speaking population of the East. The enemies of Christianity are fully alive to the question is to be decided now, who are the educators of this people? They in-leave no effort untried to gain possession of the school. If they succeed, the labours of our boards for these forty years will be in vain, and but little hope will remain for the future. If such an institution as this, however, planted and vigorously supported, its influence will be felt not only throughout Syria, but, by the blessing of God, it will ultimately reach the Arabic tongue is spoken; and facts at this language is now used from the interior of Africa, eastward, into India, and China—in all, by more than one hundred

millions of people. Barth, Livingston, Speke, and missionaries from Zanzibar, Abyssinia, and Liberia, have demonstrated how paths can be opened to the very heart of Africa. Let the men be raised up, the Arabic Bible printed, and the right literature created, and these channels may be made highways of the truth. And with reference to Syria and the adjacent countries—looking at their future merely from a political and commercial stand-point, and remembering their geographical position, so well understood in England, if not in America, and the results which must follow the opening of the proposed routes to develop internal trade and shorten the transit between India, Australia, China, and Europe—the question becomes one worthy of serious consideration, what type of education is to be given to this vast Arabic race—what character is to be stamped upon it?

TURKEY.

Constantinople, October 5, 1864.

IMPRISONED AND IMPRISONED "PROTESTANT" TURKS.

new steps have been taken by the Turkish Government, during the past month, in the persons of the missionaries, to close their rooms, offices, and chapels, are with spies, so that no Turk can approach them without being reported to the authorities.

The Government seem for the moment contented with the amount of insult and abuse which has been cast upon the missionaries, and believing them powerless, turning its whole attention to its own interests.

It is so difficult to obtain authentic information on any subject in Constantinople, that we do not venture to make any definite statement as to the number of persons who have been arrested here on a charge of Protestantism. It is only certain that many have been summarily arrested and thrown into prison within a few months, against whom no other charge has been made. Of these, some still remain in prison in Constantinople, and we hear of others which would be of the greatest interest if we could be sure of their correctness.

Many others have been sent into exile, some of these have been visited by missionaries residing at or near the places to which they have been sent. It is reported from Syria that some thirty or forty have been sent to Acre, where they have been consigned to the chain gangs with the lowest class of convicts. We know of the arrival of seven at a city in Asia Minor, where they enjoyed considerable liberty.

Some men have been arrested, imprisoned, and exiled as Protestants, but the missionaries have no other evidence of their Protes-

tantism than that the police found copies of the Testament and the "Mezan-ul-Hakk" in the possession of some of them, and that all of them appear to belong to a party, said to be very numerous, which favours a reform of some kind in the Mohammedan religion. It has been surmised, but it is not known, that this party has political objects in view. Whether it has or not, the Turkish Government, as it appears, has acted against them upon religious grounds. Those who have been seen, declare that no other charge was made against them than that of favouring Christianity. There is every reason to credit the truth of this statement, and to believe that the object of the Turkish Government, in its action against these men, as well as against the missionaries and their baptized converts, has been to crush out at once, with a strong hand, all hopes of religious liberty, and all tendencies towards Christianity among the Turks. As representatives of liberal ideas and religious reform, these men are entitled to the interest and sympathy of Europe, although they cannot be classed together with those who have made an open profession of Christian faith.

THE PERSECUTED CHRISTIAN TURKS.

It was briefly stated in my last letter that two baptized Turks had been exiled, and two remained in prison. Of those exiled, one was sent to Aidin, and one to Magnesia, cities in the Pashalic of Smyrna, but noted for the fanaticism of their Turkish population. Her Britannic Majesty's consul at Smyrna immediately interested himself in their behalf, and through his efforts they were very soon brought back to the city of Smyrna, and then set at liberty, on the simple condition of reporting themselves, from time to time, to

the authorities. They had received nothing from the Government, and were in the most destitute circumstances, from which they were temporarily relieved by the charity of Christian friends. Their families remain in Constantinople dependent upon charity. One of those who then remained in prison, an old man of ninety years, has since been released, and the last, whose case is more significant than any other, still remains in prison, where he has now been confined nearly *three months*. His case merits a full statement, as it exhibits one of the most striking instances of religious persecution of the present age.

Ahmed was born in the city of Cæsarea, in the centre of Asia Minor, of a respectable Turkish family, and is now about forty-five years old. When a young man, he was drafted into the Turkish army, and served out his time of five years, rising to the rank of lieutenant. After leaving the army, he settled in his native city, and took up the trade of a blacksmith. He acquired considerable property, owned a house with gardens, and married a wife named *Fatima*, a woman superior in mind and character to any Turkish woman I have ever known. They have had three children, the oldest being about twelve years of age.

About eight years ago he was led by curiosity to read the New Testament. He had considerable leisure, and he was curious to know what Christians believed. As he read he became deeply interested in the truths of Christianity, and he finally sought out the American missionaries then residing in that city. He at last became fully convinced of the truth of Christianity, and some six years ago made it known to his friends and acquaintances that he was no longer a Mussulman, but a believer in Jesus Christ.

As this fact became generally known, and at last came to the ears of the authorities, he found it impossible to remain in Cæsarea, and nearly *four years ago* he fled with his family, by night, from the city, to come to Constantinople.

Through the aid of the missionaries and the English consul at Samsoun, he succeeded in reaching his destination in safety, although he was, of course, obliged to abandon a portion of his property in Cæsarea. He took up his quarters in a Christian neighbourhood, and some months after he was baptized, with his wife and children, by the American missionaries.

About two years and a-half ago, his wife was decoyed away, with her children, into the house of some of her relatives. He was then

arrested and taken before the court of Sheikh ul-Islam, on the charge of forcing his wife to be a Christian against her will. He then boldly professed his Christian faith before the highest court of the empire, was condemned, and imprisoned. But his wife improved the first opportunity to escape from her relatives, and take refuge in the house of a missionary. It thus became so evident that the charge was unfounded, that Henry Bulwer applied to the Porte in behalf, and he was immediately set at liberty. With this single exception, he has lived these three or four years in undisturbed peace and quiet, in the midst of a Christian quarter, and has been known and recognized as a Christian by all. He has maintained a high and consistent Christian character, which has commended him to all who have known him. During a part of that time he has been employed by the American Mission, on a small partial salary of 3*l.* a-month, as assistant. His work has been to converse with such Turks as came to his house, to receive him into their houses or places of resort or business, to direct their attention to the Bible, and to invite them to come to the house and service of the missionaries. He has never preached or harangued in any public place, or in any place whatever; has never excited any tumult, or brought himself into any personal difficulty with the Turk. He has been a quiet, peaceable, faithful subject of the Government.

On Sunday morning, July 17, he was at the house of the Rev. Mr. Herrick, in Galatia, waiting for the commencement of Divine service. He was called and informed that some one wished to see him at the door. He went down, was arrested, and immediately thrown into prison, where he has remained ever since, no other charge having been made against him than that, having been a Mussulman, he has become a Christian, in obedience to the command of Christ, he invited others to an examination of the grounds of his faith. During these three months he has been denied the use of the Bible, although repeated efforts have been made to furnish him with one. He has been kept in a state of constant suspense—no long imprisonment, or a worse fate have been kept constantly before his eyes, week after week, he has looked in vain for release, through the influence of Christian friends in England, until his heart has grown weary and sick with waiting, having nothing to relieve the tedium of the long prison hours but his own thoughts, an occasional brief visit to

ne friend, who could see and speak to him ly in the presence of the officers of the son, and the constant advice of his keepers fellow - prisoners to obtain immediate ase by declaring himself a Mussulman.

On Sunday last he was summoned before Minister of Police, for the first time, and rogated for more than two hours. No t threats were then used, but every effort made to induce him to consent to remove

his family from Constantinople to ica. He was offered a good office under Government there, with a handsome y, if he would thus go into voluntary . He thanked the Pasha, but firmly ed. He knows Casarea well enough to r that he could not live there as a Chris- and he is not to be bribed to give up his

. He begged to know what his fate was ; and it was intimated that he held it in own hands. This unexpected attempt of Government to bribe him into voluntary ; where he would be forced to give up faith in Christ, corroborates the view we already expressed, that the object of this ement is to extinguish every spark of stianity among the Turks in Constan- ple, and make it plain to all that con- sions from Islam to Protestantism will not olerated by the Government. This poor has been detained in prison three months, r such circumstances as we have narrated, then, when the Government suppose him e wearied out, they adopt this roundabout od of bringing him back to Islam. In- uite imprisonment, or some other worse , is before him on the one hand ; and e, wealth, honour, on the other.

t is strange, under these trying circum- ces, that his health, which is not strong, not broken down completely ; and it is strange that, when his wife and children ed him last Saturday, he told her, while ggling to keep down his emotion, that this ht be their last interview, that he no r had any hope of release, and that thought it very probable that he might alled to suffer death, in the end, for his i in Christ, in accordance with that kiah law which is still in force. But under these trials and temptations he remains and unshaken in his faith, and this is oubtedly his great crime in the eyes of Government. This is the reason why Aali he says that "he is the worst of all those sted." His wife, too, who suffers, not only him, but from constant fear for her ren and herself, bears her trials in a commendable Christian spirit. She de-

sires the prayers and sympathy of all Chris- tian wives and mothers throughout the world.

Why has not this man been set at liberty?

We have already intimated the reason why the Turkish Government retain this man in prison. They hope to weary him out, and then bribe him to go back to Moham- medanism. But why has not the Govern- ment been forced to act in accordance with the Hatti-houmayoun in this case, as in similar cases in past years? Where is that English influence which, in past time, has saved men from prison and death, even in distant provinces, but which now allows this innocent man to linger all these months in prison, in sight of the British Embassy in Constantinople?

Various answers have been given to these questions here and in England. Sir Henry Bulwer has intimated that if this matter were pushed, it would injure English influence with the Turkish Government, and increase the already excessive and constantly-growing influence of France ; or, in other words, Eng- lish influence is no longer strong enough in Constantinople to compel respect for the Hatti-houmayoun. If this be true, the cause of this state of things should certainly be found out and removed ; but my own impres- sion is, that a decided word from England would have released all these men at any time since their arrest. The *Levant Herald* suggests that the whole affair is a matter of very little consequence, especially now that only one man remains in prison. Why should Europe trouble itself about the fate of one man? Simply because this one man is just now the embodiment of the great principle of religious liberty. Why was the Christian world so moved by the case of *Mortara* at Rome, of the *Mudiai* at Florence, of *Matamoros* in Spain? Why did Lord Stratford, sustained by the English Government and the Chris- tian world, compel the Sultan to declare that he would never again enforce the Mo- hammedan law upon renegades. It was not because ten thousand Christian Turks had been slaughtered ; only one man, and he a poor Greek, who had changed his religion twice, had been secretly beheaded in a pro- vincial town.

In all these cases it was not the individual, but the great principle which he happened to represent, which excited the attention of the world. And in this present case, we do not appeal to the Christian world simply because Ahmed of Casarea deserves its respect and sympathy as an individual suffering for Christ's sake, but because he is now the re-

representative of religious liberty in Turkey. The other Protestant powers have realised this fact, and the Prussian, Dutch, and American Embassies have earnestly remonstrated with the Porte; but they can accomplish little when England, the great representative of Protestantism, is either silent or against them. The real reason why Ahmed remains in prison seems to be that the English Government has so far changed its policy in reference to Turkey, that it no longer desires to be recognised as the protector of Protestantism or of the principle of religious liberty in this empire. It is capable of demonstration that such is the policy of the present Ambassador, and the *Levant Herald* states that he has received a complimentary despatch from the Foreign-office, fully endorsing all his action.

We have already discussed at length, in a previous letter, his action in respect to the missionaries, and the correspondence between him and them has been published in full by the Evangelical Alliance. It seems desirable that I should add here a very brief statement of his relations to the imprisoned Turks, so far as these are publicly and positively known. When first applied to in their behalf, he replied that he would interest himself for them with the Government. A week later he informed the public, through the *Levant Herald*, that they would be "exiled for their own safety" to some English consular station. After several other appeals, he informed the missionaries (August 28th) that two, who could not safely remain here, would be exiled to the Pashalic of Smyrna, under the eye of Cabouli Pasha; and the others would be speedily released. He also requested that they be left entirely in his hands, and that the missionaries make no further stir about these matters; a request which he subsequently repeated. He was then requested to inform the prisoners what their fate would be, that their minds might be put at rest. He promised to do so, but no such message from him ever reached them. Soon after, two were exiled to Aidin and Magnesia, and several were released on their own declaration that they were faithful Mussulmans. Only two remained in prison; and of these we have given a full account. At the request of Sir Henry, the chaplain of the Embassy, the Rev. Mr. Gribble, once visited the prison; and other officers have visited them once or twice to inquire into their treatment, which, so far as room and food is concerned, has been satisfactory since the first week or ten days of their confinement. The most striking feature of the

case will occur at once to all. Sir Henry desired and claimed that the fate of the prisoners should be left in his hands; and except those who have recanted, all are in prison or exile still, except the simple-minded old man mentioned above.

THE QUESTION AT ISSUE BETWEEN SIR HENRY BULWER AND THE MISSIONARIES.

I understand that Sir Henry denies some of the facts stated by the missionaries in their published letters. So far as I have read these letters, the facts stated are capable of proof. As to what has been stated in my letters to *Evangelical Christendom*, I am prepared to prove, either publicly or privately, every fact stated, to the satisfaction of any unprejudiced man; or, anything can be disproved, which I do not believe, to make a public acknowledgment of my error. But the real and fundamental question at issue is a very simple one: *Did Sir Henry Bulwer sustain and defend the principle of religious liberty in Turkey, or did he not?* Is he prepared to assert that he has? The missionaries can demonstrate that he has utterly failed to do so, not only in this case, but in nearly every other case where his aid has been requested, during the past two years. They can show that he has been less and less inclined to listen to the representations ever since he came to Turkey until his policy has culminated in the present state of things. This fact is as well known among Turks, Greeks, Catholics, Armenians and native Protestants, in Constantinople, as it is to the missionaries. It is notorious.

The missionaries ask nothing more from the Embassy than the honest defence of the principle of religious liberty. They have appealed to the English public simply because this principle has been cast aside. If Sir Henry is ready to sustain it as Lord Stratford did, they will ask nothing more of him. Is it possible for them to content themselves with anything less?

POSTSCRIPT.

Constantinople, October 10, 1864.

Some weeks ago representations were made to Hon. M. Stuart, Her Britannic Majesty's *chargé d'affaires*, through the kindness of Dr. M. Gribble, Chaplain of the Embassy, to the effect that the officers of the prison had refused to permit Ahmed, the Protestant Turk, to have a copy of the Bible. No reply had been received to this communication, it having been informal and unofficial, but on Friday last it became known accidentally to

ies that an officer had been sent before to the Minister of Police, British Embassy, to inquire into the this statement. The Pasha replied statement was untrue, that Ahmed we any books which he desired. advantage of this reply, Rev. Mr. on Saturday, carried to him his own t, and the same officer, the superin- of the prison, who had before refused Mr. Herrick to give Ahmed a Testa- 7 gave his permission without any . After three months of imprison- h no work, with no books, with to occupy his time, without any ty to refresh his spirit with the and the consolations of the Gospel be imagined what a blessed Sabbath 1 yesterday, even within the walls rison, in communion with Christ his own New Testament.

an example of a class of cases serve especial notice, and which, erstood, explain some of the contra- between the statements of Sir Henry d those of the missionaries. They he Embassy, and to the world, that denied the Bible. They do so ng tried in various ways to place hands, after the refusal of a formal y, made in person by Rev. M. o the superintendent of the prison. bassy sends a dragoman to the of Police, to inquire if this state-

ment is true, and he replies that it is not. Immediate advantage is taken of this denial, and that is accomplished without opposition which was before impossible.

In the same way the missionaries reported to the Embassy at the first, that access to the prisoners was refused them. Also that when the prisoners were suffering from want of warmer clothing, they were not allowed to receive anything from their homes. These statements were true, and could be proved any day, but Sir Henry sent to the Minister of Police, and was informed that they were false. From that moment free access was granted, and the condition of the prisoners made satisfactory. Sir Henry concludes that the missionaries have deceived him, and reproves them in the sharpest language. He also reports the same to the Foreign-office, and it appears to the public that the two statements are irreconcilable.

All of these statements made by the missionaries were literally true, when they were made, and would probably have been true to this day, had they not been reported to the Embassy, and had not these reports prompted official inquiries, which led the Turkish officials not only to abandon their former positions, but to deny that they had ever held them.

I think this explanation is due both to Sir Henry Bulwer and to the missionaries, as it is most desirable that there should be no appearance on either side of unfounded accusation.

INDIA.

A NEW MISSION IN THE HIMALAYAS.

tory of the introduction of Chris- o any country is an event of suferest and importance to deserve a itself, but its introduction into the t province of Chumba has been y features so remarkable as to rticular notice.

itory of Chumba lies in the depths alayah, with Cashmere on one side t on the other. Every variety of ad every kind of climate, as also sity of fruit and flower, are to be n this mountain district. Here are mountains covered with perpetual there lofty grassy slopes, like the England, clad with everlasting ver- the valleys and gorges, or among f these hills, scenery quite Alpine r is to be met with, while abun- mountain torrents, forming cascades hills as they run their race, and

wayside temples picturesquely situated in the midst of the sacred cedars, or forts and castles perched on lofty crags, the retreat of many a robber chief, add beauty and interest to the scenery. The people who inhabit this hilly region are frank and independent in their character, but very poor, and till lately much oppressed by the priestly Brahmins, or ministers of the court. It is only now while we write that the present civil officer, Donald M'Nabb, Esq., the superintendent of Chumba, following out the reforms introduced by the first superintendent, Major Reid, has brought in a law for the emancipation, gradually and by steps easy to the proprietors, of the slaves of Chumba. During the minority of the present Rajah, and the rapacity and oppression of the hangers-on of the court, the kingdom was almost reduced to bankruptcy, and as neither life, property, nor female virtue was safe, not a few emigrated to other places. It

was at this crisis that the present Rajah, an amiable young man, partial to Europeans, and really anxious for the improvement of his country, applied for, and obtained the services of, a British officer as superintendent, and under his management, prosperity and law have been restored in a great degree to this smiling land.

Chumba itself is an ancient city pleasantly situated on the sloping side of one hill, and surrounded on all sides by others, on the banks of the noisy Ravee, which rolls its turbid and rapid waters some 300 feet below. The city is the residence of the Rajah and a corrupt court, and as luxury and vice, with superstition, too often go together, it is the seat of numerous temples dedicated to the goddess Devi or Kalee, richly endowed out of the lands of the Rajah, and swarming with a lazy, ignorant, and profligate priesthood. The inhabitants of the city, the hill and valley, are in caste and character much like those who are to be met with in the plains. Having come less into contact with European civilization, they are more natural and less spoilt than our own subjects.

One tribe peculiar to these hills deserves a more particular notice. The Guddees, a nomadic shepherd race, driven by the Mohammedan invasion, according to their accounts, into the hills, have here settled, but both in address, appearance, and manner, are very much altered from their brethren of the plains. They belong to no particular caste, having amongst them representatives of every class. With a nice discrimination they wander from place to place for pasture according to the seasons, in the cold weather residing with their flocks and herds and households, in real patriarchal state, in the low lands which lie at the foot of the higher hills, and seeking cooler and less rainy districts as the hot weather approaches. We have never met with any natives so pleasant to deal with as these Guddees, nor any so much like the inhabitants of European countries. Such is a brief sketch of the province of Chumba in its physical and moral aspects.

When the Rev. Mr. Ferguson first thought of commencing a mission there, the superintendent, Major Reid, rather discouraged the project, wishing at least that the introduction might be deferred. Major Reid had found it necessary on his first appointment to use measures for the restoration of justice and order, which could not but be distasteful to a corrupt court and its hangers-on. A Rance dissolute beyond even the custom of Eastern princes, whose lands had been for-

feited for gross misconduct, and Brahmins mulcted of more than half their usual gains, were not people the most likely to welcome the missionary, and the superintendent not unnaturally thought that the advent of the missionary at such a time, taken in connexion with his own reforms, would seem to the people, ever ready to misconstrue our policy and take alarm, as part of a set plan for the annexation or conversion of the country. Notwithstanding this discouragement on the part of the civil officer which the missionary met with, and which was a clear gain to the cause, disconnecting it from the Government, the missionary went over to see the Rajah in October last, and met with a very kind reception. Quarters were temporarily allotted to him in the old palace, ground and materials promised for building a house, church, and school, and in a word every facility offered for the promotion of the cause. To say that the whole city lay in idolatry, while a corrupt court and profligate priesthood fattened on the labours of the people, would only be to tell half the truth. The people themselves were wholly dissolute, chastity and virtue being qualities almost unknown in Chumba. Such briefly was the state of affairs when the Rev. Mr. Ferguson, Presbyterian chaplain of Her Majesty's 71st Regiment, set his foot on the soil of that lovely country, and determined to plant the cross of Christ in its midst. As might have been expected of a chaplain, the reverend gentleman was little acquainted with the language of Hindostan, and was altogether ignorant of the patois of Chumba, and to some it seemed as if he was unsuited to missionary work, both from this cause and the difficulty which he found in acquiring the language. But if he was feeble in speech, his earnestness and his love were great. It seems as if his whole being was consumed by a great desire to make Christ known. His eye kindled with light and intelligence, and his whole frame was moved within him, as he spake of the darkness of superstition, and his intense desire to set forth Christ crucified. No doubt some of his notions were crude, no doubt his method of evangelization seemed peculiar, but men of his stamp are not to be measured by the ordinary rules of human life. He felt himself to be an apostle. To his mind it was clear, by repeated self-searchings, that he was called to devote himself to missionary work, and difficulties and obstacles were cleared away before him. To this fervour and apostolic earnestness must be added another recommendation, which to our minds he possesses as a missionary to the heathens of India.

etarian and teetotaler, living a herbs and water, and realising the idea of a Christian faqueer. With some knowledge of the properties and herbs as medicine, he is a in homœopathy, and goes forth the bedside of the lowest, to ad-e healing draught. His fame as a n has no doubt added not a little as a missionary. In appearance gentleman is not less remarkable views he holds. Tall and well maintenance bespeaks the attention the beholder by its singularly benevolent expression, while his l gives dignity to his appearance. ot a footing in the province, and of the Rajah secured, the reve-an dressed himself in his gown, by two catechists, one speaking the other Oordoo, sallied forth to mation through the streets and umba. Advanced into the middle r before some native house, the e halted, when the missionary in repeated a well-known text of which in its turn was uttered by hists successively. The text the, "Glory to God in the highest, peace, goodwill towards men;" 7, "God so loved the world that only begotten son, that whosoever him should not perish, but have life." Having made the procla-out any exposition or commentary, n moved on, and thus for four-arched through the city, till the matter of the preacher were well gh and low, rich and poor. One he history of this strange proces-e mentioned. Arrived at the the Rajah's palace, the procession again made proclamation, when rrounded by his ministers, came profound salaam, and offered in the God of Chumba a year's pro- missionary.

From that day the mission may be said to have been established, and success speedily followed. Members regularly attended the services of the Church or the Bible readings of the catechist, and three whole families were soon baptized. Up to this date the thirteen persons who have been baptized have remained firm not only to their profession, but to their trade, and do not desire to leave Chumba or to alter their mode of life. By the last accounts the work was going on well, and some fifty families had signified their intention to seek baptism.

Nearly all the converts have been among the lowest castes, Chumars. This was the case also in Tinnivelly, and more lately still among the conversions of Agra. But what of this? "To the poor," said the great preacher, "the Gospel is preached." It is one of the peculiarities of the Rev. Mr. Ferguson's mission, that as soon as any man asks for baptism, and understands what he asks for, few inquiries are made into his motives, and he is immediately baptized and received into the Church, while the work is carried on not by controversial preaching in the bazaars, but by house to house visitation, and daily Bible readings, first in one place and then in another. Such briefly is an account of the introduction of Christ into Chumba; clearly an attentive hearing has been gained, and a footing made. Clearly, the deep earnestness and conviction of the man, and his skill as medicine man, have won him respect.

[A correspondent in the Punjab, to whom we are indebted for this interesting narrative, which originally appeared in the *Allahabad Observer*, adds: "Since the article was written, the whole body of Chumars, with one solitary exception, have resolved to pull down their Gooroo's building, and to have a Christian place of worship erected instead. They have received the Rajah's permission, in writing, to do this, and to become Christians, all of them, if they like, without the fear of his displeasure."]

AMERICA.

"CHRISTIAN PATRIOTISM" FROM AN AMERICAN POINT OF VIEW.

Following article is directly addressed to British Christians, especially the the Evangelical Alliance, and suggested by certain remarks of it seems but courteous to our the United States to give it such may be obtained by its trans-

ference to these pages. We quote from the *New York Independent*:—

The June number of the *Evangelical Christendom*, of London, contains, among its leading articles, an essay on "Christian Patriotism," written from the English standpoint, and adapted to English readers. The *Christian World*, of New York, is so well pleased with the article, that

it copies almost the whole, only making "some alterations, adapting it to our own land." We have not taken the trouble to make a comparison of the two, for the purpose of ascertaining the extent of the amendments deemed necessary in order to fit the language of British patriotism to the use of American Christians; but we observe that the hymn beginning—

Shine, mighty God, on Britain shine,
is made in the American copy to read

Shine, mighty God, on Zion shine.

The alteration is decidedly for the worse, both as to poetry and sentiment, and is a plain departure from the drift of the piece, as well as from the original conception of the hymn, which was a pure emanation of Christian patriotism as it burned in the soul of the sainted Watts, as is shown by the second stanza, which our American copyist was obliged to omit entirely:—

Amidst our isle, exalted high,
Do thou the glory stand;
And, like a wall of guardian fire,
Surround the favoured land.

All which may well be taken to show that it would be more appropriate to have an American expression of the spirit of American patriotism, whether in verse or prose. Such an utterance we do not propose now to attempt, but suggest it to those loyal Americans whom God has endowed with the prophetic fire, as a theme worthy of their highest eloquence. The Book of Psalms, if read and comprehended as among the scenes for which it was written, appears to be throughout but little else than a pouring forth of the thoughts and aspirations of religious patriotism. Those magic words which set the Psalmist aglow with heavenly fervour—Jacob, Israel, Jerusalem, Zion, and the rest—are but poetic synonyms for the civil state of the Jewish people. It is by a sort of perversion that we, in modern times, have applied those psalms to the general religious interests of the whole world. Any person comparing the Psalms, one by one, as they stand in the Bible, with Watts' or any other modern evangelised version, will be struck with the continually-recurring awkwardnesses which the adaptation renders necessary.

We refer to the article now mainly for the purpose of asking our British brethren of the Evangelical Alliance to admit for a moment that the obligations and motives of Christian patriotism may be rightfully received by their American brethren with the same pertinency and with equal force as by the favoured inhabitants of the British Islands. Will they not, for once, admit that we, too, have a country, which God himself has given to us, and which He thus has made it our duty to love and cherish? Is it not a good land, and may it not be made "a contribution to the world's welfare," as well as yours? Would it not hold true with our country, as with yours, that "All the world is the better for it when a nation earns a great name and a good one?" We think that it is as right for us as for you to say, not in pride, but with conscientious truth and soberness, that "God is now inviting our country to do in all meekness what the builders of Babel attempted in their arrogance;" that He is giving to America also, as well as to "Britain, opportunity to make itself a name in the earth—a name for which the world will be the better till the race has run its career and earthly existence has ended." Perhaps,

if the following sentences of the English article had been *first* put forth by an American journal, some of our brethren would have started a query whether this was exactly an exhibition of the "all meekness" spoken of above; and possibly some British eyes might have discerned at least a shadow of exclusiveness, if not arrogance, in the language used. But, leaving out all that is below the highest level of Christian thought, if there is any, we wish every Christian in the United States of America to read and ponder the quotation just as if it had been written in New York, for the purpose of giving at once a religious sanction to the aspirations of patriotism, and an earnest impression of the religious responsibilities which Christian patriotism implies and imposes:—

"Even better than a great name is a great presence; and well it is for the world if at any time there is present amidst its peoples a nation strong and free, calm, wise, unselfish. Well was it for Europe when the United Provinces, fresh from their successful struggle, threw their weight into the scale of national independence and religious liberty, and offered an impregnable asylum to the exiles of England, France, and Spain. And well for mankind will it be if, in the forthcoming conflicts within the Old World and the New, there should be at least one nation fair and firm, temperate, self-possessed, magnanimous, looking not only on its own things, but on the things of others—magnanimous enough to wish the general welfare, and itself so pure and happy as to begot in each beholder the desire, 'Oh that we were only such another!' A result so glorious can only be attained by a very general diffusion of Christianity throughout the masses of our people. Under our representative constitution we can hope for any continuance of a generous, high-toned public policy on the one condition only that we be a virtuous, self-denying, God-fearing community. Let the [THIRTY-ONE MILLIONS OF THE UNITED STATES] twenty millions of England and the three millions of Scotland sink into irreligion and selfishness, with all the consequent rapacity and recklessness—with all the consequent cowardice and slavishness—and no statesmanship will make our national position noble; but let the Christian Church, with God's blessing on well-directed effort raise the community in moral worth and religious principle—let the Gospel make us a people sober, truthful, self-mastering—a people who take as their rule of conduct the will of God, and who, in their calculations, include the great hereafter—people truly Christian, and amidst their distresses and perplexities—it would comfort other countries to know that there is such a nation. The city as on a hill could not be hid, and, like the star from the Pharos, shooting far forth through the storm 'Ye are the light of the world,' there would be news in its shining—news of a haven for people as well as persons in that kingdom which cannot be moved."

After further lengthened quotations, the *New York Independent* proceeds:—

To argue from all this the pressing need of "a religious revival at home," so that "our attitude and action as a nation may be a commendation to our Christianity," is as obvious as it is pertinent and is not only as appropriate here as there, but we submit, is as likely to be appreciated in its proper force in this land, where for more than a century "religious revivals" have been reckoned

dition of the churches. And if our
bear with us, we will remind them,
nce, nor yet in shamefacedness, of the
at are suggested by a cursory review of
e years that have passed since the
civil power of England "evacuated"
of what God has done for us, and what
e for Him and for ourselves, in the
ligious advancement of those trampled
ard making of them a nation equal to
its capabilities for good to mankind.
y, will not our British brethren allow,
mand, that Christian citizens of these
e should cherish a Christian patriot-
h-toned and as pious as their own?
ould they not encourage and exhort
ristians to do as much for our coun-
hemselves would feel might be wor-
r theirs? If the "name" of a worthy
so great value to the world, why may
icans be jealous for the honour of our
l quick to repel unjust censure, with-
proached by our brethren for being so
? Could we have acquiesced in the
f American slaveholders and European
o "take away our name and nation,"
this glorious Union into its elements,
ted States of America should be no
uld not a tame submission to the
ion have been an act of treason against
a of Christ, that would have made us
ad a hissing to all the world? Would

it have been gratifying to the sober, honest heart
of British Christians, say of the Evangelical Alli-
ance, had their kindred and posterity on this con-
tinent thus written their name on the historic page,
along with Egypt, as "the basest of king-doms?"

We appeal to the unbiased opinion of mankind
—nay, rather, let God be our judge—that when we
saw this civil war coming upon us, for the extinc-
tion of our nationality, in order to perpetuate the
institution of slavery, we truly and conscientiously
decided that the preservation of such a country,
with such institutions and such capabilities for
serving God and humanity, was our most impera-
tive duty, to be performed by any and every means
and at any and every sacrifice possible to man.
And we have acted upon that persuasion—how
imperfectly, none are more sensible than we are,
but yet—honestly and earnestly, as our conduct
and present condition prove. What is hoarded
wealth?—what are a hundred thousand lives?—
what are millions of lives—of men that must die
in a few years in their beds, if they do not die now
on the battle-field—in competition with the loss it
would have been to the world had this republic
been blotted out, as it was threatened? So we
reasoned, and so we have acted, and so we hope to
continue, at a cost, if required, immeasurably
greater than all that has yet occurred. Why
should any British or any European Christian
withhold from us the meed of their cordial ap-
proval—the cheer of their earnest "God bless you
and give you success!"

Home Intelligence.

THE WEEK OF PRAYER, 1865.

retaries of the Evangelical Alliance
us their circular invitation for the
rayer in January next, with a re-
those who propose unity in this
concert of prayer will make ar-
as early as possible for holding
their respective neighbourhoods.

WEEK OF SPECIAL PRAYER THROUGH-
THE WORLD.—JANUARY 1—8, 1865.

has again arrived to invite Christians
ies to make arrangements for observing
ecial and united prayer at the beginning
g year.

ements of the Church of Christ have
wned and honoured of the Lord than
al seasons of united supplication.
dical Alliance, therefore, feel impera-
to renew their invitation, in the hope
a yet larger response than in former
of obtaining still more abundant spiri-
poral blessings.

for prayer are loud and urgent; the
a perishing world increasing as they
the readiness everywhere apparent to
truth; the assaults made against the
th by a revived Romanism, and by
ms of infidelity; the war spirit ex-
g nations professedly Christian; these
considerations urge upon true believers,
vering in zealous, active effort, to draw
Throne of Grace, and, by united, con-
d faithful prayer, to "prove God" ac-

cording to His own Word—"If I will not open
you the windows of heaven, and pour you out a
blessing, that there shall not be room enough to
receive it."—*Malachi* iii. 10.

"I WILL THAT MEN PRAY EVERYWHERE,
LIFTING UP HOLY HANDS, WITHOUT WRATH AND
DOUBTING."—*1 Tim.* ii. 8.

The following topics, amongst others, are sug-
gested as suitable for exhortation and intercession
on the successive days of meeting:—

Sunday, Jan. 1.—SERMONS on the Agency of
the Holy Spirit in the Present Dispensation.

Monday, Jan. 2.—THANKSGIVING for Blessings
upon Individuals, Nations, and Churches; together
with Confession of Sins.

Tuesday, Jan. 3.—PASTORS, TEACHERS, EVAN-
GELISTS, and MISSIONARIES.

Wednesday, Jan. 4.—THE CHILDREN of Chris-
tian Parents, Congregations, and Schools.

Thursday, Jan. 5.—SUNDAY-SCHOOLS, and all
actively engaged in Christian Work.

Friday, Jan. 6.—THE ABOLITION OF SLAVERY
AND CESSATION OF WAR.

Saturday, Jan. 7.—THE CHRISTIAN CHURCH:
For increased Holiness, Activity, and Harmony
among its several sections.

Sunday, Jan. 8.—SERMONS: The Visible Unity
of the Church—"That they all may be one, as
thou, Father, art in me, and I in thee, that they
also may be one in us, that the world may believe
that thou hast sent me."—*John* xvii. 21.

JAMES DAVIS,
HERMANN SCHMETTAU,
Secretaries of the British Branch of the
Evangelical Alliance.

The last month was one of unusual activity among our ecclesiastical bodies. In the course of it several bishops held their visitations and delivered their charges; the Church Congress met in Bristol, the Congregational Union in Hull, the Baptist Union in Birmingham, and the United Presbyterian Synod in London. With so much variety and activity of movement, we can only spare room for a few slight notices of the more salient points in each; and we give priority, as right is, to

THE ARCHBISHOP OF CANTERBURY'S PRIMARY VISITATION CHARGE.

Among the topics to which his Grace referred, was a question that has excited some discussion of late—an alleged decrease in the number of candidates for holy orders in the present, as compared with former times. The Archbishop did not think the falling off had been shown in any appreciable degree. There had been an increase, he said, in the actual number of clergymen within the ten years from 1850 to 1860 of more than 1,800. This showed no symptom of a growing indisposition to embrace the clerical life as a profession. He did not mean to deny but that the additional number of poor and scantily-endowed livings in the Church, contrasted with the new and brilliant openings in secular life which now offered themselves to young men, might operate, to some extent, in reducing the number of candidates, but he believed the difficulty felt in obtaining them was rather owing to the increased demand caused by the new churches, than to any deficiency in the supply. He expressed himself unfavourably towards any alteration in the Burial Service, believing that alteration on one point would lead to great dissatisfaction, and would provoke a demand for changes in other parts of the Liturgy. But he had already expressed his willingness to consent to the issuing of a Royal Commission to revise the Table of Lessons, and he thought it probable that such a Commission would be issued on the meeting of Parliament. His Grace then turned to the great questions of the day; and while he thought too much alarm had been felt at the recent discussion of the Privy Council, he had no hesitation in stating that the new school of negative theology struck at the root of all fixed doctrine as deducible from Scripture, and left each man at liberty to obliterate from the Bible every passage that might be repugnant to his own feelings. His views on inspiration his Grace thus defined:—

It seemed good to Almighty God that men should

be the instrument and channel by which the revelation of himself and His counsels towards men should be imparted, and in entrusting the prophets and apostles with that commission. He did not divest each individual of his peculiarities of temperament and talent. Thus far we must be prepared to allow the human element, and to acknowledge that those who were appointed channels of communication were not mere machines. There was a wide difference between the authority which teaches the very heart of an inspired writer and the absolute dictation of every word by the Holy Spirit. All we ought to maintain was the absolute and universal authority of every portion of Scripture as written under the Divine superintendence, which guarded the writer from error—the exact words in some cases being dictated, as in the case of the Decalogue. The theory of complete verbal inspiration was not necessary to the maintenance of the position held by the Church, that the canon of Scripture not only contains God's Word, but God's Word written; nor were the teachers of the Church called upon to lay down any new theory of inspiration, but rather to invite her sons to adopt the declaration of unfeigned belief in all the canonical Scriptures of the Old and New Testament as the written Word of God, and to teach the people from it as having that Divine authority. It was satisfactory to him to find that this view of inspiration was in accordance with the opinion expressed by his predecessor seven years ago.

THE BISHOP OF LINCOLN'S CHARGE.

It may be remembered that the Bishop of Lincoln voted in the minority when the Upper House of Convocation resolved to pass a vote of condemnation on "Essays and Reviews." He explained his reason for this course when giving his vote, arguing that the time for action had passed, that the book had gone into oblivion, which Synodical condemnation would only now tend to revive, and that the principles contained in that book required to be refuted rather than condemned. He restated these governing principles of his conduct in the charge he recently delivered to the clergy of his diocese, at the same time making it abundantly clear—if, indeed, that were at all necessary—that he in no degree sympathised in the scepticism which appeared in the pages of that volume. He also referred to the more daring attack made on the foundations of the faith by Bishop Colenso, pointing out that where the Essayists had wrapped up their meaning in vague generalities, the bishop had stated his opinions, and the grounds for them, with startling clearness. At the same time, he did not anticipate that either the one attack or the other would have much lasting influence. In a short time they would be consigned to the shelves where the volumes of Chubb and Tindal—from whom the objections had been shown to have been derived—reposed undisturbed.

He also referred to the judgment of the Privy Council, and showed how much importance of that sentence had been. The Court did not profess to denigrate, or at all, in matters of its sole province was limited to this, certain extracts, isolated from their lid or did not expressly contradict of the articles. The unsatisfactory judgment resulted almost as a necessity from this limited view of it, and from the composition of the high regarded the offices and end of the clergy more in the light of than of trusts, and jealously pre-empt in their enjoyment unless some as brought against them, which could with all the clearness that would be in trying a penal question. But led his clergy that there was an in- which God had put into their hands red them to use—greater diligence, in the reading of the Holy Scrip- ture patient and assiduous inculcation of gospel on their people, and in the y of their inner and outer lives to standard.

CHARGE OF GLOUCESTER AND BRISTOL'S CHARGE.

as the first visitation of his united by Dr. Ellicott. His charge was, as might be expected, an elaborate rustic one. Its main feature, as charges of his brethren, was the e of scepticism, as manifested in the of the present day, but he prefaced ks on this subject by calling atten- he many tokens for good in the life of the Church that meet the ery side. With regard to the doubt ristian verities that was now so rife orld, the bishop divided it into four onest doubt, immoral doubt, worldly d corrupt doubt. The first of these expected, but the bishop has no pity hers. He differs from the Bishop of in anticipating much good from al condemnation of "Essays and" by the Convocation, and with the constitution of the Court of uncil, he takes a different view as of those that have been put y Churchmen. He acquiesces in the of lawyers deciding all the points re brought before the Committee il to determine. And he would om the Court the bare supposition s intended to settle points of faith,

by prohibiting any ecclesiastic from sitting on its tribunal, but confining the members entirely to lawyers, whose province would then be clearly seen to be what it really is—the grammatical construction of the extracts from suspected books brought before them, and the determining whether or not those extracts, so construed, were a departure from the formularies of the Church. From certain passages in his charge, it would appear that the bishop holds pre-millennial views, and anticipates the speedy personal coming of our Lord.

The Bishop of Rochester also delivered a charge to his clergy in the course of the month; but as the greater part of it was occupied with the growing scepticism of the day, which he regarded from much the same point of view as the other bishops, it is unnecessary to refer to it at length.

THE CHURCH CONGRESS.

Convocation having been found too narrow and rigid to give free action to the new activities with which the Church is stirred, a new assembly has been devised called the Church Congress, where laymen have an equal right to be heard with clergymen. The second meeting of this body, which comprises all shades of opinion in the Establishment, was held about the middle of last month, in the city of Bristol, and under the presidency of the bishop. It would be difficult to give an outline of the proceedings, for they were of the most varied description. There were members there who came to vent some pet ecclesiastical scheme; there were others who made, and were felt to have made, the most valuable suggestions. Among this latter we cannot forbear noticing some admirable papers relating to the training of clergymen in composition and in elocution read by Dean Alford, Dr. Goulburn, and others of equal eminence. Mr. Beresford Hope put forth a scheme antagonistic to the modern practice of cutting up overgrown parishes into more manageable but miserably poor districts. He proposed, in preference, that each parish should have its rector and its mother church; that the rector should have a collegiate staff of curates under him, and the church should have attached to it chapels of ease, oratories, schools, &c. The curates to be under the rector's directions, but practically to be as irremovable by him as if they shared his right to the parochial freehold. This paper was under discussion when the Congress was startled by the appearance on the platform of the Rev. Mr. Lyne, better

known as Brother Ignatius. He was habited in the full costume of a Benedictine monk, with his tonsured head, his ample flowing cloak, and his bare sandalled feet. His entrance, and still more his attempt to address the meeting, was the signal for great commotion. Most of the audience rose to their feet, and there were general cries of "Off, off!" mingled with others demanding for him a hearing. At the suggestion of the bishop of the diocese, who presided, Mr. Lyne sat down for a moment, and then his lordship appealed to the meeting, as large-hearted Christian men, to give Mr. Lyne a hearing, to which he was fully entitled, as he was a member of the Church of England, and had complied with all the conditions implying membership in the Congress. The appeal had the desired effect; and Mr. Lyne was heard in comparative quiet for the full term allowed to members, immediately after which he left the hall. The Earl of Harrowby then rose, and happily catching up the prevalent tone of feeling, soothed and quieted it by his judicious counsels, at the same time ridiculing the notion that the spirit or principles of the most beneficent and pious men could not be followed, unless we wore the fac-simile of their outer garb. It need not be added this opposition put a damper on the project developed in Mr. Hope's paper.

Another sensation was produced by Mr. Hoare, one of the members of the banking firm in Lombard-street, and owning some property in Kent. Mr. Hoare represented himself to be chairman of the Churchwardens' Association, and developed a scheme to render the House of Commons an assembly of Churchmen, by bringing the influence of all the churchwardens in the kingdom to bear upon the elections. At the same time, he strongly urged that no tenderness should be shown to Dissenters who refused to pay their Church-rates, and related, with evident relish, that he had ten men "in limbo" in the parish of which he is churchwarden for refusal to pay their Church-rates, and that he expected he would have to enter their houses and seize their furniture. The Congress showed, however, that it had no sympathy with this mode of upholding the Church, and Canon Girdlestone, amidst loud cheers, denounced the tyrannical folly of the plan which Mr. Hoare evidently expected to win the gratitude of the Congress by adopting.

The only other topic that excited a display of feeling was a coarse speech of Archdeacon Denison against the Council of Education and their minutes, especially those which related

to the "conscience clause" in trust deeds. He had no hesitation in avowing his opinion that the benefits of education as imparted in the Church schools should be conferred on those only who were members of the Church of England—an opinion in which he was at least more consistent than those who maintained that the children of Dissenters might be admitted, but that they must all learn the Church Catechism.

It must not be supposed, however, that the proceedings of Congress were wholly taken up with questions in which the members of the Congress were at issue with each other or the whole body at issue with those beyond its pale. The increase in the Episcopal Synodical action—the relations between the Churches of England and Ireland—foreign missions—the peculiar difficulties of great towns—were all treated, in turn, with more or less of fulness. The attendance of bishops was scanty; only the Bishops of Chichester and of Bath and Wells attended to support the president, and they took no part in the discussions. We have already referred to the address of the Dean of Canterbury; we may also notice that Dr. Goulburn, Dean of Cork, the Dean of Ely, and others took a prominent part in the proceedings; we may add that though all parties in the Church had their representative men present there could be no mistake that the High Church element predominated.

THE UNITED PRESBYTERIAN SYNOD.

The second annual Synod of the United Presbyterian Church in England was held in Albion Chapel, London, from the 10th to the 13th ult. The opening sermon was preached by Dr. Crighton, the retiring Moderator, and the Rev. Robert Redpath, A.M., was the appointed Moderator for the ensuing year.

Church extension was one of the first subjects that engaged the attention of the Synod. Mr. Stitt, of Cloughton, who first addressed the meeting upon the subject, remarked that they had been favoured by God, during the last few years, with a very large measure of success in their efforts in that direction, especially in London and Lancashire. What had been thus done in particular districts might be accomplished in England generally, and upon a larger scale. The question was as to the mode in which it should be effected. He then submitted a proposal for modifying the Home Mission Board of the Church—which at present must be chosen from among those who reside within fifty miles of Edinburgh or Glasgow—so as to include in it sixteen men

bers from the southern part of the kingdom. A long discussion followed the motion submitted by Mr. Stitt, in the course of which the Rev. H. Macgill (secretary of the Home Mission Board) expressed his personal opinion that England must be represented in any work to be done in England, and that there must be one board, and not two boards. He added that every day was showing more and more clearly that if they did not in some form address themselves with more energy to Church extension in England, they would lose—in fact, they were losing—a great opportunity which God had put into their hands. Ultimately the subject was referred to the consideration of a committee.

The propriety of inquiring into the state of vital religion in United Presbyterian churches and their neighbourhoods, formed another topic of discussion, and a schedule of questions was adopted for transmission to the various congregations, which it was thought would elicit valuable information, and form the basis of a useful report.

At an evening meeting for the exposition of United Presbyterian principles, Dr. Cairns delivered an address upon certain theological points of current interest, in reference to which the doctrines of the United Presbyterian Church, in common with those of other Evangelical bodies, come in as correcting prevailing errors, or as protesting against doubtful and dangerous tendencies. Dr. Skinner, who spoke next, explained and defended the discipline and polity of the United Presbyterian Church. The meeting was also addressed by Dr. Edmond and Mr. McLeod.

Another public meeting was devoted to giving information on the missions of the Church, and to the advocacy of their claims. The speakers were the Rev. H. Macgill, the Home Missionary secretary; Rev. Dr. Somerville, Foreign Missionary secretary; Rev. Mr. Bell, Mr. Stitt, and Rev. Mr. Dickie.

The desirableness of union with other Evangelical bodies of kindred views was repeatedly adverted to in the course of the proceedings, especially with reference to the English Presbyterian Church. A committee was appointed upon the subject, in its bearing upon this latter denomination, which sent a deputation, consisting of Dr. McCre, Rev. T. Alexander, and Mr. A. Gillespie, who, after being introduced by Dr. Cairns, addressed the Synod in acknowledgment of the warm greeting which they received; and the desire found unanimous and emphatic utterance, that the United Presbyterians and

the English Presbyterians might speedily form one Church. A deputation was also received from the Welsh Calvinistic Methodists, and a strong wish was expressed that some means might be found for securing a similar union with that denomination. Kindly references were also made to other communions by different speakers; and the Evangelical body in the Church of England, the Congregationalists, and the Wesleyan Methodists, were severally mentioned in terms of fraternal recognition. In fact, the entire proceedings were pervaded by a truly catholic spirit.

THE CONGREGATIONAL UNION.

The Autumnal Meeting of the Congregational Union was held, during the third week in last month, at Hull. Upwards of 400 ministers and delegates were present, who were welcomed with true Yorkshire hospitality, some of the guests, in the absence of sufficient accommodation among the Congregationalists, finding a temporary home in the households of Churchmen, Wesleyan Methodists, &c. The Rev. H. Allon, the chairman, in his opening address, aimed at "completing the circle of thought" which he had marked out on occasion of the meeting of the Union in May (*Evangelical Christian*, 1864, p. 305). He had then spoken of Christ and the Book; he would now refer to the Church, the organised body of Christ's disciples, upon the condition of which vital religion must ever largely depend. Glancing rapidly at the quickened religious life, and other characteristics of the universal Church, which are common at the present time, he went on to speak in detail of that particular section of it to which he and his brethren belonged. He first affirmed their own ecclesiastical validity, and went on to prove their right to be regarded as a legitimate part of the true visible Church of Christ. He then defined their position relatively to the Church of England. Their popular designation—"Dissenters" or "Nonconformists," the expression of a mere accident in their relations to the Established Church—was, from their rapid growth and relative magnitude, becoming daily more incongruous. They would be called "Free Churches." He then proceeded to distinguish between the Establishment and the Episcopal Church, urging the well-known objections of Dissenters to the former, but disavowing all hostility to the latter, and under this head of his subject made some admissions which we observe that a Congregational journalist thinks were hardly warranted. "Against

brotherhood of Protestant churches. Great in numbers, in wealth, and in social power, eminent in learning and in piety, hallowed by great historical achievements and associations, rich in literature and in illustrious names, foremost in zeal and in good works, it is to be honoured as the mother and chief of all the British churches. In every prosperity of its spiritual life, in the growing munificence and consecration of its members, in the large success of its Evangelical efforts, we unfeignedly rejoice. Very earnestly do we pray the great Head of the Church that in all that constitutes the spiritual prosperity and greatness of a church, He would multiply both the Episcopal and every other Church of Jesus Christ a thousandfold.

In the concluding portion of his address, the delivery of which occupied nearly two hours, the reverend gentleman applied himself to the consideration of the evils incidental to the Congregational system and their appropriate remedies.

Among the more important business which engaged the attention of the Assembly was the construction of trust-deeds, so as to secure the preaching of sound doctrine in chapels built by the denomination, and the safe custody of those documents; the erection of a Bicentenary Memorial Hall, for which it is difficult at present to secure a site; the constitution of the Union—whether, it being a representative body, additional facilities should be afforded for personal membership—the further consideration of which was adjourned till May next; chapel extension; the retiring fund for pastors, which now amounts to rather more than 35,000*l.*; the promotion of Christianity among the Jews; and the progress of religion in Wales. On one evening a public meeting was held for the illustration and

population in England would be eager prospered. Representatives from the gregational Unions of Scotland and I were also present.

In addition to those named above, t^l Dr. Vaughan, Rev. James Parsons, of Revs. G. W. and E. Conder, Rev. Mr. Mr. S. Morley, and other gentlemen o known reputation, took part in the p ings. It was remarked, however, tha was but a small representation of I Independency.

THE BAPTIST UNION.

For the first time in its histo Baptist Union has held an Autumnal ; thus giving another proof of the ne more influential position which it h year taken up, in relation to the der tion generally, to which we advert its meeting in May last (p. 305). The was held at Birmingham, on the 12 13th ult. Some four hundred minist delegates were present, who were I over by the Rev. J. P. Mursell, of La the chairman for the present year Mursell delivered a powerful address bore marks of careful preparation, a reference mainly to the external rela the Baptist body, its spiritual welfa economical questions which arise in cor with the affairs of its congregations, propriety of a union between the two b of the denomination now separate—the and the Particular Baptists. He clos an eloquent peroration on the eternal secured to ministerial fidelity holdin

denomination: its Past History, Dis-Peculiarities, and Present Position." The paper went to show that little real exists between the two branches Baptist body, and was followed by a, from which it appeared that they ually coming closer and closer to- The "Relations of Church and rmed the topic of a paper by the Robinson, of Cambridge, who pro- adoption of a petition to the House ons, praying for inquiry into the of National Ecclesiastical Esta- s. After some debate, it was re- at the petition, after being revised

by a committee appointed for that purpose, should be adopted, and that the Congrega- tional Union should be requested to concur in its presentation to Parliament. Papers were also read by the Rev. C. M. Birrell, on "The Influence of the Present Time on Per- sonal Religion;" by the Rev. J. P. Chown, on "Church Work in Large Towns;" and by the Hon and Rev. Baptist Noel, on "Indi- vidual Effort for the Conversion of Sinners." Dinner and tea were gratuitously provided for the delegates both days; and "these free and festive *réunions*," we are told, "added much to the exhilarating influence of the conven- tion."

Miscellaneous.

MISSIONARY MATTERS.

INDIA.

Palmyra climbing is the chief occupation of the inhabitants of the Christian town of in Tinnevely. A missionary of the Propagation Society thus describes a custom prevails there :—

Palmyra harvest commences in January, before which there is a special service in the church, the Christian climbers attend, each individual depositing his palmyra knife and instruments at church door. After the service, the missionary goes out and delivers the instruments to a living him some good counsel appropriate to the occasion; whereon the climber ascends a tree to the church and cuts the spadix, when he descends and places a piece of it in the climber's hands. The harvest is then considered as having been opened, and climbing is then begun. I have known even heathen refuse to climb the trees until this service had taken place. A heathen once told me that he looked on the man who climbed his tree before this service place as a "Thústan," which, for the benefit of my English readers, I translate "a black-

Rev. R. R. Meadows, of the Sivagasi district, in Tinnevely, refers to some half-congregations in which the revival movement of 1860 was most remarkably expe- He says he has watched them very closely ever since, and has made particular of the native pastors and catechists in charge. In one of the congregations, there is any trace of the revival; in another four of the converts have fallen away. But—

these few exceptions, time has proved the reality of the revival; the converts are adorning mission, the baptized are becoming communicants, the communicants have been growing in knowledge. . . . The congregation at Pudhur, a distinct fruit of the revival, and number- 61 persons, is going on most satisfactorily. I think, therefore, that we cannot but 1 for His favour to us in 1860, and the continuation of it now.

North Tinnevely, the congregations have doubled since 1860, and there are many catechists watching over small bodies of inquirers here and there, who prove very evangelists. The sales of tracts and Scriptures, last year, were 2,800, being nearly as many as the year before. In the South, this encouraging feature was still more the sales, after having risen in the previous three years from 28 to 250 and 780, up, last year, to more than 6,000.

The agents of the Church Missionary Society continue to inculcate upon the native in Tinnevely, with no small measure of success, the duty of self-support and of ing to the extension of the Gospel. A meeting has been held at Mengnanapuram, it was agreed by the headmen of congregations, native clergy and others, that congregations should be forthwith supplied with catechists, to be paid out of the church fund. Similar meetings have been held at two other stations.

In the Mundakayam district of the Travancore Church Mission, the Rev. H. Baker in a brief period baptized 256 souls, Palayries, Paraans, and the higher caste of all well instructed, and who had been connected with the mission for some two t.

Attending the London Mission Institution at Madras lately was a youth of eighteen belonging to the Chetty or merchant caste. Brought under the influence of Divine grace, he refused to worship the idols in his father's house, would no longer wear the sacred thread, and cut off the sacred lock of hair at the back of his head. His father attempted to chain him, and bought a chain to chain him up. He managed to escape, and besought the missionaries to afford him an asylum. This, after repeated entreaties, they did. The father, who is a wealthy man, collected a mob, who tried to force an entrance into the mission premises; this, however, was prevented. The father was admitted; but the police intervened and the mob was kept outside. The missionaries, in his presence and that of other relatives, told the young man to go with them if he wished, but all the entreaties and arguments of his former friends were in vain. He decided to remain where he was, and still confirm in the faith.

"The public mind is beginning to be stirred not merely on the surface," writes Rev. G. Fryar, of the Negapatam Wesleyan Mission; "there are upheavings from its depth. These betoken a change such as Hindooism has never seen. The waves which have borne it for ages shall soon roll over its head." Mr. Fryar narrates a conversation which took place at a recent festival. One Brahmin asked—

"Did you hear about this letter which has come from Madras calling us to correspond? What letter?" said they. "What is it about?"

"Listen," said he, "I will tell you. There is in Calcutta a society called the Tattwa Sabha. It has now a branch in Madras, and the agent there is writing letters asking the Christians in all the Tamil towns to join it. He says that it is high time for us to bestir ourselves; the missionaries are teaching their Bible to all classes, both in our own language and in their own; we are getting our books and examining them, and contradicting and printing them, and laughing at them, and teaching our people to despise them—all because the people do not know the books do not teach them. Let us therefore rise up, and set aside the objectionable parts, and teach the true parts with explanations, and then will our people consider and understand, and be content with our own religion, says he. However, no wonder at them forsaking our temples while we show such neglect, and the Christians show them such attention. So God is exalting the Christians above us. See how the Christians have gone everywhere and preached, and printed, and built schools, till their Bible is in all languages, and all kinds of men go after them. But what are we doing all the time? &c., &c., &c.—so he writes."

"But what would he have us to do?"

"He would have us examine our books and customs, cast out the corruptions that have crept in, acknowledge and worship the supreme Brahma as the only God, spread abroad his praise by the meaning of the Veythams, preach discourses and print moral precepts in the living language, build schools that all may learn, bring about the remarriage of widows, and so on."

"Ayoh! ayoh!" exclaimed one of the party; "deceit! deceit! Those Madras fellows—trust them. They have mixed up with the English, and left off worship, and now that they are in all manner of wickedness, they will try to make us as bad as themselves. It is all the English have got the Government in these evil times."

Then spake a grey-haired man, "Vain talk—vain talk. Why do you blame the Government and why call the English our enemies? I am an old man: I think I know the difference between a friend and an enemy. I have mixed with the English in my time, and though I do not know their language, I know some of them know ours. I do not know that I have learned any wickedness from them, and I will tell you why I think they are not our enemies. Some time ago, when the Mohammedans had power in Mysore, they seized the Brahmins, cut off their hair, cut off their cords, they eat beef, circumcised them, took away the most beautiful of their women, and everything was dearest to them. That was the Mohammedan Government! Now look at the English. Have they done anything of the kind? Will you say they have not power? Pshaw! The Government of Madras rules over twenty-four countries: the Mohammedan of Mysore only ruled over one; and the most devoted Brahmin may perform his vows, the most beautiful woman may pass along before the very eyes of the English Governor without any fear or molestation of any kind. But the English are our enemies! They have given our country peace, safety, education, the post-office, the telegraph, the railway, and taught us many things we never knew before. And these are our enemies! I will tell you. God prospers the English because they please Him, but He could not endure the wickedness of the Mohammedans, and so He took their power away."

In conclusion, the aged Brahmin echoed the advice of the Madras Reformers, urging further inquiry before becoming identified with their society; and his remarks were followed by cries of "Right, right! Reason itself!"

The native church at Nagpore has received an addition to its numbers, by baptizing eight adults. Two of these had been Romanists, the rest were from among the heathens.

The Brahma Sumaj, or deistical sect, of Northern India now numbers forty societies and 2,000 adherents. The whole society meet every Wednesday evening, at least for public worship in Calcutta. There are thus collected, week after week, some five hundred young men:—

The place is well provided with seats, and is lighted with gas. On a marble platform are

the teachers of the assembly; prayers are read; another prayer is chanted by all present; discourses are read or spoken; finally hymns are sung by a professional choir, and the assembly breaks up. Though a great advance on the prevailing system of Hindoo idolatry, Brahminism itself is very deficient. It greatly wants power. Its doctrine is not deep; its bonds of union are few and feeble; it lacks special motives to faith and practice. With justice, therefore, do its leaders complain that its disciples are deficient in moral earnestness. Large numbers remain in the system a very short

CEYLON.

A Church missionary mentions having, while itinerating with an American brother and two native assistants, held a most interesting meeting in a temple which was in course of erection in the Jaffna district. Speaking of the result of their preaching, he says, "I have seldom witnessed such an effect as appears to have been produced. Some said, even with tears, 'This is just what we have wanted.' I think, if we had taken the sense of the thing, they would have handed over the building to us."

CHINA.

In and around the city of Amoy, preaching, for a long time, was without any apparent success. Now, in two of the stations at least, such a state of things exists as (we are told by missionaries of the London Society) altogether exceed the most sanguine expectations formed. Persecution has not in any degree diminished the number of converts, but the number of professed worshippers continue to increase. On one Sunday there was baptized at one of these stations (Kwan-K'an) six converts. In Amoy, during the half-year, persons were baptized by the London Society missionaries. The case of a man lately admitted into the church of Chioh-lo is thus narrated:—

He formerly got his living by making gambling-cards. He had for many years been a hearer of the Gospel, but never could be induced to give up a trade which was deemed inconsistent with the mission of Christianity. Living in the neighbourhood of the chapel, he became a regular attendant at the services, and always professed his belief in Christ. For a great number of years he given up the worship of idols. His heart was at length touched by the Holy Spirit, and he manifested his willingness to abandon his trade for a more lawful one. In order to show his sincerity, he determined to burn the instruments he had used in the manufacture of the cards, publicly, and in front of the chapel, which he did, in the presence of the Christians and a number of his heathen neighbours. The loss must have been very considerable. Had he been willing, he could, with the least ease, have sold the things he burnt to great advantage.

From the English Presbyterian mission at Swatow, the Rev. H. L. Mackenzie writes, stating the circumstances under which two women had been baptized there:—

One of them especially has been much persecuted by her husband, at times beaten even to the effusion of blood, and on one or two occasions obliged, for a day or two at a time, to take refuge from her rage in the house of one of the Christians in that village. The sole reason of his thus cruelly treating her was that she had refused to help in preparing offerings for the worship of idols of the annual tablets. For many months neither of the women ventured to come forward for admission, being themselves aware that they still had, through fear, in some measure taken a sinful part in the atonement. But lately, led, as we trust, and strengthened by the grace of the Saviour, they both expressed their earnest desire to be baptized, saying that, by the Lord's help, they would no more take part whatever in idolatry, and one of them saying that, though she were beaten even to death, she would abide by this decision.

In portions of the field, the missionaries have been much tried by the inconsistent conduct of a number of the professed converts, some of whom they were about to suspend from membership; others, who had been suspended for a considerable time, unhappily gave no indication whatever of penitence.

WEST AFRICA.

Sierra Leone has been reached by Bishop Crowther on his way to the Niger. He received a warm welcome, and the scene presented on his landing is described by the local press as "majestic."

From Abbeokuta, the Rev. G. F. Bühler, of the Church Missionary Society, expresses the hope that there will be a large opening for the Gospel, especially also in the Ijebu country, which has been shut up hitherto entirely. Mr. Bühler goes on to say:—

Our Christians in the camp are highly esteemed by the Ijebus; the Christian captain (Balogan) is very high in the estimation of all. He shares dangers and fatigue with his soldiers, unlike other war-chiefs; and having learned from Mr. Mann, in Ijaye, to extract balls and perform the duties of a petty doctor, his help is everywhere sought and found. He is an excellent Christian, of a true congregation. The heathen chiefs and people told him that he had received some medicine from the white man, so that no ball could hit him. To which he replied, "Yes; come, I will give you that medicine;" and showed them the Word of God, and read to them portions of the Bible. He said, "It is my medicine and my food daily."

The principal chief of Old Town, Old Calabar (Ekpenyong Etim), having died, the

"blood men" of the plantations demanded that the poison-bean should be given to one of his wives, on the ground that she had killed her husband, their master, by witchcraft. The Rev. Mr. Edgerley, of the United Presbyterian Mission, describes the successful opposition which was made to this cruel design. At the death of the former chief, frightful excitement and horrid butcheries took place; but on this occasion, owing to the change wrought by the mission, the people remained quietly in the town, the school and Sabbath meetings were well attended, and there is reason to believe that not one person was killed. The "blood men," however, in order to effect their object, went to the house of the deceased chief, and under the pretext that the supposed witch was wanted for an innocent purpose, had her called out to them:—

When she came, they hurried her off to the market-place, forced some of the beans into her mouth, and told her she must eat them. She, however, took them out of her mouth, and put them on the ground, refusing to eat them. John Anderson, the son of Ekpenyong, hearing what had taken place, went out to the rabble, drew his sword on them, led her into the house, and placing her behind him, stood on the defensive. They said they wanted her to take the esere, that it might be seen if she had bewitched her husband. He dared them to give her the esere. They said they would chop her to pieces. He replied they must chop him first, for she was behind him, and he would like to see them try any such thing as long as his sword was in his hand. There, single-handed, he stood and defied them until the chiefs of the town came to his rescue, and the other wives of his father took the poor woman back to her room. They were indignant at the plantation people, and highly praised John for his humanity and courage.

During the following night another and stronger party of "blood people" from the plantations entered the town, having heard of the failure of their friends, and being determined to give the ordeal bean, and as they said, to drive the town people into the river, if they offered opposition. Again, however, they were disappointed, and retired without effecting their cruel design. This was largely due to the remonstrances of the missionary.

SOUTH AFRICA.

The mission to the Matebele has been the subject of several communications, addressed to *Christendom* by the Rev. J. S. Moffat, the latest of which appeared in August last (p. 398). The Rev. T. M. Thomas, writing to the Directors of the London Missionary Society, confirms our correspondent's representations as to the improved state of feeling upon the part of the cruel chief, Moselekatse, towards the missionaries. Six years ago, when the mission commenced, not only were they denied liberty to preach and to move from place to place, which they now enjoy, but—

Then, we were annoyed and insulted many times daily, and that by all; we were suspected as enemies. Now, we are treated with respect and confidence by all; while we have many faithful friends. Then, the doctrines taught being so new, and the want of means whereby to convey thoughts to the native mind so great, it was impossible to do much. Now, hundreds having so often heard the Gospel preached in their own language, and two small books printed in the same language, we may, humanly and naturally speaking, expect much more to be done.

Moselekatse's subjects are made up, it is supposed, of forty or fifty different tribes:—

Some the elephant worshippers, some the rhinoceros worshippers, others the eland, buffalo, lion, or crocodile worshippers, and others there are who worship different kinds of snakes. The few real Zulus in the country seem to worship their king and the spirits of their ancestors more than any other object; but such worship consists in endeavouring to appease more than revere and trust. For instance, should the king, who is said to be the ruler of the skies as well as of the lower regions, not pour down the longed-for and precious contents of the clouds as usual, his heart is said to be sore and black, or angry, and, until these feelings shall have been replaced by others more agreeable, no rain will fall. Hence, to bring about this end, they will endeavour to find out the cause of this great misfortune, which, when revealed, will generally be that some town or towns have offended. This will occasion the murder of all the chief men, the scattering of women and children, and the complete destruction of such town or towns; and thus the king's mind will be appeased.

The career of Moselekatse has been marked by some sanguinary deeds. For a slight offence he may, without hesitation, murder hundreds. And should he take it into his head, he can be as kind as any earthly parent. When leaving his country, the missionary, according to custom, called at his kraal to wish him good-bye. Mr. Thomas says:—

I found him surrounded by several of his wives and chief men. Seeing my two little boys, he cried out, in a pitiful, feeling tone, "Take the poor, motherless, dear ones to the waggon, for I cannot bear the sight." Turning his face towards me, he said, "My child, I am very sorry for you. She who is no more was lovely and beloved; all we loved her, and are sad after her. But go, my son, and may your journey be a pleasant and prosperous one. May you find favour in the sight of all you meet, until the day we shall welcome you back again. Do not be long;" and presenting me with an ox, a sheep, and a goat, he said, "Take these as meat for the road." The next day a man overtook me again, bringing another sheep and another goat sent by him. What a joy to us, and glory to the blessed Saviour, would it be to see this wonderful man at the feet of Jesus!

Thirteen adults were lately baptized by the Rev. Mr. Laing, of the Free Church Mission, at Burns-hill, Kaffraria. Connected with them were thirteen children, who were baptized with one or both of their parents.

Some notice of a five months' journey of the Rev. Joseph Ludorf, of the Wesleyan Mission, the persecuted Christians and the heathen of the Khalagari Desert, as related in his own words, has already appeared in these pages (*Evangelical Christendom*, 1864, p. 37). Mr. Ludorf has now sent the conclusion of his narrative, which is one of the most remarkable we have met for some time. His engagements were most diversified—travel, preaching, pastoral visitation, consulting with chiefs and others, and medical and surgical practice—but it is interesting to see how, amid all these in the heart of the desert, he kept up his acquaintance with the nature of the day. He had an eye for whatever was noticeable in the scenery or the productions of the country through which he passed, but the moral and religious welfare of the people was, of course, his chief concern. As the result of his observation, he tells us that “a wide door of usefulness is opened; thousands of souls stretch out their hands, crying for God; and beseech us to come to the wilderness to help them.” After a long consultation with Molema, the leading man among the Christian Khalagari, the conclusion arrived at that—

If two or three European missionaries could take up this district, having a good school for the training of youths for native teachers, a network of efficient native agency might be spread in all directions among the many tribes of Bechuana, where, during some parts of the year, the lives of the men are in danger from fever. Thus, if from the north, south, east, and west, the Gospel were pushed onward, we should soon have the pleasure of shaking hands in the centre of Africa with other servants of the cross of Christ. Ten youths were at once called by Molema, children of members, and they were delighted at the question whether they liked to go with me to be trained as teachers. It was no use to remonstrate; I was obliged to promise to find a school for them in the day, and I trust I shall succeed.

On one occasion—

Scarcely had we planted our tent under a mahogany tree, when some 200 people surrounded us, being more or less suffering from divers maladies, begging for help. We first had morning surgery. I then ordered all those who suffered from sore eyes on one side. It is astonishing how many their sight destroyed from cataract. Doubtless the strong sun, the fierce reflection from the sand rocks, and the immoderate use of snuff, are the principal causes. I operated upon several of a both by extraction and by the needle. The sun set, and the other half of the invalids occupied time, so that I had not a moment to take food.

The next day there was a repetition of the same scene. This was at Kanye, upon which there came a message from the chief, warning the missionary of lions which were reason to believe were on the road before him. As he proceeded he found it was in every direction with their ominous traces.

On another occasion, he had performed many surgical operations, when, he says:—

I received a letter from one of the Hermannsburg missionaries, who live at an hour's walk once behind the hill, begging me to come over and see them, as some of them had been laid up all months with obstinate ague. I dismissed the waiting people and walked over. I found their situation in a basin; underground is stagnant water; the almost vertical sun disengages continually fever miasmata; and, as the air is confined to the basin, the inhabitants must perish. The miseries gave me a very hearty welcome. The patient was low in body and mind. I gave him a few large doses of quinine and camomile, and the fever only once returned. Poor people! they have had nine members of the mission family behind their house within two years! They left the Hermannsburg Society on account of the eccentric Mr. H., and have for some time carried on trade to provide for their subsistence, whilst on the Lord's-day they hold Divine service for the Bakuena, as they are not ill. But both the missionaries and the people feel that to trade and to preach are incompatible, at least in this country.

One Lord's-day, during the morning service—

The alarm was sounded: “*He he tau e ya khomu!*” “Up, up, the lion devours an ox!” the chief said: “*A khomo e ye tau.*” “Let the ox eat the lion.” All males flew to arms and ran to spot. But it had entered the thickets, and could not be got at.

A fight with crocodiles forms the topic of one entry in Mr. Ludorf's journal, but it is in curious juxtaposition with other matters:—

Finished Bushnell on Natural and Supernatural. Walking across a patch of bush, suddenly two snakes, a species of crocodile (smaller), started up and came towards us. At first I thought it was a constrictor or pythoness, of which there are many hereabout. I had nothing to defend myself, so I took up stones; the dog also came to help. I battled a quarter of an hour. One of the beasts off into the bush, the other into a hole. Then I fetched my gun, and succeeded in killing the

My boy skinned and stuffed it. It is an ugly beast! Class-meeting. Writing.

On his homeward journey one Sunday afternoon, “two lions,” he writes, “paid us a visit. After much difficulty, one was killed; the other escaped. Mr. Ludorf, “in the

MISSIONARY MATTERS.

name of everything that is holy and true," entreats that the cry of the souls in the Khals Desert may be heard, and that missionaries may be sent thither.

MAURITIUS.

Four missionaries for Madagascar were ordained by the Bishop of Mauritius on ninth anniversary of that excellent prelate's arrival in the island. Two are connected with the Church Missionary and two with the Propagation Society. They afterwards left Mauritius for their field of labour on the Madagascar coast.

The work of education in Mauritius is pursued under great difficulties. Before open school two hours are occupied by the master in going from house to house to collect children; for the parents will not trust the children alone. When school is over, two hours are occupied in taking the children home:—

The parents deem it a favour conferred by them when they send their children. Very few indeed care about them learning, and even those often make numberless excuses for not sending them. Some parents will dictate the nature and character of the studies for their children. One says, "My child must be taught nothing but Tamil; if he is taught any English I remove him." Another, "To my boy these songs [shockingly indecent Tamil songs], or I remove him." To my knowledge boys were removed because this request was refused. Another interferes with the discipline of school—giving directions as regards the punishments, hours of meals, &c.; others, again, come and sit in the schoolroom if they have nothing to do, and annoy the master by dictating to him. Thwarted in any of their opinions or proceedings they remove their children.

MADAGASCAR.

The adherents to the cause of Christ in Madagascar continue to increase, but they receive from the Queen increasing public recognition and homage. Among the people, on the other hand, they are regarded with growing indifference. There are rumours of a change in the Government, the Prime Minister (according to accounts received through a French channel) having been dismissed, on account, it is said, of his insolent bearing towards colleagues and the Queen, when under the influence of habitual intemperance. His brother, the commander-in-chief, has been appointed his successor; he is known to entertain more liberal views, in relation both to intercourse with foreigners and the improvement of the people, and the change, therefore, is likely to advance the interests of the country. The increase in the number of Christians is not confined to the capital; it extends to the surrounding province, and especially the Betsileo country. From Fianarantsoa, a military station in that territory, eight days' journey to the south, the brother of the governor and a number of the people waited on Mr. Ellis, to ask for a missionary. There are already at this place forty-six converts united in Christian fellowship, and more than two hundred attendants on public worship. The Betsileo, now politically united with the Hovas (to which latter, the ruling tribe, the missionaries have been chiefly in contact) are spoken of as a docile people. Mr. Ellis has visited that part of their country from which the deputa-
tion came, in order to ascertain if it would form a suitable spot for missionary operations.

WEST INDIES.

Several conversions in Hayti are reported by the Rev. W. H. Webley, of the Baptist Society. An awful case of cannibalism had been discovered in connexion with the practice of the Vaudoux:—

At Bizoton, about two miles from Port-au-Prince, there resided two wretches, a man and a woman, who stole one of their own nieces, a girl of about eight years of age, for a human sacrifice to their god, the Snake; strangled her, flayed her, cut her up, cooked her, and then devoured her, drinking the blood to their god! Happily, another girl of fourteen, stolen from the high road to Port-au-Prince, and destined for another similar feast on Twelfth-day, escaped from them, and getting to Port-au-Prince, divulged the whole affair. The uncle and aunt, and six accomplices, four men and four women, have therefore been arrested, tried, condemned, and shot, and their dwellings have been burnt to the ground.

POLYNESIA.

We regret to hear of the loss of the missionary ship, John Williams. She struck on a reef off Danger Island, and soon afterwards became a total wreck, and disappeared. Happily no lives were lost. There were forty-one souls on board, of whom twenty-four were passengers. The John Williams was built by the contributions of the juvenile friends of the London Missionary Society.

Rotumah, one of the Fiji Islands, has been visited by the Rev. J. Calvert, of the Wesleyan Mission. He found that the persecution from which the Christians there had greatly suffered had subsided. For five years the native church had been left wholly to its own resources, but the missionary found that its teachers had not been unmindful of their charge. There are now eleven chapels in the islands, besides four houses used

and there are 230 members and about 1,200 professed Christians. Heathen dying out in Rotumah.

BRITISH AMERICA.

respondent in Canada writes hopefully as to the interests of vital godliness still in that country, though more slowly than at some former periods. He adds :— Much reliance has been placed on protracted meetings, and special efforts to promote religion. It appears to be very successful, a reaction is sure to ensue, which tends greatly to neutralise the good. The country in which I live contains about 25,000 inhabitants. I am persuaded that more than half the adult population are professors of religion. The Sabbath is kept and the school generally well attended. From reliable information it is evident that the Sabbath is so well observed in the adjacent parts of the United States.

Literature.

THE LIFE OF THE LORD JESUS CHRIST.*

The translation of this elaborate work will place within the reach of the English reader a book which has for a number of years held an honourable position among German students. Since it is at our disposal is necessarily limited, we shall at once endeavour to indicate the scope of the work, that our readers may see in general what it is about. A preface by Dr. Lange gives some account of some of the books on the life of Christ which have been written since that of Dr. Lange, a few observations upon the work of Dr. Lange, and upon the method which he (the editor) has pursued. Dr. Lange's own preface follows, and its date, 1854, reminds us that the Strauss controversy was then vigorously proceeding. The work is in three main divisions or books—of these, book i. is introductory, comprising 24, and about thirty sections upon separate topics. The leading questions in this book are the fundamental ideas of the Gospel history; the more general records of the life of Jesus; the historic records of the life of Jesus; criticism of the testimonies of the Gospel history; the authenticity of the four Gospels; the origin of the four Gospels; the relation of the four Gospels to the Gospel history. Amid all this there is much of great value, but it must not be denied that it requires a large amount of patient labour to get well through it. The second book opens with a preliminary discussion. Its subject is the historical delineation of the life of Jesus. It is divided into nine parts, and a number of sections, and constitutes the bulk of the work. We give the titles of the chief parts: The historical sphere of Christ's life; the history of the birth and childhood of the Lord Jesus; the announcement and character of Christ's public ministry; the appearance and enthusiastic reception of Christ; the time of Jesus' appearing and peering amid the persecutions of His mortal enemies; the final surrender of Christ to the Jewish authorities; the Jewish enthusiasm of His people; the treason of the people of Israel against the Messiah; the decision of the Sanhedrim, the Paschal Lamb, and the Lord's Supper; the trial, the passion, death, and burial of Jesus, and the reconciling of the world; Jesus' resurrection, or glorification; the eternal glory of Jesus Christ. The investigation of this portion of the work are pursued in chronological order, and comprehend every incident related in the Gospels, as well as questions arising out of them. The investigations are conducted with diligent perseverance, and in a spirit which can seldom be faulted. Difficulties are recognised where they occur, and possibly the author in his capacity sometimes makes concessions which are more common in Germany than in England. Although a believer in the divinity of Our Lord, he gives to the *man* Christ the prominence which we cannot help noticing from time to time where we should look for it. On some speculative or metaphysical points, too, we do not always see that his conclusions. To these observations we will add, that of necessity the chronology in which some incidents are ranged is open to consideration. It must be confessed that the form and order of events is not the same in all the Gospels, and that this difference, and the special details peculiar to the individual Gospels create a serious difficulty in the way of a distinctly chronological treatment. If the chronological order is indisputable, neither is the treatment which certain passages receive always satisfactory. Yet we do not believe for a moment that Dr. Lange has intentionally waived a

Life of the Lord Jesus Christ: a complete Critical Examination of the Origin, Contents, and of the Gospels. Translated from the German of J. P. Lange, D.D., Professor of Divinity in the University of Bonn. Edited, with Additional Notes, by the Rev. Marcus Dods, A.M. Six Volumes. London: T. and T. Clark.

difficulty, or in any case made a timid concession to critics of a hostile school. perception, and a somewhat lively imagination, occasionally lead him to hint at which is plain to himself, rather than to spend words in its minute statement. There is not merely an apparently defective mode of expression sometimes, but positively obscure. But what is plain everywhere, is the reverential spirit of the extensive learning, his deep thoughtfulness, and his earnest purpose. No one can read the work without feeling that the author's words must not be hastily passed over; is dark may contain precious truth, that what is clear may sometimes call for reflection that what is striking may need to be modified. To illustrate the last point, take from the passage upon the finding of Jesus in the temple, when He said, "How is sought me? Wist ye not that I must be about my Father's business?" Here *ἐν τοῖς τοῦ πατρὸς μου*, are paraphrased. "I must be in those (things, places, that are my Father's," and we may admit the paraphrase; but what of the sentence follows it? "How childlike is the assumption, that this being in the Father's is identical with a sojourn in the temple!" If this is the correct representation of they cease to be the sublime utterance which we have been wont to think them.

Leaving criticism, let us say that the author shows a large acquaintance literature of his subject, and that in this respect the notes of Mr. Dods are valuable editor's notes are valuable also on other accounts, and if we do not in all instances with them, we generally accept them as both interesting and useful. We feel obliged to Mr. Dods for taking the pains to insert so many additional references think his editorial notes are a fitting accompaniment to an English edition of work. By means of the references, he has called attention to more recent writings and, above all, to English works; while by his remarks he has presented some from a more English point of view.

The third book still remains unspeakable of. It is headed "The Life of the I unfolded in its fulness, according to the various representations of the four Evangelists. After some introductory remarks on the differences of the four Gospels, the author to Part i., "The Gospel according to Matthew; or, the representation of the life of Christ, symbolized by the sacrificial bullock." Part ii. is, "The Gospel according to Mark, or, the representation of the life of Jesus Christ symbolized by the lion." Part iii. Gospel according to Luke; or, the representation of the life of Jesus Christ symbolized the form of a man." Part iv. is, "The Gospel according to John; or, the representation the life of Jesus Christ symbolized by the eagle." These headings are fanciful, and not see any advantage gained by reviving the old symbols of the evangelists in a critical work like this. The titles are, however, a secondary consideration; we find subordinate sections discussions of deep interest and importance upon subjects from the individual Gospels. Although these discussions are distinct and complete in themselves they involve a certain amount of repetition which could not by any possibility be

On looking back over the 2,800 pages of which this work consists, we feel that the excellent author has performed an immense task, and that its English editor is right in it "the most complete Life of our Lord." He truly says: "There is no single work all these various branches (the authenticity, chronological difficulties, and exegesis) are so fully attended to, or in which so much matter bearing on the main subject brought together, or in which so many points are elucidated." It is, as the same gentleman has described it, a comprehensive and masterly work. It is a magnificent specimen of diligent learning and perseverance, as will appear even from the scanty summary of we have given. It is a remarkable contrast to such a brilliant but superficial work of Renan, who skims the surface and glides along with only furtive glances at great and *ad captandum* judgments upon them. Even where we differ from our author in form or substance of his treatise, we respect his candour, sincerity, and religious beliefs. If the play of his fancy appears in flashes of eccentric phraseology, while we wish it otherwise, we cannot be offended. And so, whatever exceptions of detail we discover, they are too small to counterbalance the excellence and utility of the work.

The translators and editor have done their part well; and the publishers merit credit and gratitude for the enterprise to which we are indebted for so well got up and so cheap a set of volumes, by one of the leading theological critics of our time, and the great questions of the day. Glorious as the Gospels are, and precious to the reader, we have cause to be thankful that God raises up for their defence and better standing men to produce such learned and powerful works as that before us.

Monthly Retrospect.

FOREIGN.

NO proof of the immense consequences attached to the late convention for the Pope of Rome by the French troops, is furnished by the fact that our correspondents in all parts of the world make allusion to it as affecting, in a greater or less degree, the peace of Europe. It is everywhere felt to be one of those rare events which influence the progress of humanity at large, and give a new direction to the history of the world. With the exception of a very few of the immediate dependents and flatterers of the Pope, no one affects to believe that the Pope can remain at Rome unsustained by French troops. The idea of forming a Papal army is a dream repudiated by friends and foes alike. They are awake to the stern realities of things, and whether they desire the event or not, they agree in the fact, that the departure of the last French soldier will be the signal for the departure of the Pope too. Beyond that event their speculations do not reach; politicians, having their minds filled with the idea of the unity of Italy, care not to speculate on the future of the head of the Romish religion. The friends of the Pope, on the other hand, appear overwhelmed with dismay, and are incapable of forming any idea how the Pope can exist out of Rome. To them the event seems to be synonymous with the breaking up of society and the end of the world. To sober-minded Protestants, the event will appear in a different light. While we rejoice in the downfall of the temporal power of the Man of Sin, we cannot forget that the exile of the Pope may, and probably will, tend to a temporary outburst of sympathy for his person, and a revival of interest in the use of which he is the representative. He will be industriously represented as a martyr, and we know the effect of such representations on ardent minds. That feeling will vary, but we may expect it to come. It behoves all Protestants to be on their guard against its influence.

The Italian convention, which excites so profound an interest in all other countries, has reached its culminating point of excitement in Italy. The letter of our correspondent contains a vivid and graphic picture of the emotions it has produced, the hopes it has raised, the anxious and uncertain future which it brings almost within Italian grasp. At the same time, anxiety and apprehension abound. The Italians have been so little accustomed to straightforward dealing, that the part of the French Emperor, they are so well aware of the subtlety and the mystery of the Papal power, that their disquietude is only natural. Two whole years' delay, given of the intention to withdraw the French troops from Rome—two years thus afforded for the indulgence of all manner of intrigues by men whose lives have been devoted to intrigues, and who have the means of bringing the most sinister influences to bear upon the mind of the French Emperor, and to induce him, even at the eleventh hour, to promise! It is an anxious period, and the friends of liberty, both religious and civil, are fully alive to the importance of the crisis. But in the main their hopes predominate over their fears; and it must be said for both, that they are taking every precaution to realise their hopes, and to give their adversaries no advantage from any false step they may take. The French leaders show great prudence; there is a wonderful harmony of action among a people so divided; Turin has become reconciled to the loss of *prestige* which attended her as the capital of Italy, and none of the other municipalities envy Florence the honour conferred upon her. All believe that it is only temporary, and that the King of Italy must eventually re-establish his capital in Rome. The friends of Evangelical religion share with the politicians the opinion that something may occur to mar the realisation of the convention; but, in spite of this, they have a fear which is peculiar to themselves. What if, in the prospect of being abandoned by all foreign Powers, the Pope should come to be reconciled with the King, and agree to share Rome with him, as the united capital of the Italian kingdom and the centre of the Roman Catholic world? Such a union, cemented as it certainly would be by an agreement to make the Romish religion once more rampant in the land, would, of course, usher in a new era for the Protestant communities. Without absolutely believing in this danger, the friends of Protestantism are alive to the possibility of its occurrence, and they take characteristic steps to meet it. It is a stimulus to them to labour more earnestly while the door is open, and so to shine with light, that no future obscuration shall avail to extinguish it. The old

quarrels which once filled so large a space in our correspondent's letters appear to be hushed for the present ; and we are glad to see that the writings of Dr. De Sanctis are widely read, and appear likely to play an important part in the new movement. The survey which our correspondent gives of the ground that has already been won will be found full of interest.

From France we have heard little of late respecting the spread of Protestant truth. This is not surprising. The Reformed Church in France is rent and torn by divisions respecting the most vital articles of faith ; and it is not possible that a Church so divided should gather converts from any other faith, however corrupt. There is hope, however, that the living stream will work itself pure, and purge off the base matter which has defiled its clearness and sweetness. In the letter of our correspondent will be found some interesting details respecting that process. It is a curious commentary on the loud professions of the so-called Rationalists for free discussion and untrammelled thought, that at the recent conference at Nismes they objected, and, we regret to say, objected successfully, to the laity having the right to vote. The Orthodox party felt this to be such a violation of their Presbyterian constitution, that they withdrew from the conference, and agreed to form another, in which the supernatural element in the Scriptures, and the rights of the Christian laity, should be the bases of their union. Here is the germ of a secession which may have important consequences in the future. The elections for the Consistory, to be held in January next, also excite deep interest, and a curious question has arisen respecting them. Are those Protestants who belong to churches not salaried by the State to have a vote in the elections, or not ? Surely, say the friends of Evangelical truth, they have as much right to vote on the one side as infidels, indifferentists, and men who never enter a place of worship, have on the other. It is not, of course, for us to decide.

Germany is still too much agitated with political events to allow room for the growth of Church matters. The treaty of peace with Denmark still lingers, and matters have become complicated by a wish expressed by the inhabitants of Lauenburg to become united with Prussia—a request with which Prussia would gladly comply, if she could obtain the consent of Austria. A new arrangement of the international customs duties, well known as the Zollverein, is also occupying much of public attention. Still, in the midst of these political and fiscal janglings, the meeting of the great German Church Union, the Kirchentag, comes with refreshing influence. This body has no secular influence ; it abstains from clothing its decisions in formal resolutions, and the opinions expressed have therefore nothing beyond a moral weight ; but, perhaps on account of this, its free and untrammelled action, it is supported by some of the best and most cultivated minds in Germany. The question before the late meeting was the effect produced by the late attempts to depict the life of the Saviour, and the conclusion arrived at was that those caricatures of Christ—they are no more—had hit a blot in Christian literature, which was deficient in that one branch of theological study that the Renans and Strausses endeavoured so wretchedly to fill. We may therefore expect that the subject will be taken up with all the profundity and erudition of the German mind. May that erudition be accompanied with as profound and fervent piety !

According to the most recent accounts, the success which waited on the arms of the Federals in America during former months had at last failed them. They have not sustained any serious reverses, but they make no farther progress ; and in the various skirmishes and actions reported the advantage is generally found on the side of their opponents. The war, however, hardly excites so much attention as the approaching election for President, which takes place this month. There are only two candidates in the field. Mr. Lincoln is supported by the Republicans for re-election ; General McClellan is the candidate for the Democrats. Both candidates profess to be in favour of continuing the war. The difference lies in the mode in which it ought to be carried on, and in the terms that ought to be accepted as the basis of a lasting peace. There is little doubt but that Mr. Lincoln will have a majority. Indeed, this is virtually confessed by his opponents, who are already beginning to cry out against foul play and violations of the Constitution—*and* that may have some reality, but which are more likely to proceed from conscious weakness and the prescience of a coming defeat. While on this subject, we may remark that the *New York Independent*, which it is well known is the organ of the Rev. Henry Ward Beecher, has done us the honour not only to quote some remarks we made in our June number respecting British politics—a compliment which was also paid us by the *New York Christian*

t to comment on them. The Editor asks why, if it be a right thing for England to rejoice in and to strive to maintain the integrity of the English Monarchy, it is wrong thing for Americans to do the same by the American Republic? We are not prepared to state any reason why. The influence of a country in the world is a precious deposit which every citizen ought first to preserve, and next to turn it to good account. We desire to do this for England. We cannot regret Americans for desiring to do this for America. On the end to be gained we are all Englishmen cannot be thankful enough that they are spared all temptation to use American means.

Latest intelligence from New Zealand describes the submission of one portion of the Maoris, who laid down their arms, and made an unconditional surrender of their arms to the Governor. There are still certain tribes that hold out, but it was hoped that news of the submission of their brethren, and of the leniency with which they were treated, reached them, they would abandon the unavailing strife. It is interesting to know that the tribes which have submitted are those who had most profited by missionary work, and that the influence of Christianity, though it did not restrain them from war, was still enough to make them carry it on in a humane spirit. The Governor expressly stated that they had not robbed, nor plundered, nor ill-treated the wounded who fell into their hands; and in consideration of their humanity, he restored them three-fourths of the land they had surrendered, leaving it to them to fix the sites, and he promised them seed and implements to cultivate it, with temporary provision for themselves and their families.

H O M E.

The buoyant tendency which the manufacturing industry of Lancashire showed in recovering from the abyss of 1862, received an unpleasant check lately. It does not appear that there has been any diminution in the supply of the raw material, but men's minds have been troubled with rumours of an approaching termination of the war in America—rumours which died away as suddenly as they arose—and this, combined with the scarcity and high price of money in the market, deterred the manufacturers from entering upon new schemes, and induced them in many instances to close their but newly-opened mills, to the distress of the labouring population. But the privations arising out of this temporary difficulty are slight and manageable, as compared with the great crisis which was so nobly surmounted the other year; and we are happy to be able to record that the patience and fortitude of the sufferers continues to be as exemplary as ever. Their obedience to law in the midst of their privations received a noble encomium from the Chancellor of the Exchequer, during a sort of semi-political tour through Lancashire in the course of the month. The object of Mr. Gladstone's visit was to inaugurate the opening of a park for the amusement of Bolton and Farnsworth, the munificent gift to the public of Mr. Barnes, a manufacturer in the district. Gifts like these, we may notice, so princely and so generous for the health and recreation of the labouring poor, are absolutely new features in our life, and testify, more strongly than anything else, to the kindly feeling that now prevails between the different classes in our social state.

The past month has been a month of ecclesiastical meetings. In our Home Intelligence we have given brief summaries of the proceedings at the Church Congress, the meeting at the Congregational and the Baptist Unions, and the session in London of the Wesleyan Methodist Synod. To each of these meetings we would gladly have accorded more space, had our limits allowed. We may record of them all that they showed manifold tokens of spiritual life, each in their own sphere; a growing sense of the obstacles that lie in the way of the evangelization of the world; and a more vigorous determination to rely on Divine help, to overcome them. The position of the Church of England is, indeed, a somewhat painful one; threatened on the one hand by the growth of infidelity, and on the other by superstition—the latter proceeding so far, that a recognised deacon of the Church appeared on the platform of the Congress in the habiliments of a Papist, and urging the adoption of the discipline of a Popish Church. The representatives of scepticism were not so audacious—they kept aloof from the main body. By the great body of Churchmen, however, the latter is rightly regarded as the evil of the two; and the judgment of the Privy Council has wounded so many of them, that the propriety of a separation between the Church and the State, or, failing

that, of a large secession of members, and the formation of a Free Church, after the fashion of Scotland, is now openly canvassed in ecclesiastical journals.

In the din of these controversies, we are carried back almost to the origin of them, to the announcement of the death of Father—not Brother—Ignatius, the Hon. and Rev. George Spencer, whose conversion to the Romish faith about thirty years ago was the first of those perversions of which there has since been such a melancholy catalogue in the ranks of the English clergy. Mr. Spencer is said to have been a sincere, well-meaning man, simple almost to childishness; so weak, indeed, that, with the best will in the world on his part, to undertake the conversion of his brethren in the Establishment, the Romish authorities were too wise to trust him, and made no use of the influence which his rank and wealth would have given them, but condemned him to obscurity. He acquiesced uncomplainingly, and beyond an occasional appearance in his ascetic garb in the streets of London, the world was allowed to forget all about him, till the memory of his secession was revived by his death.

Among the episodes which the Colenso controversy has called forth, an epistolary correspondence between the Bishop of Natal and the Archbishop of York deserves a notice. "The Layman" undertook to reply to the criticism of the Bishop, and was permitted, in consequence of the ability and orthodoxy displayed in a previous volume, to dedicate this work to the Archbishop of York. But when the volume was published it was found that it made large and dangerous concessions, which the friends of orthodoxy were by no means disposed to accept. The Archbishop's attention was called to this matter by a clergyman in his province; but beyond a letter to the *Times*, giving a general disclaimer to the effect that he coincided in the "Layman's" opinions, no step was taken. Bishop Colenso seized on this point, and, in a pamphlet he afterwards issued, he contrived to represent the Archbishop as not opposed—at least not very severely—to his views. On this the Archbishop sent a rather warm note to the Bishop, repudiating his inferences and disclaiming all sympathy with his opinions. The Bishop replied in a long epistle, accepting the denial, while at the same time he endeavours to show that there is something in his first opinion after all. Of course some allowance is to be made for a man who finds himself rejected on every side, and is endeavouring to find support in any quarter, however slight. But there are limits even to that mode of defence, and most persons will be of opinion that those limits Bishop Colenso has in this instance transgressed.

As we are going to press, we learn the result of the deputation from the Evangelical Alliance to the Foreign Secretary on the subject of the persecutions in Turkey. The memorial which was presented embodied the views of the Alliance on the proper conduct of the Hatti-humayoun, in opposition to those put forward by the Sublime Porte and Ambassador, Sir Henry Bulwer. According to these functionaries, the edict allows every man to enjoy his own religion, so long as he keeps it to himself; but punishes every attempt at propagation, whether made in public or private, as a crime. The memorial, on the contrary, set forth with great force and clearness, that this was in reality no privilege, and contended that every Protestant had the right, under it, to advocate his own views, so long as he did not do so in an offensive manner, calculated to lead to a breach of the peace. It also vindicated the conduct of the missionaries and the Turkish converts, challenging their opponents to show any instance in which they had transgressed the limits of discussion. The reply of Lord Russell was, on the whole, satisfactory. He spoke, of course with all official reserve, but that did not prevent him from expressing his surprise at the construction put upon the edict by the Turkish Ministers, and his own concurrence in the views of it entertained by the deputation. It was stated at the interview, that a Turkish convert whose case is so interestingly told by our Constantinople correspondent, had been released from prison since our correspondent's letter was written, and that he too has been banished from the capital, along with the other converts. We take this opportunity of directing the attention of our readers specially to our correspondent's letter for a full and impartial account of the present state of the question. Holding strong views of his own, he is yet most anxious to do justice to the arguments and motives of those who differ from him. Sir Henry Bulwer may not agree with the writer's conclusions, but he must admit that no greater allowance could be made for the difficulties of his position by the most strenuous defender of his conduct.

Evangelical Christendom.

SPIRITUAL FORCE.*

ON is so far complete. Unless it be the occasional descent of a meteorite, there are no accessions making to the materials of the globe, and all the resources of the soil cannot add a new substance to the soil, or a new species to the animals that move on the surface.

But in a certain sense the creating process continues. The Father worketh, and the Son also worketh, and not only is every spring a new birth of life, but we delight to watch those forces and energies which in their perpetual motion peak the present Deity: the stirring breeze, the plunging tide, the throbbing heart, the vapour going up and the rain coming down, and all those manifold phenomena by which thoughts of the Most High, ancient as eternity, are carried into completion, and in which HE never leaves himself without a witness, in which we live and move and have our being.

Life is what we love, for it is in life that the living God draws near; and when such life is rounded off and limited within a definite personality—the human plant, the living moving creature. God is in this great wilderness, but the traveller sees Him not in the grim rocks nor in the shadowy flitting of the clouds; but the moment that this tiny moss arrests his eye, his spirit is lifted in that little gleam the living God shines forth, through this crevice so close and his Father in heaven are looking at one another. The Lord's voice comes from the waters, the God of glory thundereth, but as from the measureless main comes the murmur to the murky sky, the patriarch's spirit is oppressed by the angry dirge of the crowded world's sepulchre; and it is not till the dove and olive-twigs come to the window, that at sight of these living signs—these tokens of life which shall again be vocal—the heart of Noah goes up in joyful sacrifice. This is life we love, and of all life what we love most is the life which comes from our own. Alexander Selkirk—"monarch of all he surveyed"—was the first of his own small world, but, among all the creatures, there was no help found for him:—

beasts that roam over the plain,
form with indifference see;
are so unacquainted with man,
their tameness is shocking to me.

Society, friendship, and love,
Divinely bestowed upon man,
O, had I the wings of a dove,
How soon would I taste you again!

And whilst we go up in worship to the Life which is above our own, we also long for some point or other at which it comes close to us, quite down to our level, so that it may understand us and feel with us, and not disdain us. And therefore is our love to the Saviour so great. "I am the Way, the Truth, the Life:" from the

signed as a conclusion to the Papers, "Finality and Progress," "The True Word in the age," and "The Mind of the Master," which will be found at pp. 313, 372, and 473 of this

In a lone room [near Bloomsbury, London], at the top of one of the houses where every dwelling of a family, there dwelt an aged woman, whose scanty pittance of half-a-week was scarcely enough for her bare livelihood. The visitor observed, with some surprise, a strawberry plant growing and flourishing in a broken teapot that stood on the window-sill. He had from time to time how it grew, and with what care it was tended and watched. At a day he said to the poor woman, 'Your plant does well; you will soon have some strawberries from it.' 'It's not for the sake of the fruit I do it,' replied the woman. 'Then why do you so much care of it?' he asked. 'Well, Sir,' she replied, 'I am very poor, too poor to have any living creature; but it's a great comfort to me to have that living plant, for I know it is only live by the power of God; and as I see it live and grow from day to day, it tells me that life is near.'—*Parkes's Window Gardens.*

cradle He makes it but one step to the Throne of the Eternal, and encourages build our clay cottages under the very eaves of God's temple, thus making Father's house and the present home conterminous, He ennobles earthly existence by a Divine companionship, and teaches us to the awe of the worshipper to share the affection of the child.

Yes, man redeemed has again, through Christ, recovered something of the God, and may rise to much more. Already is the forecast come in a mind which wanders through immensity, and which, though it cannot grasp the infinite, longs to commune with it; in a mind which rests neither day nor night, and seeks not except varying exertion; in a mind which, vexed at its own ignorance, and aware of its own weakness, cries, "O wretched man," and which in the sighs that mark the bondage of corruption and the impatient flutterings which beat the prison walls shows some dim reminiscence of a larger life now lost, and a surer presence of glorious liberty not seen as yet.

Christ is the life of souls. It is in union to Him that our spirits attain distinct and definite. It is by much communion with Him that we come to life abundantly.

This fountain fringed with ferns, the white pebbles and silvery mica in its crystal depths—it was even thus it leaped and gushed a thousand years ago and though you and a whole caravan of pilgrims were to stop and drink, that you will drink it dry. True, that great stone would cover it, and hold but a few gallons at a time. Still, as it has that mountain for its magazine, that mountain again has the whole firmament for its feeder, it is practically inexhaustible and however deep you draw, the next visitor will find it brimming over, and again, till the long procession ends and life's highway is no longer trod by travellers.

The Sermon on the Mount, the Farewell Discourse, the tenth of John, and the passages, are a fountain of living water; and there is not a Zionward traveller some time or other he has drunk of that brook by the way. But the strong current flows full and exuberant as ever; for, although the outlet be limited, the source is high up among the hills of immortality—its feeder is constant and unchanging as the heart of Immanuel. Reader, Christ loves you. Sinful as you are, He loves you, and says, "Take the water of life—take it freely. Be under His protection; be happy in God's friendship." And if you let these sayings sink into your heart, they will make you most blessed. They will make you feel, not as a saint, but the next best thing, as a sinner who has found a Saviour. They will take the guilt from your conscience and the gloom from your future, they will send you on your way strong and elastic, from strength still onward unto strength, and long after your footprints have disappeared from the dusty path, and when your godly predecessors you have been promoted to drink the river which makes glad the celestial city, this fountain will draw to its verdant brink poor pilgrims of this world who shall there in turn quench the fever in their veins and quaff the hope of immortality.

"Spirit and life," they are the words of Jesus which have set our world agoing. To their softening influence we owe it that there is now no slavery; to their expanding, elevating influence we owe the gradual rise of nations and the consequent breaking up of despotisms. To these words, so holy, so full of such tracts of equity, of truth, and openness, as may now be seen on the face of Christendom; all the homes so pure and happy, so pleasant and harmonious may this day be found in Europe and America. To these words, so full of their quiet strength—so irresistible in their gentle omnipotence—do we owe

overturn of idolatry, and that destruction of caste, now so imminent. Even as in the track of these words and the adorable Speaker, though by a way which it knows not, God's Spirit is bringing a long-blinded world to recognise the Fatherhood of God, the brotherhood of man; the brotherhood so wickedly broken and so wildly blood-imbrued; the Fatherhood which to the sinning children hands back, filled with costly blessing, the cup which on their behalf the Sinless One received a cup of trembling, and, exhausting all its agony, has passed it on, the pledge of an amazing friendship and the memorial of a deathless love.

The words of Jesus are "life." Just as the sun is the great source of dynamic force or energy to our globe, so, of all moral power, all holy spiritual energy, the true source is the Incarnate Word, the Sun of Righteousness. And, just as light, sound, motion, electricity, are all so many equivalents of heat—so much translated sunshine*—so clear believing insight, fervent worship, benevolent activity, the charm which attracts others and blesses whilst it binds—they are all so many outcomes of that vital warmth which radiates from the healing wings, so many manifestations of that holy energy of which the fountain remaineth in Jesus evermore.

If we remembered this—how variously the selfsame vital force may develop—there would perhaps be a little more facility in recognising our personal Christianity, and a little more comprehensiveness in our Christian charity.

The Lord Jesus is the Master, the Centre, the Sun: attachment and amenableness to Him make the Christian, the disciple, the subject soul. But the energy He imparts, the spirit and life of His indwelling words, may come out in different ways.

The body of one is full of light. (Matt. vi. 22.) He loves to muse and meditate. He is drawn towards those high themes which are impenetrable in their own excessive brilliancy, and fain would dwell with Uriel in the sun; but withal so silent and sequestered, that the world knows him not—aye, the very Church knows him not—and it is only the shining track of the angel speeding home which tells how bright the spirit that has passed away.

The heart of another is full of fire: concerned for the world's salvation, unable to forget his prodigious debt to redeeming grace, to the casual company or the great congregation he is ever ready to exclaim, "Come, and I will tell what he hath done for my soul;" or like Israel wrestling at Jabbok the livelong night, he is a prince, and prevails—in importunate personal energy prevails with the unawakened careless sinner, in urgency no less personal and importunate prevails with a prayer-hearing God. Like Luther, of whom Melancthon mentions, "I have often found him in tears, praying for the Church;" like Rutherford, who says to his Anwoth parishioners, "Your heaven would be two heavens to me;" like Isaiah, who ejaculates, "O that mine eyes were waters, and my head a fountain of tears, that I might weep day and night for the sins of my people;" like Paul, "God forbid that I should glory, save in the cross of Christ:" "For I could wish that myself were anathema for my brethren, my kinsmen according to the flesh."

A third is a man of action. With him the life comes out in motion—in hardy feats or herculean enterprise, or perhaps in busy services, minute and manifold. He collects the money, builds the almshouse, gets the fatherless child into the orphan school, or the wanderer into the refuge; organises the rural excursion for a Sunday-school, or, mayhap, for the whole of a town-pent parish; teaches the class, hunts up the truant scholar, trots to and fro in search of some faithless promiser who has failed

* "Ruhmkorff's induction coil is a beautiful instance of varied transformations of energy. While it is in action we have light, sound, heat, electricity, and motion of gross matter, all simultaneously produced, and representing separate portions of the potential energy which is disappearing in the battery. Ultimately, in this case also, the whole energy which thus disappears takes the final form of heat."—*North British Review*, June, 1864, p. 361.

to come to the district meeting, and with tracts and coal-tickets climbs as many stairs and dives into as many cellars as would walk off his feet a member of the Athletic Club; and, in reply to the monitor who warns him against over much bustle and dangers of self-righteousness, he is apt to reply with the homely and downy Apostle, "If a brother or sister be naked, and destitute of daily food; and one of you say, Depart in peace, be warmed and filled; giving him, notwithstanding, not those things which are needful for the body—what doth it profit?"

Whilst with others still the same vital energy, the same living force, come in general worth, in commanding excellence or a sweet attractiveness. They are mirrors that reflect the sun, but magnets which draw us with mysterious power. They do not flame away like those living sacrifices of self-devotion whom we mentioned second, nor do they fill their sphere with that assiduous and beneficence which we noticed last; but somehow or other, they keep their hold and keep it, for they apprehend that for which they are apprehended of Christ. In their solidity and seriousness, or it may be in their kindly fellow-feeling, their tender tact and bright-hearted upbearings, their integrity amidst temptation, in their solicitude for others less confirmed strong, in their desire to prevent evil and promote goodwill, they show whose children they are, and by whose spirit they are animated. Neither notable nor demonstrative, like the active Martha, Mary's reverential docility still helps to draw spirits towards the Master; and to those who are not sons of thunder, it is a comfort to know that good service may be done by sons of consolation. And the more we speak of, though neither men of rapt devotion nor outspoken feeling, though neither eloquent nor conspicuously active, if full of faith, are still men of power, their solid, God-fearing worth a salutary and welcome presence in our midst, as of the great central life in as far as they are full of goodness.

Here, then, is a test of personal Christianity. We cannot borrow a neighborly temperament; but if we have any true knowledge of Christ and any right attitude towards Him, the result will be seen—the result which such knowledge should have upon a mind like ours.

Paul's fervour a phlegmatic spirit cannot copy, and John's sphere, so far as the earth, a homely nature cannot occupy; but Paul's Saviour and John's Saviour are needful to every sinner. Is He a Saviour to us? Were there no Christ, would the sun of our existence set? By taking the best motive from our efforts and the comfort from our sorrow, would it take the lustre out of life, and leave it hollow in our heart as nothing else could supply?

And even as we judge of ourselves, so we judge of others. Speaking of "The True Word in the Right Tone," we have already seen that Christianity is more than a creed—the words which Jesus speaks are *spirit* and *life*; and we see that in different members the same central life may have different manifestations—in different characters or circumstances the same ultimate power or energy may have different developments. Let not the benevolent and uncondemn the devout and the meditative, and let not the fervid condemn the calm and unimpassioned. Let not the man of definitions and demonstrations condemn the man of intuitions and emotions, and let not the man whose heart is ever at hand condemn the brother who has pored over deep problems in divinity till his brow is furrowed and his brain is dry. It needs many men to make a world; it needs many Christians to make a Church. And although that would be the richest and rarest which most closely copied and most correctly repeated One rather than the children of men—a Christianity comprehensive of all the man, consecrating every taste and hallowing every affection, and giving to its possessor the heri-

EARL RUSSELL ON THE MORAL ELEMENTS OF NATIONAL LIFE. 581

earth, the whole glorious birthright of redeemed humanity—let us be thankful
 ever we see aught of Christ's spirit or aught of Christ's life, and let us hail as a
 hero, whosoever he be, the man who shows aught of the mind of the Master.

J. H.

EARL RUSSELL ON THE MORAL ELEMENTS OF NATIONAL LIFE.

As the character of British statesmen is, we are not often called by one of our
 men to the consideration of questions pertaining to the more elevated regions
 of morals and philosophy. It is the mistake of vulgar minds to regard all questions
 as abstract as unimportant, and to conclude that all dealing with principles
 is impractical; but the mistake is so common, that it required an exertion of
 courage for which Earl Russell is famous to lead him to throw out for public dis-
 cussion a subject so far beyond the range of ordinary speculation as that which formed
 the principal theme of the address delivered by him the other day, at Aberdeen, in his
 capacity of Lord Rector of the Aberdeen University. "Is there," asked his lordship,
 any law or general rule by which the decline of States is governed?" The reply
 given in his address is not so definite or precise as it might have been if Earl
 Russell had not been under the necessity of accommodating himself to the laws of
 political oratory, but its general import is sufficiently clear, and is highly suggestive
 of his thought. It is from no necessity, he argues, implanted in the nature of
 things—it is in virtue of no mysterious and irresistible ordinance of fate—that
 States die; the effect in this, as in other provinces, arises from its cause, and in the
 case of the present we may see in operation those agencies or influences to which
 States owe their decline and fall. To take the case of the Roman empire, we behold
 luxury, vice, and irreligion conspiring to the overthrow of that magnificent
 empire. On the other hand, when the tide of religious earnestness swelled up
 throughout western Europe in the sixteenth century, the energies of nations revived
 and the vigour of youth reappeared. We understand his lordship, on the whole, to say
 that while many causes contribute to national decay, those which are of a moral or
 religious character are more powerful than any other. The national conscience and
 national heart are, he would say, the main seats of national vitality. It may be
 possible to carry out, in one or two directions, the train of reflection to which Earl
 Russell introduces us.

First of all, we must look somewhat more closely into the initial fact on which
 the discussion proceeds—the fact, namely, of national decay. Earl Russell casts
 aside, as frivolous or absurd, the idea that nations are subject to an inexorable
 decline; but there are, we should think, few students of history on whose
 minds this idea, or one resembling it, has not been borne home with melancholy
 impressive weight. Man would fain exempt himself from the sway of that
 law of change which is visibly inscribed on the universe around
 him, and if his ingenuity is never exhausted in framing devices to shield him
 from the thought of personal decay, still less familiar is he generally found to
 shake the thought that nations too have their youth and manhood, their
 growth and death. Yet, when we look down the vista of ages, the question
 presses itself on our notice is, not whether nations decline and fall, but
 in any form of national life, any association of mankind in social and political
 organization, any system of polity and civilisation, can endure. Forms of civilisation have
 risen out in strength and splendour, and have faded like the grass or fallen like
 the reed. "Assyria, Greece, Rome, Egypt," we ask with the poet, "where are
 ye?"

The most renowned and glorious cities of the ancient world, what are they
 but headstones marking the graves of nations? The traveller sees, rising over

582 EARL RUSSELL ON THE MORAL ELEMENTS OF NATIONAL LIFE.

the desert sand, or gleaming through softened light from beneath Italian foliage, a range of massive and stately pillars, but the very language of the men who fix their bases or sculptured their capitals is no more. What form of ancient civilisation continues to exist? Not one. It may occur to some of our readers that the civilisation of the Hebrews is an exception, but a second thought must reveal that though the Jewish race survives, the form of national life which flourished of old in the green valleys of Palestine, and had its central point in the mountain of Zion, has passed away as completely as that of Tyre or that of Nineveh. Others may remind us of what has been alleged respecting China, and bid us acknowledge that her teeming millions have set decay at defiance. But the early periods of Chinese history are involved in obscurity and fable, and the civilisation of China, as known to the nations of modern Europe, attests the validity of the general law by its profound and, to all appearance, incurable decrepitude. If the law of national decline and fall can be escaped, the method by which this result is to be obtained remains to be discovered. The rule is established by all the precedents of the past; for exception we have still to look. This it is which gives practical and startling interest to the inquiries suggested by Earl Russell. Are we sure that we shall bow before this decree of mutation—this terrible ordinance by which empires and civilisations vanish like the architecture of the clouds or the imagery of a dream? Have we any guarantee that the height to which modern civilisation has attained will not serve merely to render its fall more conspicuous? Is Christian civilisation proof against those influences which operated fatally upon pagan civilisation? The questions are not to be answered in an easy, offhand manner. Even if it were conceded—and we are by no means sure that it can be conceded—that there are yet no symptoms of decay in our national life, the fact would be no sufficient pledge of permanence. The fall of nations has generally been as sudden as it was irretrievable, and the light has appeared to shine with the greatest splendour before being enveloped in night. Never were the poetry and the statuary of Greece more beautiful than at the time when Greek genius was about to sink into a state of paralysis from which it has not yet recovered. It was when the wisdom and valour of Rome had overpowered all nations, and when we might have expected a period of majestic repose and pacific achievement to succeed the long centuries of effort and turmoil, that the conquerors and lawmakers of the world grovelled into Sybarites and slaves. Appalled by a difficulty far more serious than Earl Russell imagines, the student of history is apt to turn from the survey of the past in hopelessness and dismay, and to exclaim, with Mr. Carlyle, "Alas! nothing will continue."

Lord Russell errs in classing the moral causes which contribute to national decline along with those of a general character. To make any practical progress in the inquiry, we must signalise the former as standing to the latter in the relation of a fountain to its streams. If a nation is morally sound, it is sound in all respects, but if this taproot of the national tree has been eaten, the strength fails from every branch and from every leaf. The lights of culture have often been the omens of national death; the Greeks of the lower empire were spinning philosophical theories, and prosecuting the various arts of loquacity, when the true life of the people was all but extinct; and Roman youth flocked to the universities of Greece and Egypt when the strength of the Roman Commonwealth was crumbling away. History, on the other hand, can point to no people which, while strong in faith, in reverence, in truthfulness, in chastity, in frugality, in the virtues of the temple and of the hearth, has sunk into atrophy and decline. We may decide, therefore, that, so long as moral energy fails not, the life of the nation will not fail; and the question of the permanence of Christi-

civilisation will resolve itself into this prior question, whether Christian civilisation can guarantee moral soundness to nations.

It were unfair to apply to Earl Russell's discourse tests which it was not intended to bear; but we cannot help stating that it exhibits one defect which tends greatly to diminish its practical value. It presents religion to us in the abstract, the word being applied indifferently to that of the classic nations and to that which we know as Christians. But, for all practical purposes, the religion of Greece and Rome must be regarded as something essentially different from the Christian religion. Paganism did not retain its hold on the mind of nations, and the virtues over which it exercised a precarious guardianship were discarded along with it; but Paganism may have been so defective as to compel the advancing human mind to cast it away, and as to render this, whatever its results, a consummation not to be regretted. Let us set down briefly, and almost without comment, certain of those characteristics which mark out Christianity as pre-eminently fitted to secure the national life against the ravages of decay.

The principle of Christian virtue, in the first place, is fundamentally different from that of ancient ethics. Ancient virtue was based on pride; the root of Christian virtue is humility. This fundamental distinction might be traced in many particulars. Pride is self-asserting and aggressive—its law is conquest; humility is just, pacific, contented with its own—its law is growth. Pride courts display, and rejoices in the splendours of an artificial existence; humility loves what is simple, sinks at the lowly wells, reposes peacefully in the lap of nature. Hence that unvariable satisfaction with the beauties of the external world which has been an increasing characteristic of Christian nations. Hence, as Baron Humboldt, in his *cosmos*, partially acknowledges, the intimate connexion between Christianity and modern science. Hence, we venture to add, that wildness and distempered haste of speculation by which the Darwins, the Huxleys, the Pouchets, seem to vie in their physical researches with the metaphysical visionaries who brought speculation into repute during the last generation in Germany. Science has not yet shown that it can continue in health and growth apart from that religion which taught soon the grand lesson of his philosophy—to be humble and childlike in observing and interpreting nature. It is in its essential alliance with humility, also, that we have the secret of that kinship which has ever existed between Christianity and the household joys and virtues; and we may fearlessly lay down the proposition that, long as the home is sacred, the nation is safe.

In the second place, there is afforded by Christianity an outlet for all the healthful energy of the soul. Every one is aware how human activity was cramped under the systems of Paganism. All vocations, except one or two, were proscribed; the freeman deemed them unworthy of him, and they were left contemptuously to the slave. Christianity, we need hardly say, approves and honours every species of natural and upright industry, thus providing against the risk that any part of the national energies should be consumed with sloth, or should corrupt in indolence, or should be wasted in explosions of martial energy.

Thirdly, the Christian religion proclaims the brotherhood of mankind. There are some who, in these days of reckless assertion respecting the origin of the tribes and nations into which humanity is divided, might be tempted to disguise, or to explain away, the definite scriptural statement that the Almighty has made of one blood all men on the face of the earth. But the words are plain; and while we entertain perfect confidence that science, grown to maturity, will affirm their correctness, we have at present merely to call attention to the obvious fact, that they leave a margin for the utmost social and political development of which mankind can be

even conceived to be capable. Christianity excludes no one from the sublime ambition of becoming like unto Christ, and every member of the race is thus started on a path of endless advancement.

Lastly, there is set forth in the Christian revelation, and hedged round with tremendous penalties, a faultless moral law. The benefit residing in a simple, comprehensive, and definite standard of duty, applicable at once to men and nations, like the ten commandments given by God on Mount Sinai, is incalculable. This is more than a general sympathy with, or commendation of, the household virtues. It is positive and precise enactment. A moment's reflection upon the confusion and debasement introduced by polytheism into every conception of moral duty—upon the repetition, often in magnified proportions, of all human vice in the synod of the gods—upon the bewilderment with which an inexperienced mind, inclined to virtue, must have turned from one to another among these celestial patrons of lust, of avarice, and of murder—will convince us of the infinite advantage—for the progress and prosperity of nations—of an exact moral code like that given by God to Moses.

These are, of course, but points of view from which the reader must survey for himself the wide field of evidence that Christianity, if faithfully accepted and earnestly obeyed, must preserve the life of nations. But we have no warrant either from Scripture or experience to affirm that nations cannot deprive themselves of the benefits of Christianity, and leave both it and the civilisation of which it is the life-breath behind. The Jews were once in possession of the true religion, but they are so no longer, and their ancient civilisation is one of the reminiscences of history. There is much in the present state of European society, there is much even among ourselves, to warn us that the moral soundness of our civilisation is in jeopardy. That simplicity of taste and feeling which is an invariable accompaniment of natural health is giving place to excitement, restlessness, inability to enjoy natural and temperate pleasures. There is a general lowering of the sense of responsibility to a Divine Power, a diffusion of worldliness in aim and temper, a return of the true pagan pride which makes man the centre of the universe and exalts him above God himself. Reverence and humility have been passing away; entertainment is regarded as the grand end of existence; in vast regions of French, German, and Italian territory, the theatre and opera have taken the place of the Christian temple, the novel has supplanted the Bible, godless toil for six days is followed up by godless amusement on the seventh, and universal triviality seems to be ushering in the dance of death. The nations are in a glow of intellectual enlightenment, but their hearts are cold; an atmosphere of feverish excitement broods over all lands; and feelings can be excited only by sensational stimulants. Such is a correct description of continental society; and although, owing to the reverence still subsisting in this country for God's Word, we are as yet very far from such a state of things, it is not too soon for us to take the alarm, and to recollect that it is righteousness, and righteousness alone, that exalteth nations. The religion of Christ is fitted to impart eternal freshness to civilisation, but the doom of nations will be only the more terrible if the Divine simplicity of its teaching is scorned. P. B.

THE LATE PASTOR FLIEDNER.

To those who have prayed with us, that it will please Almighty God to continue Pastor Fliedner's work on earth in the same spirit, the news may be welcome that his widow, who faithfully worked at his side for more than twenty-one years, as "Mother" of his Deaconesses, has been confirmed in her post of "Superintendent of the Kaiserwerth Deaconesses' Institution" by the committee in whose hands Pastor Fliedner had himself so wisely placed it (which committee consists of members,

ecclesiastical and secular, of the Westphalian and Rhenish provinces); that his son-in-law, Pastor Disselhoff, has, in like manner, been appointed "Secretary" and member of the committee; and that his son by a former wife, George Fliedner, a young man ordained just before to rejoice his father's deathbed, has been appointed Madame Fliedner's personal assistant.

No wiser arrangement could possibly have been made, under their great loss. Yet never did the widow and the Institution more want our prayers. Quite latterly, and when Pastor Fliedner's work had spread beyond all human expectation, he was continually preaching, exhorting, teaching, mourning like Jeremiah, how little had been done. And he was not like so many who say, Go. He could say, Come, and work with us for God.

In everything, whether he had to refuse Deaconesses out of his small number institutions applying and imploring for them;—whether he had to reply to fellow workers, who almost reproached him for not sending them Deaconesses enough, "We have sent you more than we have received from you to train; we cannot make Deaconesses spring up out of the ground;"—whether he had, in the "Homes and Training Schools" for servant girls,* directed by his "Sisters" (for this was another of his works), to answer 1,600 applications for servants with 410 maids;—in all, his work was always the same, "The harvest truly is ready, but the labourers are few." In the midst of what others thought his success, his stirring voice was always heard saying, "See, the Roman Church has its thousands of thousands of Sisters of Charity, and all orders. We have but a few hundreds. No more zealous proselytisers are there than these orders. And will you, the maidens of our Church, remain like idle spectators—you who might labour with equal zeal and greater light?"

And what but this have we to say in England? There is such a chattering and noise here about "fields" wanted for women's work. Yet every training institution with one voice tells the contrary tale; of applications innumerable of trained women to fill responsible posts, of few to fill them, of living materials wanted, situations and "fields" being never wanting, of workers needed, not work.

This was all Pastor Fliedner's "lamentation." After having done so much, he said, "How little! a few hundreds, that is all." Perhaps his life and death may arouse us to do a little more.

The Sunday but one before his death, when two of his sons, after their confirmation (he had meant to have confirmed them himself, but he was dying then), came to him in his room, he rose and stood up, though he could scarcely move for dropsy, and opening his arms so as to clasp them both, he cried, "Welcome, fellow-communionists! welcome, fellow-combatants!"

When, on the very morning of his death, at half-past eight, the sister-superintendent of the hospital came in to see him, he said to her, "I ought to be ashamed of myself before you all, that here I am at half-past eight not up; but I am weary."

The poor, the noble widow, herself the very life and soul of the Institution, but with seven young children (the three older children of Pastor Fliedner are of a former life), with suffering health, and worn with over-work, wished to look upon her husband's departure from the earthly part of it as the signal that she was no longer needed by God to superintend it. But the day before his death, her husband spoke to her with all his own incisive word: "God will himself show you how long you have to work. But I wish that you may continue at it many years after me." And to

* Three thousand maids were received in nine years in one house of this kind. The Deaconesses visit them when sent out in their places, and receive their visits on Sundays at the Homes."

his seven sons he said, as they all stood round him, "If you could *all* be ministers God's Word, I should like it. But He will show you your way." So strong was the spirit of his Master to the very last gasp in this good servant of God.

No one who knew him in his work but would have said, "This shows me what a prophet of old was like!" No one who knew him in his death but would say, "My father! my father! the chariot of Israel and the horsemen thereof!" For never, surely, were the inspired words so applicable to any man of these days.*

FLORENCE NIGHTINGALE.

London, November 21, 1864.

Foreign Intelligence.

FRANCE.

—, France, November, 1864.

PIUS IX. ON RELIGIOUS LIBERTY.

While the intelligent friends of the Papacy, such as Count *de Montalembert* and others, counsel the Roman Court to make some concessions to the principles of modern society, Pius IX. and his Ministers persist in avowing the most antiquated and shocking maxims, as if, in their blindness of heart, they were compelled to precipitate themselves into an abyss.

Here is a new example of these strange aberrations. Count *Duval de Beaulieu*, hitherto unknown in the religious and literary world, has published a book entitled, *Error Free in the Free State*. This is the counterpart of the celebrated principle of Count Cavour, *The Free Church in the Free State*. The superstitious and aristocratic author indites a long philippic against the rights of conscience and religious liberty, and reproduces all the odious sophisms employed by the inquisitors of the middle ages.

This book, which is distinguished neither by the substance of its contents, nor the form in which they are presented, is quite undeserving of notice. But Pius IX. has eagerly seized the opportunity to express his real sentiments. He has dictated to a certain *Francis Mercurelli*, his secretary for Latin correspondence, a letter to the author, praising and congratulating him. He thanks him warmly for having maintained the immutable principles of Rome.

Among the ideas put forth in this letter are some which are really curious. Thus, Pius IX. says, in positive terms, "Freedom for error is oppression of the Church." That

is clear. In England, for instance, error is free, since Protestants of all denominations have the right to celebrate their worship; consequently, the [Roman Catholic] Church is oppressed; and if the English Papists persist with this state of things, it is because they are not strong enough to overthrow it. This is the spirit and system of Pius IX.

Further on in the same letter the Pope says that Governments ought to submit to the decisions of the Holy See, not only in those which concern religion and morals, but in the institutions and government of society. And why? Because civil rulers owe obedience to the laws of *justice and honor*, and those laws are taught by the [Roman] Church, which is the *interpreter* of Scripture! Admirable arguments, in view of which kings and legislative assemblies should demand the sanction of the Pontiff for all their acts, without exception! Pope ought, in this way, to be the legislator and the supreme dictator of the entire world.

I shall not dwell upon such pretensions, as they are unworthy of being seriously refuted. But it is not superfluous, perhaps, to show, by official testimony, what are the views which still prevail at Rome. From the time of Thomas Aquinas the Popes have not learned nor forgotten anything.

PASTORAL OF THE BISHOP OF NISMES ON THE CONVENTION OF SEPTEMBER 15

The new Franco-Italian treaty, which I examined in my last letter, continues the subject of the most exciting dispute. Everybody perceives that this is the event of the present moment. In France we have the two Governments of France

* [Some additional interesting details of the last hours of Pastor Fliedner, from the pen of a Frankfort correspondent, will be found in a subsequent page.]

Italy enveloped their convention in diplomatic drapery, and promised to maintain the strictest neutrality with respect to the Papacy. The Jesuits, the priests, and their followers, see clearly what will be the issue of this affair, and proclaim beforehand an overwhelming catastrophe.

At Rome, as you are aware, the watchword for Pope and cardinals is silence, passivity, inaction. They refuse to give their opinion upon the treaty; they reply neither yes nor no to all the communications of our ambassador, and take no precautionary measures in view of future contingencies. They only say, with systematic apathy, that those contingencies will be provided for by God: this is little less than the fatalism of the Mussulmans.

But if the Supreme Pontiff thinks proper to be silent, it is not thus in the ranks of the French bishops. These prelates have been moved, in all probability, to get up an agitation, in order to intimidate the Imperial Government; and they obediently do their work.

I may mention, among others, M. Plantier, Bishop of Nismes. He is a pugnacious man, always ready to mount the breach, pouring upon his opponents the most abusive epithets, and imagining that he is forcible in proportion as he is violent. He has more than once cast bitter invectives at the Protestants of his diocese. Now he employs his vocabulary of vituperation against the Italians and the liberal writers.

M. Plantier compares the political journalists who defend the treaty of September 15 to venomous flies, whose sting is most dangerous on a stormy day. He accuses them of giving coward advice, of expressing perfidious wishes, and assuming a hypocritical sorrow, and of employing murderous language, which would kill religion, under the pretext of serving it the better. The Bishop of Nismes, you see, has not acquired habits of civility.

What makes Bishop Plantier especially indignant is the opinion entertained by certain publicists that the Pope ought to become reconciled with Italy. How? replies the ardent prelate, in substance. A reconciliation of the Pope with Italy, that is to say, of an honest man with thieves, of the victim with his executioner! The Italians have acted like barbarous companions of Attila; they are depredators, wretches, wicked men, who have committed all sorts of immoralities, robberies, and infamous deeds; and Pius IX., the just, the holy, must go to meet them, and propose terms of friendship! Did Caiaphas and Pilate

request Christ to be reconciled with the Scribes, the Pharisees, and the populace, who were thirsting for his blood? No, the Jewish Pontiff and the Roman Governor at least spared the Saviour so base a proposition as that. And yet our modern Pilates dare to persuade the great Pope and martyr Pius IX. to become reconciled to the Italians! Such is the singular logic of the Bishop of Nismes.

Throughout his pastoral, M. Plantier dwells on the same idea; he compares, he identifies, in some sort, Pius IX. with Christ. Thus, for instance, the Pope is enduring, at the present time, our Lord's passion and sufferings; he is making the painful ascent of Calvary, bearing his cross, and so forth. Is it possible to institute a more false and profane comparison?

The prelate concludes by saying, that if the Italians come before the Pontiff, confessing their crimes, and promising to make reparation for them, Pius IX., in his exhaustless clemency, will be willing to pardon them, as Jesus Christ forgave His persecutors. This, according to M. Plantier, is the only possible way in which the Papacy and Italy can become reconciled!

What does a letter of this kind prove? A serious and melancholy fact—namely, that many Romish bishops have not the most rudimentary idea of the views, the wants, the men, and the events of the present age.

The Jesuit journals published in Paris—among others the *Monde*—display more address than M. Plantier, and preserve a little more moderation. They fear that by going further than they do, they might incur the penalties inflicted for violating the laws which regulate the press, and might excite universal derision among the liberals.

The tactics of these Ultramontane journals is to excite the apprehensions of Napoleon III. and his advisers, by making the most ominous predictions. "What will happen," say they, "if the French troops evacuate Rome? The revolutionists will carry into execution their conspiracies against the Papacy. The Pontifical throne will be overturned. Pius IX. will be compelled to go into exile." And then? "Then," add these prophets of Jesuitism, "every crown will be in danger; piety, truth, law, order, justice, everything by which human society is maintained, will be shaken, and the world will fall into chaos!"

There are good people who believe these predictions. The members of aristocratic families on the one hand, the ignorant peasants on the other, and above all a host of superstitious women, suffer themselves to be

led away by this phantom ; and their false alarms, kept up by thousands of priests and monks, in the confessionals, in private conversation, and in pamphlets by the clerical faction, produce real agitation. I do not believe that there would be any attempt at insurrection in France, even though the Pope should be compelled to abandon his temporal power, and to quit Rome. But it is certain that such an event, if it were accompanied by a sentence of excommunication against those by whom it was brought about, would produce strong emotion among a great portion of the French people, and would expose the Emperor's throne to very serious peril.

This explains why Napoleon III. is so circumspect in his despatches, and studiously disclaims, beforehand, the responsibility of what may happen in Italy after the departure of the French troops. At the bottom of his heart he has little sympathy with the Pope in his attempt to retain his temporal power ; but, for his own security, it is requisite that he should bring into play the most subtle expedients.

NATIONAL EVANGELICAL CONFERENCE OF THE SOUTH.

I mentioned, in my last letter (p. 538), the *National Evangelical Conferences* which were to take place at *Alais*, in the south of France, on the 19th and 20th of October. I have indicated their spirit, character, and object. I am now able to give some details of what occurred at these memorable meetings.

About 170 pastors, elders, and deacons were present. Doubtless there existed among them some diversities of belief and doctrinal sentiment. In the present condition of human nature, this is inevitable ; it is even good, provided these diversities are confined within certain limits. Not a single Protestant asks for the complete and mechanical uniformity of the Romish clergy. But after admitting the existence of these minor diversities, it affords us pleasure to be able to add, that the members of the Evangelical Conference of *Alais* were perfectly agreed upon leading points. So, after some discussion, which had reference to the form in which the declaration should be drawn, rather than to the essence of doctrine, the Conference adopted, unanimously, a resolution in which are affirmed the following truths :—

1. Belief in a supernatural revelation from God, contained in the books of the Old and New Testaments, and summed up in the Apostles' Creed.

2. Belief in our Lord and Saviour Christ as true God and true man.

3. The necessity for adherence, in order to certain settled doctrines, in order to constitute a Church.

4. The right and the duty of the Church to share in whatever touches the interests of the Church.

These are the essential questions which we are maintaining against the negative school. It was required to affirm the reality of the supernatural, the divinity of Christ, the necessary confession of faith, and the rights of the Church in the French Protestant communion.

The spirit which pervaded the Conference was cheering and edifying. No violent disputes, as in other conferences of this kind ; but the desire to labour for the advancement of the kingdom of God, the hearty heart with heart, the love of the true, the good, and the evidence of a sincere desire to re-establish peace and order in the churches.

It is an interesting question to ask what will be the effects of the Evangelical Conference of *Alais*.

First, those who took part in its proceedings, and the entire body of the faithful at *Alais*, have felt themselves confirmed in their faith. They have seen and heard, and proved to them, in the most convincing manner, that sound doctrine still abounds among us numerous and valiant champions.

Secondly, this Conference has furnished a most direct reply to the assertion of the Rationalists, who pretended that a *South of France* had ranged themselves under their standard. No, that is false. Protestants of the southern provinces and laymen, continue, to a large extent, professing the faith of their fathers. Doubtless, in this part of our country elsewhere, there are many infidel thinkers, and indifferentists ; but they are not wanting faithful friends of the faith, and the mass of the population, we have the right to assert, are with the Orthodox rather than with the Radical Protestants.

Thirdly, the Evangelical Conference of *Alais* is a striking proof that Evangelicals are resolved to resist, by all legitimate means, the blighting influence of the negative school. The time for compromises and half-measures is past. The Rationalists must now see that the Orthodox can no longer be a common cause with them. There is no longer any openly-avowed division. Let the Rationalists establish their own association.

special conferences, if they can; but the friends of the Gospel will convene also their particular assemblies, and French Protestantism will judge on which side are the essential bases of the Gospel and the Church.

Lastly, the laity, who have been too much accustomed to leave to the pastoral body the care and the power of regulating everything, will better understand what are their rights in our ecclesiastical society, and will show more energy in exercising them. The great body of the laity will certainly not follow the Radicals whither these would lead them.

GREAT ACTIVITY OF THE OPPONENTS OF ORTHODOXY.

The month of January approaches. It is the period when the half of our presbyterial councils and our consistories have to undergo re-election by parochial suffrage. Never, since our laws granted to every Protestant of thirty years of age the right to vote, has our situation been so critical. The struggle will call forth a great display of feeling, especially in Paris, because there the question has to be decided whether or not M. Athanase Coquerel, jun., is to re-enter the pulpit.

So the Rationalists neglect no means, and spare no pains, to obtain a majority. They have numerous agents, who visit every family, addressing each individual, even the most unbelieving, and exhort them in the name of Liberty, toleration, and charity, and other

sonorous words, to vote against the Orthodox candidates for the Presbyterial Council.

Moreover, they have established a new journal, entitled *The Liberal Protestant*. This weekly paper is specially intended to influence the electors, and is sent *gratuitously* to all the Protestants of Paris. The conductors of this journal are not well acquainted with doctrinal or ecclesiastical matters; much of what they write is false or frivolous. But what matters? The majority of the public to whom they address themselves are but ill-informed upon our religious affairs, and the *Liberal Protestant* does its work. The men of Evangelical principles, on the other hand, are not asleep: they are praying and working. Let us wait and hope.

DEATH OF PASTOR VERMEIL.

A word, in conclusion, upon a fresh loss sustained by French Protestantism. M. Vermeil, in his younger days one of the pastors of Bordeaux, and afterwards of Paris, has recently died, at the age of sixty-five. He was a remarkable man and an eminent preacher. He adhered to and maintained the doctrines of our fathers, though he generally abstained from taking part in our doctrinal disputes. M. Vermeil particularly distinguished himself by the establishment of the *Deaconesses' House*, in Paris. Animated by the same piety and in the same devoted spirit, he did in France what Pastor Fliedner did in Germany. X. X. X.

ITALY.

(From our Italian Correspondent.)

THE IMPENDING FATE OF THE PAPAL SOVEREIGNTY.

The Franco-Italian Convention, stipulating the withdrawal of foreign troops from Rome within two years, and the application of the principle of non-intervention on the part of foreign Powers in regard to the future of the Eternal City, is still the question of the day. It is no easy matter to wade through the utterances of Ministers, the orations of Parliament men, and the criticisms of newspaper friends and foes—so voluminous is the literature on the subject. The Pope alone has reserved silence, and bides his time. There are some men who pretend to have discovered a secret purpose, but they are not agreed as to what it is. One party informs us that the *postumus* colours have been nailed to the masthead, in the confident assurance that, though the bark of St. Peter may encounter heavy seas, the protection of Heaven forbids

the thought of shipwreck. Another coterie gives out, on the best authority, that the Roman hierarchy has had its final and definitive reply from Austria and Spain; that these two Powers assert their inability to aid the Papacy with material force; and that the Papal conclave, bent upon an arrangement with the young kingdom of Italy, is now busy discussing the questions, What shall we do with a free press, with unfettered public instruction, and with liberty of conscience?

The French Government is responsible for all the ambiguity surrounding the interpretation of the treaty. Whether this ambiguity is culpable or simply clever, whether it bodes good or ill for Italy, whether it is only meant to quiet the apprehensions of a powerful clerical faction, or to cheat the hopes of the lovers of constitutional government, is a mystery which the Sphinx of the Tuileries alone can unriddle. Even on the lower ground

of policy, it is supposed by many that Napoleon III. himself, who was urged to this line of action from the fearful consequences anticipated in Rome on the death of the ailing Pope, and strove to alter his tactics when his Holiness's health improved, is but yielding to the pressure of circumstances, and trusting the future of the measure to the chapter of accidents.

No Christian mind, on the loftier ground of God's governorship among the nations, can fail to ponder over the striking fact that the present ruler of France, with all his inscrutable diplomacy, personal ambition, and subserviency of thought and motive to dynastic aims, is only the menial of a higher power, for the accomplishment of purposes which he does not and cannot understand. After all the explanations which have been given on every hand of this celebrated convention, and which have only made confusion more confounded, we are led to the belief that no one knows whereunto this matter will grow, or what issues may possibly result from it. To a large extent, we must go forward to the time of its promised execution in the dark. We share, of course, in the general hopefulness of Italian and European statesmen, writers, and peoples.

PUBLIC OPINION.

The Italian Parliament, by a majority of five to one, has approved of the treaty, by voting the transference of the capital to Florence. The universal feeling of the people of Italy is that it is at least a great step in advance. Nothing could be worse than the stand-still treatment by France, during the last two years, of the Roman question, touching which their expectations have been on tiptoe. The walls of Florence and other towns are already covered with "ROMA, 1866." And the inhabitants of Rome have shown by a similar device how they understood the treaty. Some weeks ago, the Roman police, who tremble at a shadow or a chalk outline of Garibaldi or Victor Emmanuel's head, were startled by finding at the corner of every street the figures 730. The cabalistic numbers were carefully sponged out, and many a serious question was put as to what they meant. Next morning the city walls everywhere bore, as plainly written as the day before, 729. Again, and hastily, the wash was applied, but no one seemed the wiser, till, on the third day, the figures 728 showed that the time of the French occupation was being counted, and that the days of the temporal power were numbered.

It is also worthy of recollection, that Napoleon, shortly after he became Emperor, assured Tommaseo, then the deputy in of Manin and the Venetian Republic, that he considered one part of his mission to destroy the temporal power of the Pope. In the memoirs of Odillon Barrot, the Foreign Minister, it is recorded that Napoleon some time afterwards wrote to the Pope in exile at Gaeta, and without consulting him proposing to set up, on a purely temporal basis, the Papal power. In 1852, then, through the agency of Montalembert, the Emperor false, by proposing an unacceptable condition to his placing the crown of France on the Imperial head. At that time, each successive offer of money on the part of France, as with the Sicilian books, has contained fewer advantages and greater sacrifices for the Papacy, until the stern proposal is, Do or Die—accept or free Italy or quit the city of Rome.

INCREASING UNPOPULARITY OF THE PAPACY.

This historical survey seems to strengthen our belief that France will not fail to keep her promise, when her honour has pledged for its fulfilment. Two years is a long time to more persons than the impetuous Garibaldi; but while, on the one hand, all the resources of Jesuitry are brought to bear on the Emperor, to his plan and hinder his purpose, the gain which counterbalances this disadvantage is the opportunity for discussion and maturing of Italian opinion on the matter of the Papacy. More than once have I seen in the growing enlightenment of the people the characteristics of Roman Catholicism. There is presently, in connexion with these exciting questions involved in the question, a perfect shower of pamphlets, a more or less indicative of advancing liberal treatment of Papal principles. Independent press is now so active, that the Pope acknowledged the Index Expurgatorius company in Rome incapable of keeping pace with the day or stemming the torrent of obnoxious public opinion, and has thus delegated supreme anathema power to the bishops in regard to the public prints of their respective dioceses.

Among the pamphlets of note I would note "Abbasso la Tiara" (Down with the Crown), which deals like a sledge-hammer with the temporal power of the Pope, still more remarkable effusion, which appeared in the form of leading article in the *Perseveranza*, the most influ-

ombardy, is "La Questione Religiosa" (The Religious Question in Italy). The author, Signor Gabelli, gives a full and complete account of the principles and operations of all the religious parties in Italy—the Catholics, who strive after a "Free Church and Free State," according to Cavour's maxim; the Liberals, who aim at a reformed Church within its own pale; the Evangelical party, who desire a true reformation in discipline, worship, and doctrine; the difficulties on the part of the Papacy in the way of doing so; and the impossibility, from heretofore, of the success of such efforts. He evidently points his finger to the Bible, to the forsaking of Rome, to the establishment of a Christian leadership and an enlightened nation, of a pure scriptural Church.

GABELLI ON PRIESTCRAFT.

A noble letter of General Garibaldi to the women of Genoa, who asked the president of their Mutual Help and Society, is telling for good over all.

He is so delighted to see these citizens separating themselves from priestly domination, he opens fire upon the priests as the foes of this country:—

"The priests will say, [he continues] 'But what good priests?' My reply is, these are the others, for they cause the whole country to be polluted. A priest, to be good, must do without the unfriendly robe he wears. He is sheltered by brigandage in more than Italy. That robe is the covering of our every foe. That robe is the guide and vanguard of every evil that ever invaded our soil. The worthies who are opposing Italian progress will tell you between the temporal power and the spiritual, to put down, and the spiritual, to respect! The spiritual power!

Of Antonelli, of Chiavone, of the spiritual power should be that is into the presence of the Eternal; present yourselves before God with as many as these!

They are by not only accepting the present association, but offering to keep out the place of their meet-

ing for such noble purposes, if they will only confer the honour upon him. This letter decided Padre Pantaleo, Garibaldi's chaplain, to renounce the priestly robe for ever.

FACTS FROM FLORENCE, LORETTO, ETC.

The *Nazione*, too, the leading journal of Tuscany, counsels, in articles of remarkable ability, the Pope to withdraw from all secular concerns, otherwise the wise and liberal clergy must cease to agitate in the dark, and take refuge in equivocation, by heading the masses of the people in religious reform. This same influential broad sheet, so tender but a year or two ago of vested interests, so bitter against Evangelical truth, yea, of the mooted of a religious question at all in connexion with the freedom of Italy, spoke out the other day an indignant protest against the agents of the Government who were sent to provide accommodation in Florence for the various State offices removing from Turin. The reactionary bigots in Florence exercised so much influence over these agents, that they induced them to spare the convents and monasteries, and lay out the public money on the purchase of expensive palaces. The outspoken newspaper was supported by the Florentine public, who got up huge petitions to the municipality and Government, by all means to root up these conventual nests of idleness, ignorance, and vice.

The public of Loretto, a town which I had lately occasion to call the Ephesus of Italy, owing to its superstitious worship of the Madonna shrine, has also been so roused of late by the misdeeds of the Sisters of the Sacred Heart, that 750 signatures of the most worthy citizens have been adhibited to petitions begging the Government to suppress these conventual schools, in which, under the cover of charity, the young are trained in disloyalty and evil habits.

These are a few evidences out of many that the public mind is excited on the vital question for Italy at the present moment, the probable future relationship of the Papacy to freedom and a united Italy.

GERMANY.

Frankfort, November 15, 1864.

SPECT OF POLITICAL AFFAIRS.

It is said that the peace lately signed has given no one peace: neither the spoiled and exhausted, nor the rich know not to whom they wish which are not at all consulted as

to how they are to be disposed of, though they alone have the right to decide that question; nor the Germanic Confederation, whose rights over Holstein are not even mentioned in the treaty, and whose political influence is nullified; nor Austria, who perceives, somewhat tardily, that she has been used as a cat's paw to draw the chesnuts

from the fire, and who has had to part with her Premier, in order to leave to him the sole responsibility of accomplished facts; nor even Prussia, if we understand thereby the immense majority of the nation, which sees its aspirations farther than ever from being realised, on account of the renewed ascendancy which Count von Bismark has secured by his victories. It is the Minister and his party only who have achieved a triumph. It is true that in the midst of his successes he will soon have an account to settle with the Parliament—a financial account for immense expenses which have not been voted, and a political account for the unconstitutional principles which he has put in practice. It is in vain that the reassembling of the Chambers is delayed as long as possible; he must come to that at last, and find himself in their presence in the same position as before the war. At one and the same time, the Prussian Parliament and the Germanic Diet will have to be brought into harmony. This last will perhaps show a little more energy, now that, on the one hand, the Cabinet at Vienna appears disposed to maintain the rights of the Confederation, and that, on the other, the first of the states of the second rank, Bavaria, has referred the direction of its affairs to a man whose character and patriotism will not disappoint Germany, Herr von der Pfordten. Be that as it may, it is clear that German politics are still the same after as before the war—in the same fogs, from which they do not seem at all ready to emerge. Here, as at the beginning of things, and as ever, there is nothing but the mighty voice of God which can pronounce the *fiat lux*—let there be light—which produces life at the same time as light.

DR. BAUMGARTEN AT KIEL.

We spoke just now of the Duchies of Schleswig-Holstein. There has lately occurred there an event which may serve to furnish evidence of the spirit in which they are administered by their Provisional Government. Dr. Baumgarten, the same who has for several years undergone unjust persecutions which have made the small country of Mecklenburg so sadly celebrated, has wished to avail himself of the enfranchisement of Holstein, his native land, in order to return to the country of his birth and to become professor of theology at the University of Kiel. A citizen of the province, and a man of learning and of piety, whose character has only improved amid the conflicts which he has sustained against religious despotism, it might

have been expected that he would have been received with open arms at the university of his country, to which he was invited, and where everything indicated that it was his proper place. It has not been so. The civil commissioners in Holstein have interdicted his lectures. The clergy of Holstein have addressed a petition to the commissioners, praying them not to interfere with the lectures of Professor Baumgarten: "not only in order that a sincere and distinguished man may be protected in a place rightly obtained, but to dispel at once the suspicion already abroad among us, that there is an intention to favour us with the principles of Mecklenburg, from which may God preserve us by His grace!" It has been all in vain: we have not yet learned that the accomplished professor has been authorised to commence his course. If the Duchies are to be, for any long time to come, governed in this spirit, it was scarcely worth the trouble to free them from the Danish domination.

THE ROMAN CATHOLICS IN THE RHENISH PROVINCES.

The Roman Catholic world in the Rhenish Provinces is now subject to a somewhat lively agitation. On the one hand, the Bishop of Paderborn has recently published, in the form of a pastoral addressed to the Protestants of Germany, and particularly to those of his own diocese, a book of considerable size, wherein he reproduces all the old arguments urged by Romish controversialists against the Reformation. Moderate enough in form, the Bishop shows himself to be supremely unjust in most of his notions, and pretends to nothing less than to be the legitimate bishop of all the Protestants in his diocese—wandering sheep, but which belong to him, and which he hopes to gather again into his fold. So far, all this would be harmless enough. But the falsehood and injustice of a large number of his accusations against the men and the things of our time, in the Protestant Church, have provoked a hot controversy, in which whole ecclesiastical bodies take part by their protests or their refutations. The political press has got mixed up in the discussion, which has become general, and still continues.

On the other hand, the Archbishop of Cologne having recently died, the serious question of his successorship has set in motion the Roman Catholic inhabitants of these provinces. Cologne is the Rome of Western Germany. Strong in its flourishing industry, proud of its great river, and yet more so of its incomparable cathedral, which is reflected by

the waters, this city gives to the archiepiscopal an immense influence, supported by a zealous clergy, and by a population which is prone even to superstition. The public voice allows that the late Archbishop, Dr. Geissel, was endowed with dignity in his ministry, was a man of learning and of an irreproachable private life; but it charges him with having done nothing in favour of those reforms which the German spirit demands of the Church, but, on the contrary, with having favoured the proceedings of the Jesuits, increased the servitude of the inferior clergy, and, in a word, with having left the Church under the complete sway of Ultramontanism. Whom will he be succeeded? This is the exciting question which disturbs men's minds, and the solution of which is placed almost exclusively in the hands of the Government of Prussia. If we may believe the public papers, one of the prelates who has the chance of ascending to this high dignity is the Baron von Kettler, Bishop of Mentz, the zealous champion of the most absolute Catholicism, an old cavalry officer, who brings to the exercise of his functions the habits of military discipline, but to whom no one can deny the possession of deep and ardent piety. They talk again of that same Bishop of Paderborn, Dr. Martin, whom we have mentioned already, in reference to his controversial tendencies. Finally, they talk of the Prince of Hohenlohe, who resides at Rome, and fills some office in connexion with the Holy See. Not one of these names promises the Catholic Church in Germany its emancipation from Ultramontanism.

THE DEATH OF DR. FLIEDNER.

In the last number of *Evangelical Christendom* you gave to your readers a communication signed by a hand which is venerated and loved by all the Church of God—that of Florence Nightingale—respecting Dr. Fliedner, of Kaiserswerth, whom God has recently removed to his rest. I have not the idea of adding anything to this excellent notice, in relation to the immense labours of this faithful servant of God. But I have no doubt that a few additional details concerning his moments will interest and edify many of your readers.

On Sunday, the 11th of last September, there took place at Kaiserswerth the annual festival of the institution, amid a very numerous assemblage of friends and of deaconesses, coming from different quarters to be present on that occasion. Although reduced to a very feeble condition by a long

illness, which especially rendered his breathing painful, Pastor Fliedner wished once more to speak in that assembly, and, above all, to implore the blessing of God upon the new Deaconesses who were going to enter on the field of their labour, to the number of nineteen. The short but striking words which he uttered, his fatherly counsels, his pressing exhortations to the Deaconesses to engage them to abide faithful and devoted in their work—none of all these things will be forgotten by those who heard him. After these religious services, and a second meeting in the large hall, where he again took part for some minutes with all his wonted serenity of spirit, he withdrew to his residence completely exhausted. The following Wednesday his morning was entirely occupied in taking leave of the Deaconesses who were departing in different directions. He wished again to address to each one a word of advice. These exertions exceeded his strength. On Thursday morning, the 15th of September, his medical attendant advised him to retire at once to the privacy of Salem, where he had passed some weeks in summer, and had gained strength. Thither he went, accompanied by his wife and the two youngest of his sons, and spent some days there, during which he found rest, but not strength. He there took very particular interest in the recitals of the Deaconesses who had been nursing the wounded in the lazarettos of Schleswig. The night of Saturday to Sunday was spent without sleep, and at five o'clock in the morning he urgently requested to be taken back to Kaiserswerth, which was done. "Nothing is needful," said he to his wife, as he laid himself in the bed, "nothing is needful, but to be a child of God, received into favour." On Monday morning his absent children were summoned by telegraph. "Do you not," said he to his daughter, who had just come into his presence, "do you not ask of God to give me a peaceful end, if it pleases Him to call me very soon home?" And, seeing that this idea made the tears to fall from those about him, he added, quoting the words of a German hymn, "My only desire is this—

See a poor sinner who desires
By thy ransom to be saved."

During the night of Tuesday to Wednesday his ten children were all gathered under his roof. In the morning he called them, had them all ranged in a half circle, according to their age, around his armchair, and requested them to sing him a hymn, whilst his looks were radiant with joy as he saw himself thus surrounded with those he loved. Several

days thus passed over amid the kind attentions of his family, and with an activity of mind which never left him to the last moment, dictating letters, thinking of everything, and encouraging those about him by his calmness and his affectionate demeanour. One day, when his two sons had brought him into the garden in his armchair, his breathing was very much oppressed, and he cried with energy, "The Lord, the Lord God, merciful and gracious, long suffering, and abundant in goodness and truth" (Exod. xxxiv. 6). During these days his family and friends indulged in the hope of a restoration. He himself did not expect it. On the 25th of September he had afresh the happiness to see two of his sons confirmed, and to take the Lord's Supper with them and the rest of the family. After this, his weakness visibly increased. He felt his end approaching, and made it known by some expressions. His soul enjoyed sweet peace, and he felt himself particularly refreshed by the thought that many were praying for him. "Oh, that sweet communion of souls!" he said, one day after a meeting for prayer.

So came the 3rd of October, the eve of his removal. Three of his sons had to set out for the school at Gütersloh. At eight o'clock he gathered them into his chamber, to take leave of them and of all. He spoke with a feeble voice, and slowly, but distinctly. (What he said specially concerning his family is here omitted.) "According to all appearance," said he, "this is the last time that I shall see you gathered around me, for I feel that I am constantly growing weaker. Do not let us deceive ourselves, for the moment is drawing nigh for me to enter into a blessed eternity. It is a serious and solemn moment. When I look back upon my life, how many subjects are there for gratitude and praise! Oh that every pulsation of the heart and every respiration were in effect a praise! How happy we are to serve such a Master, who pardons our sins, yea, who has abundantly pardoned all mine! 'The blood of Jesus Christ, his Son, cleanseth us from all sin.' That is my only hope. But one thing is needful; to be saved—to enter in at the strait gate. We shall meet again above: there is eternal joy, and eternal praise. Pray for me, who have so many sins, that I may obtain grace and mercy; that God may vouchsafe unto me to depart in peace; and that I may lay down my head in the dust with firm confidence in Him who is merciful."

After having given his benediction to his children and grandchildren, he went on:

"To all my fellow-workmen and fellow-work-women a salutation of peace in the name of the Lord, who is wonderful in counsel and excellent in working. My thanks to all the friends of the work; to all its benefactors down to the very smallest children who collect contributions. The Lord will be their recompense. In particular, my thanks and my blessing to all my spiritual daughters, for their love, their obedience, and the confidence they have testified towards me. May God bless them—their and their labours, far and nigh! May He be their Friend and the Strength in battle! May God bless the King and his house, and may He fill him with His Spirit! May the Lord bless the Church! Oh, consider it as a special privilege to serve the Lord in it. May God extend His kingdom, and soon cast down Satan under our feet. Jehovah is with us. Oh how sweet it is to serve Him who has taken away our sins! What should we be without Him!"

His three sons, who had very shortly leave the house, went down upon their knees before him, and he blessed them, and repeated aloud over each one of them the word—"Peace!" He then fell back exhausted into his armchair. He felt this separation very deeply, and sighed, "Lord God, mighty God, be my consolation!" adding, in a low voice, "there is no more healing for me. But very soon peace came back to his troubled heart, and he calmly exclaimed, "Sweet Jesus!" whereupon he fell into a slumber: some hours. In the course of this last day he had sundry moments of quiet, and even activity and of pleasant joy, on hearing some hymns sung by his family and his faithful Deaconesses. The same evening his wife read to him the 90th Psalm. "How precious the Word is!" cried he. "The cross is good," added, "although it might do harm." He very soon asked again for the singing of a hymn in which are these words:—

Only yet a little courage.

And as those who were present did not for a while find the tune, he himself raised the first notes. Every one had at heart the memory of Jacob's words: "This is none other but the house of God, and this is the gate to heaven." Feeling his soul refreshed by the beautiful and pious hymns, he asked for the one which begins with the words:—

Where finds the soul its native land and rest!

During the night he experienced some delirium, caused by his weakness. His mind was absorbed with the thought of separation

and his wife heard him say to her, "Poor widow!" With the return of day, calmness was fully restored to his soul. When some one offered a prayer before him, he repeated "Amen!" and added with a distinct voice, "Conqueror of death! Conqueror!" His wife having reminded him of that beautiful saying in the 23rd Psalm, "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me," he distinctly answered, "Oh, yes!"

At eleven o'clock the entire community of the institution met together in the Church to ask of God, on behalf of His servant, a tranquil and blessed deliverance. In fact, his end drew nigh. All was calmness and peace around the dying, and upon the features of his countenance. It was near two o'clock when his breathing ceased. The faithful servant had entered into the joy of his Lord. Those who remained could only repeat amid their tears, "Thanks be to God, who giveth us the victory, through our Lord Jesus Christ."

TURKEY.

Constantinople, November 5, 1864.

THE FATE OF AHMED OF CÆSAREA.

The converted Turk whose case I reported at length in my last letter was exiled a few days later to Rodosto, under the following circumstances: A week after the attempt, which I then reported, to induce him to go back to Cæsarea as a Government official, he was again summoned before the Pasha, and informed that he might go either to Smyrna, Adrianople, or Rodosto for two months. "Suppose I do not consent to go to either place, what then?" he asked. "Then you must remain in prison here." "Is there no other alternative?" he said. "None," was the reply. "In that case I will go to Rodosto," he said. So he was sent to Rodosto, and Aali Pasha officially informed all the Protestant Embassies that Ahmed had been set at liberty, but had gone, of his own free will (!), for awhile to Rodosto. It is due to the Government, however, to say that, while they have refused to do anything for the families of these exiled Christian Turks, they did give to Ahmed when he was sent away 25. 5s. in cash.

At Rodosto, Ahmed was received into the family of the Armenian Protestant pastor there, and until Monday last was unmolested by the Government. On that day, a telegram was received from the pastor, saying that Ahmed had been again thrown into prison, and begging that efforts might immediately be made for his release. The telegram was enclosed to the British Embassy, and Mr. Stuart, the Chargé d'Affaires, was requested to act in his behalf.

The reply to this note forms, in every respect, such a decided contrast to past communications, that, although we cannot judge fully of the results until more particulars are

received, I give it in full. It certainly affords promise of better days to come:—

Therapia, November 3, 1864.

Sir,—Mr. E. Pisarie, whom I sent to the Porte yesterday, immediately after receiving your letter informing me of the arrest of Ahmed Agha at Rodosto, has reported to me that the Grand Vizier was as much surprised as I had been on hearing of that event, and that his Highness telegraphed at once to the Calimacam of Rodosto to set Ahmed immediately at liberty, and to explain the cause of his apprehension. His Highness has also telegraphed to the Governor of Adrianople, desiring that functionary to afford all due protection to Ahmed Agha, and not to molest him in any way in the event of his going to Adrianople.—I am, Sir, &c., WILLIAM STUART.

Rev. George Washburn, Pera.

A letter received to-day from the pastor at Rodosto gives the particulars of his arrest. During his stay there Ahmed had conversed freely, but in the most discreet manner, with such Turks and Christians as he met, and it finally came to the ears of the Governor that a converted Turk was in the city. He sent officers and immediately arrested him. On his appearance before him he demanded his name, his nationality, his business, &c. He refused to believe Ahmed's statement, that he had been sent there by the Government, although his passport was perfectly *en règle*, and ordered him to be instantly thrown into a dungeon, where he was not allowed to see any one, or even to receive a blanket. After a vain effort to see him, the pastor went to the Governor, but was driven out of his presence, after having been told that Ahmed was a Turk, with whom he, as a Christian, had no business to meddle. The pastor replied that Ahmed was his guest, and consequently it was his business to do everything for him in his power. The Governor made no reply to this, and the pastor telegraphed to Mr. Washburn, as above stated. In his letter received to-day he says that great indignation is felt in Rodosto, even among the Turks, at this un-

warrantable arrest of a man against whom the Governor could bring no complaint. The telegram of the Grand Vizier probably brought the Governor to his senses.

NEW INSTRUCTIONS FROM EARL RUSSELL.

The Hon. Mr. Stuart some days ago addressed a note to the Rev. Mr. Curtis, stating that he had "been instructed by Earl Russell to represent to the Porte that Her Majesty's Government expect that the religious liberty granted by the Turkish edicts to the Greek Church and to the Roman Catholic Church should be equally enjoyed by the Protestant Church." He also requests that "a memorandum be drawn up suggesting such measures as may be best calculated to give security and quiet to Christian ministers and Christian converts, without creating disturbance amongst the fanatical Mussulman population."

The very peculiar form of these statements instantly suggests the idea that they were either designed to furnish Earl Russell with a convenient reply to questions which may be asked at the coming session of Parliament, or that they were suggested by Sir Henry Bulwer, in the belief that the missionaries would be very much puzzled to make any reply to them.

Earl Russell certainly knows that no edicts are in force in Turkey giving exclusive rights to Greeks and Catholics, and that no complaints have been made by Protestants on this point. The last question certainly implies that the measures heretofore adopted by the missionaries have created disturbances and threatened the peace of the city, although this has been emphatically denied, and is supported by no evidence whatever.

HOW THESE INSTRUCTIONS FAIL TO MEET THE WANTS OF PROTESTANTS IN TURKEY.

The Imperial edicts to which Earl Russell seems to allude owe their existence chiefly to the efforts of Her Britannic Majesty's late Ambassadors, Lord Stratford and Lord Cowley, and they recognise Protestantism as an established religion of the empire, with the same rights enjoyed by the other Christian communities. The edicts are in themselves satisfactory. *The real difficulty is that, as to Protestants, these edicts have not been faithfully carried out, especially during the last few years. And now an altogether new interpretation has just been put upon them by the Turkish Government and endorsed by Sir Henry Bulwer.*

The Greeks, Catholics, and Armenians are able generally to maintain all their rights, be-

cause they are numerous, powerful, and wealthy. The Porte is in a measure dependent upon them, and individuals among them hold most important and influential relations to the Turkish Government, *which* they are always able and ready to use for the benefit of their co-religionists; and *what is* more, they are always most vigorously supported by the French and Russian Embassies, who, so far from adopting Sir Henry Bulwer's policy of letting the Turks alone, were never more active in their interference than now. The Protestants, on the other hand, are as *yet* few and feeble. They unite against themselves the active hostility and opposition of all the other Christian communities, and of late years the aid and protection of Her Britannic Majesty's Ambassador and *council* has generally been withheld. Under these circumstances, they are powerless to defend themselves from wrong and oppression. They are in various places imprisoned, robbed, stoned, driven from their houses, and often even prevented from burying their dead. They are prevented in many places from building churches, they have been positively forbidden by Aali Pasha to enrol any converted Turk in their civil community, so that every Protestant Turk is legally and practically a vagabond, without protection. These are direct violations of the Turkish edicts; but who is to enforce these edicts. While, however, this want of practical protection has made Protestantism almost an impossibility in Turkey, that which causes most alarm among Protestants is the new interpretation which is now put upon these edicts by the Porte and Sir Henry Bulwer.

LORD STRATFORD VERSUS SIR HENRY BULWER ON THE HATTI HUMAYOUN.

A just understanding of the new position taken by the British Ambassador can only be obtained by reading the published correspondence with the Foreign-office. From this it will be plain at once that Sir Henry's idea of the Hatti Humayoun is the key to all the late movements against religious liberty. We have only room here for a brief extract from a despatch dated Therapia, November 16, 1860:—

The Hatti Humayoun itself was merely valuable as a declaration of principles which might serve as a landmark for future legislation; it did nothing itself in the way of legislation, and I doubt much whether, by pointing too suddenly and extensively at an entire alteration in manners and feelings, it did not give rise to many of the evils which usually follow such experiments, and actually followed those of the same kind made in France in the 18th century.

Lord Stratford's idea of the value of the Hatti Humayoun may be gathered from a single sentence in a letter to Lord Clarendon, dated February 12th, 1856 :—

I do not see what room there can possibly be for any practical persecutions in future within the limits of the Sultan's empire.

In a note addressed to the Porte a month later he says :—

The British Government distinctly demands that Mussulman who turns Christian shall be exempt from every kind of punishment on that account as the Christian who embraces the Mohammedan faith.

Lord Stratford believed that the Hatti Humayoun secured genuine religious liberty in Turkey. Sir Henry Bulwer believes that Turkey was saved from a repetition of the terrible scenes of the French Revolution by the removal of Lord Stratford and his ignoring of the Hatti Humayoun.

With such a view of this great charter of religious liberty, it is not singular that he would decline to listen to reports of persecutions and wrong suffered by Protestants during the past few years, nor that he should have improved the opportunity, last summer, to confer with the Porte in giving a new definition to religious liberty, which, if sustained, would put an end to all Protestant missions in Turkey.

NEW DEFINITION OF RELIGIOUS LIBERTY.

Sir Henry Bulwer, in his letter of August 1, states the present position of the Turkish Government on religious liberty as follows :—

The Ottoman Government is willing to allow Protestants and all Christians to exercise their religion in the Ottoman dominions, in churches, or quietly at home ; but it will not permit any attempts, public or private, to assail the Mussulman religion. It will allow Mussulmans to become Christians, but it will not allow any more than it will other Christians, to speak publicly against Mohammedanism. *It says its policy is to protect all religions, and not to allow persons of one religion to attack another.*

This new definition of religious liberty is approved by Sir Henry in his letter of August 1, and in other documents which have been communicated to the Protestant missionaries. But it is somewhat significant that it cannot be learned that any similar announcement has been made by the Porte to any other Christian community, and that the Roman Catholic propaganda is urging on the work of proselytism with its usual zeal, and, if we may believe M. Borè, with no little success, among both Mussulmans and Christians, unmolested.

Moreover, in spite of this declaration, the

Porte not only permits the grossest abuse of Protestantism on the part of Mohammedans and of the other Christian communities, but itself sets the example by publishing official communications and extracts from other papers, containing the grossest libels on Protestantism, in the *Journal de Constantinople*, which is owned by the Government.

Here we have, then, a new interpretation of the Hatti Humayoun, to be applied exclusively to Protestants, and its late practical application to the Turkish converts is justified on the same ground as that taken by Rifaat Pasha in his correspondence with Lord Stratford in 1843, where he excused the action of the Government in beheading a convert from Mohammedanism as a renegade.

If this interpretation is to stand, and these excuses are to be received as valid reasons for imprisoning Protestant Turks, then religious liberty no longer exists for Protestants in Turkey. The Turkish converts will have their lips for ever sealed, and if a Mohammedan desires to adopt Christianity, he must choose some other form of it than Protestantism, or suffer indefinite persecution "for his own safety" and "the peace of the city," or because there is "a smouldering excitement amongst the Ulema."

WHAT IS THE REMEDY FOR THE PRESENT DIFFICULTIES ?

Mr. Stuart wishes to know what measures are to be adopted to "secure peace and security to Christian ministers and Christian converts." We would reply, that the first and most important thing to be done is to assure the Porte that, whatever may be the opinion of his Excellency Sir Henry Bulwer, Christian Europe regards the Hatti Humayoun as something more than a shadow, and has no fear of its honest execution producing a second French Revolution. And, in the second place, the Porte should understand that this edict means now what it did when it was issued—that no new and narrow interpretation of it for Protestants will be tolerated by the great Protestant powers of Europe.

But it cannot be denied, that even if both these things are done, in the present state of this empire Protestantism needs something more to secure to her the practical enjoyment of her rights. Every one who knows anything of Turkey knows that the ecclesiastics of the old churches are always ready to persecute Protestants, and that corrupt and inefficient Turkish officials, in most cases, allow them to have their own way. For this reason, English consuls in the provinces were

formerly instructed to take notice of such cases, and report them to Constantinople, when their own influence failed to secure justice; and Protestantism owes not only her legal existence, but also most of her legal triumphs over wrong and oppression, to the protection of Her Majesty's consuls and the British Embassy in Constantinople.

Since Sir Henry Bulwer came to Turkey this protection has been in a great measure withdrawn, and the British Embassy has declined to lend its influence, even when most flagrant cases of persecution have been brought before the Ambassador, by the Constantinople Branch of the Evangelical Alliance.

It should be distinctly understood, however, that Protestantism has never asked protection against the Government in any political sense, but simply against the ill-will, or caprice, or religious prejudice, of individual officers, who would deprive them of rights legally guaranteed by the Government. This is what Protestantism needs now, and it certainly would not be inconsistent with even the present policy of England in Turkey, if her consuls and her Ambassador were instructed to call the attention of the Turkish authorities to cases of manifest wrong and oppression suffered by Protestants.

Such friendly interest has been worth more to Protestantism in years past than even the edicts of the Sultan. If it is withheld, Protestantism can never stand against the Roman Catholic, Greek, and Armenian Churches, which enjoy the constant and all-powerful protection of the French and Russian Embassies.

MR. STUART'S ACTION ON EARL RUSSELL'S INSTRUCTIONS.

As we have said, on receiving instructions from Earl Russell, Mr. Stuart addressed a note to Rev. Mr. Curtis, of the Propagation Society, asking for information, and requesting him to confer with his English and American colleagues. Mr. Curtis addressed notes to them, desiring them to make such statements as they thought best, and send them to him. In accordance with this request, the American missionaries drew up a full statement of their views, and sent it to Mr. Curtis. The Church Missionary Society's agents prepared a similar paper; but at this juncture, Mr. Stuart informed Mr. Curtis that he wished a single memorial of measures agreed to by all the missionaries. As this was for many reasons impracticable, Mr. Curtis forwarded to Mr. Stuart the paper of the American missionaries, which, although not addressed to the Embassy, contained a statement of facts and of the

opinions of missionaries who had been years in Turkey, which it seemed to him most desirable that Mr. Stuart should see. The English missionaries proposed to draw up a joint memorial after consultation with the Bishop of Gibraltar.

Although I have reason to believe that the English missionaries fully approved of the statement made by the American mission, it will be obvious that the peculiarity of their positions and their relations to the Bishop of Gibraltar made it proper for them to draw up a separate paper.

Mr. Stuart, after retaining the paper of the American mission a day or two, sent it back to Mr. Curtis, declining to receive it, on the ground that "it contained criticisms upon the conduct of Her Majesty's Ambassador, and upon the policy of Her Majesty's Government." I understand that it will be sent to England for publication.

THE TURKISH CONVERTS AND THE BRITISH AMBASSADOR.

The following, from the Rev. C. G. Curtis of the Propagation Society, was not received in time for insertion in our last number:—

Constantinople, October 19, 1864.

I have read in the October number of *Evangelical Christendom* a letter written from this city on the 13th September. The subject-matter is expressed by the title, "The Fate of the Converts, and the Conduct of the British Ambassador."

The writer will pardon me if, upon the information which I have received, I venture to say that I cannot accept his conclusion, printed in italics—viz., "the three real Protestants have had nothing done for them by Sir Henry."

1. The expression "the three real Protestants" banishes the fourth of the baptized converts at least to unreality: for there were four imprisoned. I know no proof that this man (Hadji Sali) was one of those who "obtained their liberty," as the writer says, "by professing themselves Mussulmans." Hadji Sali himself has assured us of the contrary. The account which he sent us upon his release was this: His wife sent a petition to Aali Pasha, stating her condition. Aali Pasha called the leading residents of Hadji Sali's parish, and asked them whether they had anything to say against him. They replied that formerly he was a good Mussulman, but had lately become a *gkioner* (infidel). The Pasha then said angrily, "That is not what I ask. That is not what I ask. Is he a liar, a thief, or disorderly?" They replied, "No." Then they were required to sign and seal a paper to that effect. This paper is in the hands of the Government. Hadji Sali was told to remain in prison another night or two, as the Pasha's guest, not as a prisoner. The parishioners were again summoned, and required to sign a second paper to the same effect. Then Hadji Sali was enjoined, "For a little while keep away from their meetings" (he meant those of the missionaries).

Further, it cannot be said that little or nothing was known of him by the missionaries before his arrest. I have visited him and his friend the

Isam, who, as a father, used to receive his younger brethren into his house for the purpose of devotion.

2. A few words upon our Ambassador's conduct in regard to the prisoners. There is no proof that his Excellency has done nothing for the three: the contrary is the case. It is true that one convert was exiled to Maguesia, and one to Aidin. But the letter written to me by one of the exiles, assuring us of this fact, assured us at the same time that after three days an order came for them to return to Smyrna. Whence this hurried change?

On the 1st August the Ambassador instructed one of the Embassy interpreters to go again to the prison, in consequence of a doubt expressed by me, and invited me to accompany that gentleman, in order that we might have the opportunity of identifying our converts. The object was not gained, but the attempt was made by the Ambassador most promptly.

It is true that such exertions were not made at the beginning—the Ambassador was away, and letters to and from his residence were delayed; but it was upon a fair statement of facts that so early as the 5th August the Secretary of the Society

for the Propagation of the Gospel wrote, "Sir Henry Bulwer seems to have exerted himself most energetically." The Secretary is not here speaking particularly about the prisoners. But on the 29th July two of us, representing the two English missions, tendered our thanks to his Excellency for his humane exertions on behalf of the imprisoned converts. No wonder, then, that we have never gainsaid what the Ambassador wrote on the 23rd July, in his reply to the English missionaries: "The Turkish converts are not British subjects, and I cannot treat the case as if they were; but I think you give me credit for having used, and for now using, my best endeavours to obtain their release."

I hope my comments may be received in the spirit in which they are written, and answer the purpose for which they are sent; but unhappily, they will reach (as all that we write must) too late to prevent the effect of a wrong impression.

I am, Sir, your obedient servant,

CHARLES GEORGE CURTIS,
Missionary S. P. G.

THE ARMENIAN CONVERTS OF THE AMERICAN MISSION AT CONSTANTINOPLE.

We have received from the Rev. Dr. Wood, Secretary to the American Board of Commissioners for Foreign Missions, the following letter, in reply to that by the Rev. Dr. Koelle, printed in our October number (p. 406). It may be remembered that Dr. Wood formerly occupied a post in the Constantinople mission, and therefore that he does not speak without a personal knowledge of the facts to which he refers. Whatever misapprehensions may have arisen with respect to those facts, upon which we are sorry to occupy our space, there is a question of principle to which they are subordinate, and which claims the attention of every friend to missions. Hence, irrespective of the merits of the particular case under discussion, the latter part of Dr. Wood's letter deserves the special notice of our readers:—

New York, October 13, 1864.

Please accept my thanks for your courtesy in sending me a copy of the letter from Rev. Dr. Koelle, of Constantinople, controverting statements from my pen which appeared in the July number of *Evangelical Christendom*. I have read it with surprise, and am deeply pained that the necessity is imposed upon me of defending, against his imputation, my account of facts, which I have had the best opportunities of learning, and with which the strictures of this honoured brother show that he is very imperfectly acquainted. I beg to observe—

1. That the communication from which you gave certain extracts was written, in February last, from Constantinople, to the executive officers of the American Board of Foreign Missions, and was inserted by them in the May number of our monthly periodical—the *Missionary Herald*—to give to the patrons of our missions the information which it contained bearing on our missionary

work in Turkey. The passages criticised by Dr. Koelle came in incidentally, and form but a small part of the document. The republication of portions of it in England was without my knowledge or desire.

2. It now appears that in making allusion to advice which I was informed had been given to the Pera seceders from co-operation with our mission, I ought to have qualified the form of expression. I have to confess that I had no personal intercourse with Dr. Koelle on the topic referred to, though I had that which was very pleasant with his respected colleagues; and that in the remark which I made specially on the authority of the "esteemed lay missionary in connexion with the Church Missionary Society," of whom Dr. Koelle speaks as one of the leaders in what he calls the "Episcopal movement" among the fruits of the labours of the American missionaries, I gave it a wider application than he probably intended by the form of expression which he used to me. This mistake I regret.

3. There are several particulars in Dr. Koelle's letter in regard to which I am not careful to defend myself against his imputations. I leave his objections and affirmations on those points to be judged in their own light or from a comparison with what I actually said, and proceed to the only issues that can be of the least interest to any readers of our communications.

4. In furnishing a portraiture of the Protestantism which exists in Constantinople, as a result of the labours of our missionaries among the Armenians, and of difficulties and trials connected with their work, I allude in my letter to a "long controversy respecting the mutual relations of missionaries and native pastors and churches in the system of operations carried on by the funds of the American Board and the Turkish Missions Aid Society," and add in the next sentence: "The subject of disagreement [i. e., between the parties in this controversy] has not been forms of Church order or worship, but how far and in what form, there should be a taking of the native element into the councils of the mission-

aries, in determining the use of funds committed to their hands for disbursement." I then refer to recent avowals in favour of another mode of organization and worship and easier terms of communion at the Lord's Table; speak of a religious service set up by the ex-priest Vertanes, designed to lead on to the formation of a "Reformed Armenian Church;" acknowledge that the pastor and some of the members of the Church in Pera, though then annoyed by his (individual and separate) action, "confess sympathy with his avowed object;" and say that "if they do not succeed in their present plan of getting foreign aid," it is possible that they may, as advised by some whom they have consulted, turn again to the source from which they first received their knowledge of the truth, "but they are not prepared to do it now."

To my amazement, Dr. Koelle assumes to hold me up before the Christian public as not an ineffectual, but a real misrepresenter of facts in the above statement, because in January last (one month before that in which I wrote) the pastor and certain members of the Pera congregation solemnly declared that "in matters of form they [then] differed much from the American missionaries," and "were strongly convinced that the only sound principle for them to act upon was to reform the old Armenian Church, in the very manner which my letter sets forth; and he undertakes to give a history of the previous relations of those persons with the American missionaries, in which he betrays a total ignorance of a painful controversy which had occurred between them, and of other facts in regard to which the testimony of the missionaries is decisive. A critic so minute as my assailant has shown himself to be ought not to commence an attempted correction of me by saying that an important event occurred "six or seven years ago," when it took place at the beginning of 1860, and then declare that "from that period the disagreement between the missionaries and this new church dates," which disagreement was a result of differing views relating to Church organization, and a revision begun by that Church of its ecclesiastical constitution, when the missionaries know and testify that there was an earlier agitating conflict, and that the questions of Episcopacy *versus* Congregationalism or Presbyterianism, and liturgical or extempore prayer, formed no part of it or of subsequent discussions between themselves and their native brethren, down to the period when the latter made application for pecuniary patronage, first to Germany, and then to parties connected with the Church of England.

Abundant evidence exists in the written correspondence between the missionaries and those who carried on the controversy with them as to the subjects of disagreement. I could easily fill several pages with conclusive citations from copies in my possession; but the following from Rev. Drs. Schautfler, Goodell, and Riggs, written in May last, in the name and with the sanction of the whole body of American missionaries in Western Turkey, will, I trust, be deemed sufficient corroboration of my testimony.

"In respect to the management of matters pertaining to the missionary work . . . it has always

been our desire to secure the advice and co-operation of our native brethren. In the hope of securing these objects, a plan of co-operation was drawn up during the lifetime of our lamented brother Dwight, in accordance with which a mixed committee, composed of an equal number of missionaries and native brethren, was to give its advice respecting the missionary work in general, the mission reserving to itself the right of final decision in all appropriations of funds committed to it. This reservation (the principle of which is justly insisted on by our Board, and, so far as we know, by all other missionary societies) was the only point of difference; but the plan failed solely through the opposition of the Pera pastor. In all the discussions on this topic, which continued through two or three years, *no desire was ever expressed on the part of either the Pera pastor or any of the native brethren for any change in the Church government or modes of worship actually existing in the Evangelical Armenian Churches.*"

5. Dr. Koelle will find that no evidence is available to him to disprove the representation of facts which I have given. What opinions and desires the Pera seceders may, or may not, have expressed to other parties from whom they were seeking aid to enable them to stand in a position of independence of the American Mission, and what third parties may have been led to believe and say, orally or in print, are matters not relevant to the question, "What were the disagreements brought out in their intercourse with the American missionaries?" The latter is the point on which I spoke, and on which my statements have been opposed. The case is incontrovertible, as I put it; but I do not agree with Dr. Koelle in the sweeping inference which he draws from it, if admitted. I was the teacher in theology of the pastor of the Pera congregation; I assisted in ordaining him to the work of the ministry; and notwithstanding the things in his conduct which have grieved me, he has a place in my confidence and love far higher than Dr. Koelle intimates that he can give him, if my statements are correct. I regard him and his followers as grievously misled in the policy which they have finally come to avow, and which they professed they had not thought of adopting at a time when its ultimate adoption by them was predicted by others. I think that they are actuated by a spirit of which they are not conscious, a desire to enter upon a path the end of which they do not see; but I look upon them as mistaken brethren, and not "base" deceivers. I have not arraigned, and do not now arraign, their motives. I simply state undeniable facts.*

6. No one can be more ready to recognise the rights of conscience than I am; but when Dr. Koelle says that he "could not advise a body of Christian men to return to forms to which they profess the strongest conscientious objections, yet which I have myself seen them use in their regular Sabbath worship in the Prussian chapel, since that solemn declaration, in January last, which made so strong an impression on Dr. Koelle's mind, what am I to understand by his language! Again; do they conscientiously differ from us re-

* For the use of at least one phrase criticised by Dr. Koelle, Dr. Wood is not responsible. In the document from which our quotations were made, he spoke of the connexion of Vertanes with the American Board as having existed for "many years." That those precise words were not reproduced by us, was owing to the fact, that we were giving only the general purport of that portion of his letter. This was plainly indicated by the change of type from that in which the preceding sentences were printed.—Ede.

g the constitution of the Christian ministry? all. The venerated fathers of our mis-ferred to above, say also in the document hich I have quoted: "They have all along d to agree with our view of ministerial and it is not two months since their pastor one of the undersigned, that they had no admitting any other principle." It is that their proposed action is based only diency, and not on conscientious convic-any other sense.

my letter I made no "suggestion to with- reign aid" from the Pera congregation; he matter is now up, I will suggest a view uestion for the consideration of those who e progress of spiritual reform and personal tion more than they do of a particular Church order. The American Board has n its operations among the Armenians for of a century, and extended them over the rmenian field in Turkey. Its labours have eally blessed. About fifty local churches y more congregations have been gathered; e expected that many others will soon be

It is of vital importance that these in- mmunities be kept as much as possible tracting controversies on questions which the members of Christ's spiritual body; ir purity be guarded by sound teaching hful discipline; that they be united in a ions co-operation; and that they be brought as rapidly as possible to support their own schools, and other institutions. What the effect on the latter object of competing ry agencies tempting the weak and dis- by offers of larger pecuniary aid? What the influence on discipline of rival church tions, ready to receive to their commu- sions who come under censure, or who luded from the churches connected with ions? How will it minister to spiritual on to have "Reformed Armenians" carry

controversy and strife as far as they may be able into congregations and communities over all the fields of the operations of the American mission- aries? I ask, is it well for a missionary brother sent from England, and welcomed by American missionaries, to labour among Mohammedans, that he add to his own proper missionary work an active concert with disaffected Armenian converts, gathered under American missionary labours, in inaugurating a movement which, from the very law of its being, and the necessity of circum- stances, will, whatever professions be made at the outset, be antagonistic to the American missions? Painful and numerous facts, not only in Constanti- nople, but elsewhere among the Armenians where the "Episcopal movement" has been begun, shut me up to the conviction that such are the results to be expected. Now to those who have no conscience against robbing, wherever they can, the gardens which others have cultivated, I have nothing to say, but God judge between them and us! But of those who would deprecate injury and injustice to the missions which have toiled long for the harvest which they are beginning to reap, I would solicit a careful consideration of all that is involved in the case here adverted to. It is not a question between the Church and Dissent— between Episcopacy and Presbyterianism or Congregationalism—but a question of missionary comity and justice: just what it would be if cir- cumstances were reversed, and Independents or Presbyterians should be asked to take under their patronage a congregation of converts in a field occupied by missionaries of the Church of Eng- land, after a failure to carry their point in a con- troversy with their spiritual fathers on a question of missionary policy. The Earl of Shaftesbury, in the noble utterance which he made on the appre- hended interference in Madagascar, has given the judgment of Evangelical Catholicism on these matters.—Yours respectfully and fraternally,
Geo. W. Wood.

AMERICA.

THE PRESIDENTIAL ELECTION.

New York, November 11, 1864.
have only one topic in America to-day late election. Of its political relations ll hear enough from other sources. I eak of its religious aspects.
one election was ever made the of so many prayers. The approach residential election has always been anied by at least a formal recognition, lic prayers and private, of the nation's ence upon God's guidance and blessing. e approach of this election has kindled e piety of the land to an unexampled . For the past few weeks there has ly been not a Sabbath congregation, social prayer-meeting, nor a praying circle, in which there have not been the most pointed and earnest requests ed would guide the nation in its ap- ing choice of President. And to this

petition has been added another, equally pointed and fervent, that God would allay the strife of the contending parties, and cause the momentous choice to be made with a seriousness and self-command that should become a nation of freemen.

One of these petitions at least has been answered. So dignified an utterance of the will of a great people has never been made in this land, nor, I think, in any other. The occasion for it has never existed before. The magnitude of the contending parties, their vital differences, the greatness of the interests at stake, the heat of the canvass, the exciting presence of a most bloody and burdensome civil war—all these things seemed to us to give an unexampled importance to that critical day. No greater tension, we thought, can be brought upon a nation. Have we the fibre that can bear it? Our only hope was

in God, and He has sustained us. Be the issues of the election what they may, it is a triumph in itself. Without a tumult, without a collision—so far as we have heard—without an angry wrangle, these four millions of citizens have decided with their votes the question that has held them for months in most earnest and passionate debate. In this city such an election day was never seen. We might refer the unusual quiet to the careful provision which the authorities had made against an outbreak, had not the same pervading and unusual seriousness been observed in other cities, where every such provision was wanting. The momentous day brought an earnestness too deep for strife. And it has been followed by an acquiescence in its decision, so general, so graceful, apparently so hearty, that we look back upon our apprehensions almost with surprise. We do not boast, but we are thankful, and we expect our friends to help us in renewing that ancient testimony to God's distinguishing goodness — "Then said they among the nations, The Lord hath done great things for them. The Lord hath done great things for us, whereof we are glad."

But the world ought to know that not only the manner of this election, but its result, is regarded by the immense majority of Christian Americans as a blessing from God. For this result they have prayed, and they have no doubt that God has granted it in mercy. To this representation, of course, there are exceptions. Yet it is doubtful whether one Christian man in twenty has voted for the defeated candidate. So general is this unanimity understood to be, that religious people when they meet, without a hint concerning each other's politics, break out in mutual congratulations over the issue. Indeed, the opposition, in their late electioneering movements, accepted this fact, and estimated the piety of a community as an influence against them. For example, a prominent politician of that party was discussing in a rail-car, just before the election, the probabilities of carrying the State of New Jersey for General McClellan. Of some counties he spoke very confidently. When asked concerning others, he said, "Oh, we can do nothing there; every third house is a church." An agent of the American Bible Society undertook to circulate Bibles in a large western community that was unanimously pledged to the Chicago candidate. They met him and his books with contempt, and he was compelled to give over the hopeless effort. In New York it is well-known the Irish Catholics and the most degraded of

our native population have voted in a mass against Mr. Lincoln. Different influences have combined to draw these sharp lines. Sympathy with slavery, a fear of being drafted, restlessness under taxes, hatred of the negroes, who are regarded as rivals in labour, the dragging arts of demagogues, who have made the most of a party name—these things have united the ignorant and selfish upon one side. Yet they would not have stood so nearly alone, but for one fact, that is full of moral significance. The attempt which General McClellan made to conciliate the two different and inconsistent elements which opposed themselves to Mr. Lincoln involved such a sacrifice of candour, that good men of the Democratic party who, but for that fatal error, would have been glad to give him their votes, fell from him with disgust. The result of this election is of priceless value to the land, as a declaration for truth and fair dealing above party names.

There was a memorable scene enacted on the night of the election, which singularly confirms my representation concerning the character of the successful party. It was understood that the large hall of the Cooper Institute, which holds perhaps three thousand people, would be open to the friends of the Administration, and that the results of the day would be reported there as fast as the telegraph should bring them. The great hall was crowded. Thousands upon thousands of the best men of the city came about the building, and unable to get access, quietly departed. Those who were within watched with deepening enthusiasm, the receipt of the partial but decisive returns, until two o'clock in the morning, when it was decided to adjourn. As that great multitude rose to their feet they burst forth, as if they were in a church, with the Doxology,

Praise God from whom all blessings flow.

It was no profanation of the sacred strain. They who sang it were used to singing it, as they sung it because they were glad and thankful.

Our benevolent institutions take count from this decisive vote. While the crisis was impending, no man could foretell its form or measure of the derangement in which all financial interests might soon be involved. If a division of the Union was to result, it was impossible to know how many divisions would follow, and thus our schemes of work wide benevolence might in a few months be deprived of the greater part of their support. But now our national policy is declared. The crisis is past, and with God's blessing it

o live. For this prospect none are
l as those who wish it to live for
Ve still look for an expanded
or a national debt, and for heavy
t the experience of the American
the Bible Society, and of similar
has proved that the piety and
e of the American Church will
emergencies. What our charities
led, was a fixed national policy.
helming vote for the Administra-
given it to us, and we will square
ble plans and efforts to meet it.
e some navigators, we have for the
force ahead slowly through the
rift, from the mast-head we can see
before us.

is, let me once more remind your
ere is no indifference to the horrors
vindictive desire for the chastise-
umiliation of the South, but only

the instinct of national life exalted and
directed by sympathy with Christ in the
cause of the world's salvation. We think
we see before us the consolidation of a great
Christian nation, with its conscience dis-
ciplined by a sublime moral struggle, with
the vice and curse of slavery removed, with
the sovereignty and providence of God
reverently recognised, with its self-estimation
chastened by delays and reverses, and by
God's evident rebuke, and yet established in
the conscious nobleness and integrity of its
great purpose, with the seed of Evangelical
truth spread thick and wide under all these
horrors of war, and so prepared both to "be
blessed and to be a blessing" This end may
not be very near, but it is for such an end
that Christian America is praying. God has
just helped us to take one great stride towards
it, and we expect Him to lead us on.

ANNIVERSARY OF THE AMERICAN BOARD OF MISSIONS.

New York, October, 1864.

merican Board of Commissioners for
missions has just held its annual
t Worcester, Massachusetts. The
which lasted from Tuesday, the 4th
the following Friday, were very
ended, more than three thousand
ing present at some of the meetings.
ce of such a crowd gave to one of
rs the occasion for a very touching
the second annual meeting of the
ich was held in the same place in
hen there were seven members pre-
they all ate at one table. Now, as
r said, no room was large enough
meetings, and no table but that of
ld feed them all.

erest of the meeting was due in a
ree to the happy condition into
perilful finances of the Board
brought. The depreciation of our
rency, and the high rates of ex-
d left the Board, in the beginning
with a deficiency of about 180,000
ich needed to be made up before the
eting should be held. The report
asurer showed that this great want
nly been met, but exceeded. The
begun with a debt of more than
lars, and it closed with a balance in
ry of nearly 4,000 dollars. The con-

which produced this gratifying re-
ed the aggregate of 531,983 dollars.
e-sixth of this large sum was made
icua. Of the 135,000 dollars which

were raised in August, it was said that, with the
exception of about 30,000 dollars, the amount
was contributed in small donations, and from
all over the land. The audience was greatly
moved by the reading of letters which accom-
panied some of these small sums:—

A dying soldier, the son of a missionary, sent
30 dollars; his last gift. A mother sent 6 dollars;
found in the pocket of her dear dead soldier-boy.
A widow sent 20 dollars, adding: "From one
accustomed to deny herself." A minister sent
5 dollars, saying: "I know not how to spare it,
much less how to withhold." A twenty-shilling
gold piece was accompanied with the words,
"Given to me to comfort me in my old age."

Encouraging reports were given from most
of the missions. The recent return of Rev.
Dr. Wood, one of the Secretaries of the
Board, from an official visit of the mission
stations in Turkey, enabled him to make some
very interesting statements. He had himself
been a missionary in that field, and the twelve
years of his absence prepared him to make
the most discriminating observation of the
changes which had passed upon it. Some of
the results of his observation will be as in-
teresting to British Christians as they are to
American. Where he had left six mission
stations in 1850, he found twenty-four in
1863. In those six stations there had been
18 missionaries and 20 female assistants; the
missionaries and physicians now numbered
42, and the numbers of their female assistants
had been increased to 47. Instead of six
out-stations, manned by native labourers, he
had found 101; instead of 6 native pastors

he had found 17, besides 31 licensed preachers not yet ordained. The whole body of native helpers had grown from 20 to 171; the number of common school pupils from about a hundred to nearly 4,000. But what is most important to notice is the increase which he observed in the number of churches and church members. He had left seven little churches, including 229 members; he found forty-nine churches and more than 1,800 members.

Dr. Wood made some statements concerning the government of the mission churches, which will interest those who have given attention to this delicate and important subject. Each church is governed by "care-takers," who correspond with the sessions or church committees of our home churches. Associations of the several churches have been in most cases prevented by the distances, the expense of journeying, and by other hindrances on the part of native ministers.

But just now, on the field of the Central Mission, an organization has been effected which is styled "The Presbyterial Association or Assembly or Council of Aintab and its vicinity," composed of ministers and delegates from the churches, whose duties are defined to be: "The formation of churches, the examination of candidates, and ordination to the work of the ministry, the installation and dismissal of pastors, the care of discipline, and the general welfare of the churches and the intellectual and spiritual improvement of the ministers." No appeal can for the present be taken from its disciplinary decisions. Missionaries are reckoned "corresponding members" only. There is no desire for ecclesiastical connexion with a body in a foreign land. It would be a reproach and disadvantage. The form of Church government must be moulded in the end by the genius of the people, and we may lose by endeavours to shape it.

The recent action of the Turkish Government, in restricting the privileges of missionaries and imprisoning converts, attracted the serious attention of the Board, and elicited the deepest regret for the lack of an influence in Constantinople like that of Sir Stratford Canning. It was proposed to make an appeal to the British Government to renew at this juncture its efficient care for religious liberty in Turkey.

The singular embarrassments to which the churches in the Sandwich Islands have been subjected were thought by the Board to be grave enough to become the subject of a special "appeal to all Protestant missionary societies against the principles" and action out of which these embarrassments have grown. The Board allude to the beginning of their missionary efforts in these islands, forty-five years ago, to the degraded condition in which the natives were found, and to the

singular success which attended the labours of their missionaries, so that at the end of forty years "the Hawaiian Islands had become substantially a Christian nation, recognised as such by the leading Powers of Christendom." The Board take notice of the sanction which the Bishop of Oxford has given, by the use of his name, "to a book, written by an Englishman who never saw the islands, which pronounces the mission a failure;" and they instance many decisive and particular proofs of its abundant success. But the gravamen of their complaint is this: that when the religious character and condition of the Hawaiian people was so distinctly formed and recognised—

A self-constituted committee in London, taking advantage of the desire which the King of Hawaii had expressed for an Episcopal clergyman to reside at Honolulu, who besides ministering to the few English and American Episcopalians, might become the chaplain of the Royal Family, and the tutor to the infant prince, organised and sent forth what calls itself the "Reformed Catholic" Mission, consisting of a bishop and three presbyters, and proposing to itself an indefinite enlargement, as if the work of annexing those islands to the inviolable kingdom of Christ, and of planting there the institutions of a truly catholic Christianity, were that to be commenced.

The Board are careful to say that the settlement of a Protestant Episcopal minister in Honolulu, and his largest success in gathering not only foreign residents, but native converts into his communion, could have been no ground of complaint from them or their missionaries. But they claim that this "Reformed Catholic Mission" makes no such fair experiment of the adaptation of the Protestant Episcopal ritual and order to the wants of the Hawaiian people.

It enters the field [they say], renouncing, in the presence of Romanists, the name Protestant. It begins its operations, not as an ally against ignorance and sin, but as an enemy. It practically repels all offers of fraternity or courtesy on the part of our missionaries. It refuses to acknowledge their standing as ministers of Christ's Gospel. It makes no account of the work which God had wrought by His blessing on their labours—a work so great and manifest, that they might well say to the Christianised Hawaiian people, "In Christ Jesus we have begotten you through the Gospel; if we be now apostles unto others, yet doubtless we are to you, for the seal of our apostleship are ye in the Lord." The first lesson of its evangelization are to contradict what they have taught concerning the way of salvation for sinners through Christ alone, and to put contempt upon the Christian Sabbath.

The appeal, which was unanimously adopted, concluded with these words:—

In thus protesting against that self-styled Reformed Catholic Mission, we impute no blame to the Protestant Episcopal Church in our own

to the authorities of the Established England. The Archbishop of Canterbury consecrating a bishop for that enterprise, under the force of a political necessity, of Hawaii having been represented as in favour of the British Government. The enterprise proceed from either of the societies through which the members of the Church of England conduct their foreign [it represents nothing more than a sect the Church of England—a sect which, our common Christianity, is far less in its influence than it was twenty years ago. Had such a measure as this intrusive Hawaii proceeded from any Protestant society, or from any recognised body of Christians, it would have been an violation of the law of comity which spontaneously and almost universally unite missionaries and the directors of missions. As it is, we can only appeal to the opinion of Protestant Christendom interference which is neither Protestantian.]

considerable extracts will enable us to see the nature and the limits of complaint which is made. The whole will, no doubt, reach their eyes through other channels, and cannot be read with interest.

The following summary gives a general idea of the relations of the Board:—

22; stations and outstations, 323. missionaries, 150; other male assistants, 170; total from this year; station pastors, teachers, &c., 740; number of labourers, 1,068. Mission 66; members, not including those at the Islands, 23,647; added last year, number of training, theological, boarding schools, 371; pupils, 10,317; printings, 4; pages printed last year,

American Board has not been suspected wanting in patriotism. If it had been, the session would have redeemed its name. When the venerable Jonas King was the unfurling of the American flag in his house in Athens had once proved his life from an infuriated mob. A great congregation broke out in singing "The Star-spangled Banner."

At one of the meetings a misrepresented cedar cones from Mount Lebanon and carob beans, and other objects of interest, which had been sent by an Armenian to be sold for the aid of the Christian Commission. They were at once, and realised the price of £1. More interesting still was the made by the same missionary, that converted Armenians had contributed £800 dollars in gold for the purpose of buying Bibles and Testaments for the Union. But the Board was

careful to make the record of its patriotic feeling distinct and permanent. A series of resolutions presented by Rev. Albert Barnes, who is becoming almost as venerable for age as for piety, after alluding to the bearing which the issue of the contest may have upon the cause of missions and the suppression of slavery, concluded with these words:—

This Board expresses its hearty sympathy in the efforts to suppress the rebellion, and gratefully acknowledges the Divine interposition in the successes which have attended the arms of the nation, as an indication that we shall again be one people, united in our glorious Constitution, united in our efforts to spread the Gospel around the world.

The vote was taken by the whole congregation rising, amid the loudest applause, and singing with enthusiasm—

My country, 'tis of thee,
Sweet land of liberty.

Such a vote may show how little the pious feeling of the country contemplates a surrender of the cause of nationality and liberty.

One of the most touching incidents of the meeting was the allusion by Rev. Mr. Jessup, of the Syrian Mission, to his father, Hon. W. Jessup, LL.D., of Pennsylvania, one of the vice-presidents of the Board, who had recently been prostrated by palsy. "He has forgotten," said the speaker, "that he was ever a judge or a lawyer, he has forgotten his books, but he has not forgotten his Saviour, nor his Bible, nor that he is a member of this Board. He has forgotten the way to his own house, but he remembers the way to church. He has forgotten the names of his children, but he leads his household daily in coherent prayer. He is like some gold-bearing mountain, from which the wind and storm have borne away all the earth and sand, and left only the massive golden peak."

For the next year the Board resolved to ask for a contribution of six hundred thousand dollars, as the lowest sum which, under existing circumstances, will sustain its work without retrenchment. Enthusiastic responses to this resolution were made by gentlemen who are most intimately acquainted with the temper of the churches, and there is little doubt that the amount will be raised.

Another correspondent—originally a British subject—who was present at these meetings, appears also much impressed by one feature in the proceedings above referred to. He writes:—

I can give no just idea of the intense spirit of loyalty which prevailed in that vast assembly. Never in England, or the United States, have I witnessed such deep, intelligent sensitiveness in

of the civilised world the unwarrantable proceedings of a despotic power, which has invaded this peaceful island, trampled upon the sacred and long-cherished rites and privileges of this simple people, and robbed them of their Christian instructors. An eminent writer has said that "almost all the conduct of nations may be summed up in the rage of plunder, the fury of war, and the frenzy of civil discord," which may be all very true where there is something to plunder, or where there is at least some proximity to equality in those who engage in the "horrors of war;" but who ever heard of a band of robbers entering an empty house to plunder? or of a company of soldiers waging war with a few defenceless children? Here is an island holding its barren head a little above the sea, and bearing on its bosom a scanty vegetation, containing a population of about seven thousand harmless and comparatively enlightened natives—an island which does not present attractions sufficiently strong to bring its colonisation, with persons of capital and respectability, even within the range of probability; indeed, it is remarkable only for its uneven, rugged surface, and great scarcity of water. Yet, strange to say, this island has been invaded by the French, the ruins of its simple government seized, the chiefs informed that they are no longer the ruling power, and that their laws are null. Why this unjustifiable seizure? It surely cannot be that the French have gained the coveted pinnacle whence a noted warrior beheld the world at his feet, and wept because there was not another to conquer; and seeing no better land upon

been permitted to intrude and pursue their labours unmolested, upon which the London Missionary Society occupied since 1841. Not satisfied with *open field and fair play*, they have recourse to the "leaden argument." natives won't be brought, persuade them, frightened into "the Mother Church," they must be forced in, that's all; must go somehow or other. This is the doctrine of the priests. The Government, of course, would not interfere with religion, not they; they are too honourable; but the bishop has only to intimate that natives cannot be loyal French subjects unless they are Roman Catholics, and the creatures are driven into the arms of Rome at the point of the bayonet.

The Roman Catholic priests in Papeete are evidently determined to follow the wake of Protestant missionaries, who, are followed by the French Government. When the inhabitants of an island have been brought under the influence of the Gospel, and have made some progress in civilisation, and when life and property are safe, then the priests arrive, tell the natives they have been deceived, that their former beliefs are false, and that *they* are the true religion. The natives, of course, don't believe this; they very naturally hold to those beliefs they have been instructed. The priests, and discouraged, appeal to the Government, which takes the island "under its protection," finds the Protestants very disloyal, and punishes them, until the natives, who already that loyalty is simply another

re in 1841, but were soon obliged to leave, the natives had determined to kill them. For a time they returned and prosecuted their labours amidst dangers and discouragements. The good seed was scattered abroad, and soon sprang up, and the faithful labourers were cheered by beholding the tender plants sending their branches, unfolding their leaves, and bearing fruit. The Gospel spread with astonishing rapidity, village after village embraced "the Word." In a few years a greater part of the island was nominally Christian, although for years they continued many of their heathen practices. The work of reformation here has been gradual. The chief of this side of the island sternly opposed the introduction of the Gospel to his subjects, and endeavoured to kill the teachers; but his subjects were not only disobedient, but determined to have teachers, and to protect them, too, in spite of their chief. At this time the French had taken possession of New Caledonia. The chief, having heard of the death and desolation following in their wake, thought he would invite them here to punish the people for having received the teachers; accordingly sent his father over to New Caledonia, who returned with a priest. Then commenced a system of proselytising the most intractable and contemptible, which has happily proved unsuccessful; hence the arrival of the French.

The French flag was planted upon this island on the 2nd of May last. An officer and twenty-five soldiers were located here, and were soon to be followed by the Governor, a native seminary and all Protestant schools were closed, and the distribution of books prohibited. As might be expected, this course of procedure alarmed the natives, who are passionately fond of books, and devotedly attached to their existing forms of worship. The then chief and the priest assured the natives that the Governor was coming with three ships of war to abolish "the religious customs of England" which are prevalent here. All who refused to become Roman Catholics were either to be shot or taken prisoners to work upon the roads of New Caledonia. This, of course, was a native tale, but pretty generally received, as the people here had heard of the fate of those upon New Caledonia and the Isle of Pines who had not complied with the wishes of the French.

On the 21st of last month the Governor arrived here with two steamers, and about 250 soldiers (I am told that a number of them are armed convicts). Officers were sent to inspect the village, who inquired particularly

about the roads, whether they were narrow, whether the natives had any muskets, and what kind of weapons they had been accustomed to use in their wars, &c. The soldiers were divided into two companies; one was landed on the opposite side of the island, the other at this village. Two large cannons were brought ashore, and the discipline of one of the most enlightened nations of the world arrayed against a few harmless and defenceless natives. Is it a matter of great surprise that the natives secreted themselves in the bush until the soldiers returned? Yet for this offence they were attacked next morning, whilst we were at worship. The chapel doors were burst open, and all except myself made prisoners and placed in irons on board the steamer. Amongst these there were three Samoan and three Raratongan teachers, with their wives and families, although the women were not put in irons, but placed on board a different steamer from that in which their husbands were. They were on board five days. Leaving the chapel in charge of a few, the soldiers rushed up the village, and fell upon the natives before they had time to secrete themselves; four were killed and many wounded. The French had one killed and one wounded. The natives ran inland, met the other company of soldiers coming from the opposite side of the island, and here they lost other four, and had many more wounded. The French had several wounded. The soldiers pursued the natives, but happily did not come in contact with any; they burnt down villages, destroyed plantations, entered the chapels, and demolished the pulpits; they were led about the island by the Roman Catholic party, who were as active as the French in the work of plunder. The chapel at this village has been turned into a barrack; the seats have been taken out and used as firewood; their firearms, luggage, &c., are placed at one end of the building—a large pew at the other is used as a kitchen; the pulpit is the Commandant's bedroom, and a table is fixed in the centre of the chapel, around which the officers meet to eat, drink, and smoke. Thus the house of prayer is changed, its glory is departed, and it is shunned by those who so recently assembled there in love and peace to listen to the Word of God. All public worship is prohibited; the natives are even forbidden to assemble for prayer. The Samoan and Raratongan teachers are to leave the island by the first opportunity, and we English missionaries are told that our residence on the island is merely "tolerated" as Englishmen. The priests are

not only allowed to continue their labours as usual, but every facility is granted to render their efforts to proselytise effective.

The Governor claims the Loyalty group as dependencies of New Caledonia, although these islands are physically, geographically, politically, and philologically, distinct from that island; they are no more dependencies of New Caledonia than England is a dependency of France. But were they not as much the dependencies of New Caledonia in their heathen state as they are now? Strange that the French did not discover this until the islands were civilised by English liberality. When idolatry, cannibalism, and the more flagrant concomitants of heathenism had been abolished; when the island was studded with churches, and the schools in the most flourishing condition; when numerous acknowledged improvements had been made in native dwellings, public roads, &c.; when a native seminary had been established for training teachers and pastors; when, indeed, the whole machinery for carrying on the evangelisation and civilisation of this people was fairly at work—the French came, hoisted their flag, and declared this island to be a French colony. Seeing that the influence of the missionary was predominant, and that the natives manifested an unmistakeable preference for the English, with whom they have long held intercourse (nearly all the young men here can speak broken English, having sailed in English ships; many of them have been to Sydney), they have closed our schools, prohibited the distribution of books, forbidden us to hold any services with the natives, and ordered the teachers to leave the island.

From my intercourse with French officers, and several interviews with his Excellency the Governor, I am fully persuaded that their great object is to destroy *English influence* among these islands. They would not, probably, object to any improvements in the temporal and spiritual condition of these natives if they were made by *Frenchmen*; but it is exceedingly offensive to them to hear the English language spoken by natives so near to a French, and so far from an English, colony; to see the chief here living in a house built and furnished in English style, and married to the daughter of an Englishman; to observe that when an English vessel arrives it is surrounded by canoes and crowded with natives, and that when a French vessel anchors here, not a single canoe goes off to it; to see, not unfrequently in their own colony, natives of different islands meeting together and conversing in *English*, being ig-

norant of each other's language; to hear natives who have been to New Caledonia and Sydney speaking contemptuously of the former, and in the highest terms of the latter; to hear that the natives make imitations of the English flag and attach them to the masts of their canoes;—such things as these trouble the French, and they appear determined to establish a new order of things. They evidently have their suspicions about us, and although we have assured them that we are the agents of a voluntary and purely religious association, established for the purpose of diffusing the knowledge of the Christian religion, they are, nevertheless, inclined to regard us as virtually the agents of the British Government, who are endeavouring to extend the political and commercial influence of England.

You will probably wonder what has become of the natives, and whether they have remained steadfast in the day of trial. Happily, we had time to prepare for the storm. For the last two years we have heard the thunder rolling at a distance, and have seen the clouds lowering and blackening; so that we were awaiting the storm which burst upon us in all its strength and fury. Our little bark reeled under the first shock, and for a moment there was the greatest confusion, but she soon regained her equilibrium; and although we have been forced to take in more sail than we anticipated, she is nevertheless still flying along in her usual course, having gained speed from what was intended as a calamity. The natives—men, women, and children—were four days and four nights in the boat, exposed to inclement weather, and most of them returned to behold only the ruins of their houses. During that time we were forcibly reminded of the sad change which had taken place in this village. The long shrill howl of dogs prowling about seeking their homes and masters, and the monotonous cry of the guards every half hour, passed from one to the other, echoing through the stillness of the night, gave us a horrible impression of the death and desolation which reigned. Although there are over six thousand Protestants upon this island, about fifteen hundred of whom are Church members, I have only heard of *one* man who has become a Roman Catholic, and he is not a Church member. A few others I understand are hesitating; but as peace is proclaimed, their fears will doubtless be subside.

Our new mission vessel, the *Day Spring*, called here last Friday, with seven missionaries on board, one of whom was to be

on the neighbouring island, Uea ; but I was immediately informed that I should not have any communication with the shore, as the island was in a state of rebellion. He was requested to leave at once, and not to call at Uea, being also strictly enjoined to leave the new missionary at any time in the group. I asked permission to be allowed to visit the brethren on board, but I lost this anticipated pleasure. On the following day, however, the Commandant gave me his order a little, and permitted me to visit us, and Mrs. Macfarlane to go on board. We were all, as you may suppose, very disappointed and grieved at not being able to see each other, and the more so as our brother was not allowed to go to Uea where the natives are anxiously waiting for him. The French are evidently determined to prevent English missionaries from

landing on these islands, and to get rid of those already here as soon as possible. I understand the Governor is sending to France to procure French Protestant ministers for these islands. Perhaps they think they can drive us from the island by annoyances, in which they may possibly be mistaken. They have pitched their camp right opposite, and close to our garden gate ; and although the soldiers seldom come on our premises, yet 'tis very disagreeable to have them constantly prowling about the fence and staring into the house ; but this is as mere dust in the balance. We are not easily driven from a part of "the vineyard" in which God has so greatly blessed us. Pray that we may soon be permitted to resume our labours amongst this interesting people.

Yours in the bonds of Christian fellowship,
S. MACFARLANE.

Home Intelligence.

THE CHURCH AND THE JUDICIAL COMMITTEE OF PRIVY COUNCIL.

An unsatisfactory decision of the court of appeal in ecclesiastical causes in the report of the "Essays and Reviews" has set on foot an one section of the Church of England on the task of considering whether a tribunal should not be established for the purpose of enabling the country to have more confidence in its decisions. The High Church party, as might have been expected, have taken the lead in this matter ; and a sort of judicial committee has been formed by the sanction of the Bishop of London, but the ostensible leaders are Lord Cairns and a nobleman who has not, we believe, taken a conspicuous part in the movement, religious or secular, Lord Cairns, a brother of the Duke of Devonshire. The provisional committee prepare a draft of an address setting forth the evils, dwelling upon the evil they were to correct, and the remedies they propose to provide. Those remedies, as set forth in the circular, may be comprised under five or six, any one of which, they suggest, would be the desires of Churchmen, and each of which might be subject to future modification. The most sweeping proposal is to give a final decision in all cases of ecclesiastical law to the Upper House of Convocation. The second is to retain the present Court of the Archbishop and the Judicial Committee of Council, and even

to divest it of its present faint ecclesiastical tinge, by withdrawing from it the archbishops and bishops who are now members of the body, but so far fettering its action, that in all cases involving doctrine the court should be bound to refer the matter to a synod of bishops ; and having received the report of that synod, the court should be bound to recommend the Crown to decide the cause in conformity with the synodal judgment. Another plan is that the reference should be not to the Bench of Bishops simply, but to a board of "spiritual persons," with this proviso, that in all cases of doctrine not explicitly settled in the Articles and formularies the board should base its decision on a reference to the Scriptures and to the six ecumenical councils ; and, farther, that the board may ask the assistance of Convocation. Another proposal is that a spiritual court of final appeal on doctrine should be authorised to deprive clerks of their spiritual functions, but leaving to the Judicial Committee the power of dealing with the temporalities. And the last plan is that, leaving the Judicial Committee in the exercise of all its present powers, the Convocation itself should have power to correct all evils as they may arise, by being licensed to make new canons, from time to time, in order to remove ambiguities and correct errors.

It will be observed that all these schemes have for their object and groundwork to

extend the power of the hierarchy and make the clerical element omnipotent. There is no room in any of them for the judgment of the enlightened Christian laity. It is probably from this point of view that none of these plans commend themselves to the judgment of the Evangelical clergy. The *Record* has no confidence in the ecclesiastical powers that have now so much influence in the Church, and warns its readers "not to play the enemy's game, and relinquish the liberties for which England always contended against the Pope and his priests, even in the middle ages." We may add, that the Parliament of England is not likely to give its assent to any of these schemes, or to abandon the principle it has always maintained in these matters, of the supremacy of the Crown—that is, practically of the right of the laity to judge and finally determine for themselves what shall be the doctrines of their Church, and what also the qualifications of its ministers.

THE BISHOP OF SALISBURY'S RECENT CHARGE.

The extraordinary charge of the Bishop of Salisbury has not been allowed to pass without remonstrance. It will be remembered that his lordship recommended for the adoption of his clergy practices that have always hitherto been regarded as peculiar to the Church of Rome, and without the recommendation of any of those safeguards which would prevent them from becoming mere adjuncts to a monastic system. Among these, were periodical seasons of spiritual retreat, and he suggested that some convenient parsonage house might be taken where those of the clergy who felt inclined might put themselves for a time under the charge of a spiritual guide. He followed up this recommendation of a mere mechanical devotion by a lamentation over the isolation to which the Church of England is reduced, in being separated from the Church of France and other Popish churches of the Continent, and avowed it as his opinion that the first advances towards a *réunion* should come from the Church of England. These new and Romanising opinions, possessed of double weight as they come from the episcopal chair, have been boldly remonstrated against by the Rev. Carr Glyn and the Rev. Talbot Greaves, both of them clergymen in the diocese, who firmly but temperately point out how contrary all this is to the stand taken by our ancestors at the Reformation and to the principles of the National Church. These clergymen deserve, and we are sure they will receive, the thanks of the whole of

the Protestants of England for their part at this emergency.

THE NEW CANON OF WESTMINSTER.

The stall in Westminster Abbey by the resignation of Archdeacon Benti been conferred on the Rev. Ernest F the active Secretary of the Society Propagation of the Gospel. It has stated that the appointment was made solicitation of the retiring Archdeacon we can well believe that the expression any wish coming from that quarter have considerable influence. But perhaps, no man who less needed the of such influence to be brought on than the Secretary of the Propagation He could, if need were, enlist the Bench of Bishops, home and colonial side, for there is not one of them the more or less brought into frequent with the Secretary of the Society; as few of the colonial dignitaries, it is as their appointments to a few words from him. For some time past, in has been the moving spring of the and we observe the influence he has is now regarded with some jealousy by those who are otherwise well affected him. It must be added there never shade of a suspicion that he made a use of it.

BRITISH SUBJECTS AND THE SCRIPTURES IN ITALY.

The Rev. J. Davis, Secretary of the Evangelical Alliance, has lately visited Rome and other parts of Italy. Since his return addressed to us the following letter:

Having recently visited some of the cities in Italy, a few facts relative to work and Christian life may not be uninteresting to your readers.

As an official member of the Evangelical Alliance, I was gratified to find much readiness on the part of ministers and their people to enter into a more real and visible union with Christians in Italy than has yet existed. Several branches of this Alliance in several cities. The effect, it is thought, will be both the into affectionate intercourse and co-operation with those who are already one by their union with us, and the lifting up of an important testimony to the fundamental doctrines of Divine Truth by the different Evangelical sections of the Church.

The sale and distribution of the Word of God is carried on extensively, with many prayers for "the entering in of thy Word give it to us." There are twelve depôts for the Bible in Italy, about seventy colporteurs, or Gospel light-bearers, to the town and country populations. I am alone, so long the stronghold of super-

and vice, there have been sold within years between one and two thousand Bibles and New Testament, besides tracts and religious publications, and and copies of the *Amico di Casa*.

A sound Scripture principles is ex- any schools, conducted by teachers of principles, commenced daily with e been established. My inspection of se schools in Milan, Florence, Naples, laces, convinced me of the special im- this branch of Christian work for the aly. The people are willing to place en under Evangelical instruction, and es children have been brought by the educated in these schools. New schools pened, and teachers obtained, well- their Christian character and intelli- ke the management, if only means of e supplied.

s of worship I attended were generally and the truth preached with much fervour. Godly men have been raised places to preach Christ, and are labour- nal proofs of the Divine blessing, but er is small. "Pray ye the Lord of that He would send forth labourers vest." At Florence I had the pleasure in the New Waldensian College a godly from Sicily, now training for the ministry. He had sought for truth salvation, and found it in the Word was staggered by the imposing uni- the Roman Church. He attended the er meetings in Naples in January last, ght what real unity was—unity in one hen decided for Christ as his only and : Saviour, and consecrated his days to he glorious Gospel of the grace of

Also in Florence the Stamperia Claudiana ing-office called after the honoured rin, where it was first established. It is xcellent direction of the Italian Evan- lication Society, and is in constant t in printing Bibles and a great variety reading over every department of reli- ure. It is impossible to overrate the of this establishment as supplying Evangelical knowledge to all Italy. as deepened my interest in the progress el in Italy. The times and circum- favourable to Evangelical effort. There liberty to a very large extent, and the f political events, by widening the ween the Italian Government and the manifest alienation of the people apacy and the priesthood, are favour- spread of sound religious opinions and perations. Prayer is earnestly asked is in Italy that the Gospel day which I may not be darkened by clouds of le tempests of strife, but advance in ess of truth and love, that Italy may : fountain of light to many nations.

On leaving the territory of the Italian Govern- ment and entering the Papal States, I was made to feel the intolerable yoke of priestly power. The following translation of a letter, addressed to Cardinal Antonelli, will explain the circum- stance :—

"Monsignore,—On Saturday, October 1st, coming from Naples by railway, where I crossed into the Roman States, my luggage was searched, and the official took from me an Italian New Testament (Diodati's translation, and without notes) which I had purchased at Naples. I had written the date and place of purchase on the first page; of course, therefore, it was for my own private use. I was told to apply to the police-office at Rome. On doing so the second day after my arrival, and sending in my card, inquiry was made, but I was unsuccessful; my book remains still in the possession of the police.

"Protesting, as I must be allowed to do, against this violation of my right to read God's Word in Italian, or any other language I choose, at Rome, or in any other part of the world—protesting, more strongly still, against the insult offered to Almighty God in committing to the custody of the police, as obnoxious and criminal, that blessed book which His Holy Spirit inspired, for the instruction, consolation, and guidance of mankind, I must respectfully demand its restoration, nor will this act appear in the eyes of many less guilty than that of former times when the Redeemer himself was committed into the hands of the Roman guard. With less excuse, you commit His own Word to the ignominy of the Roman police.

"My name and address will afford you the opportunity of repairing the wrong.—I have the honour to remain, &c., "James Davis.

"Oct. 8th, 1864."

I send you a copy of a letter since received from the British Consul, showing that the above protest has obtained some modification of the Papal opposition, and that in future an Englishman's Bible will be held sacred in Rome :—

"British Consulate, Rome,

"Nov. 12, 1864.

"Sir,—Cardinal Antonelli has requested me to convey to you the Italian New Testament, which arrived in Rome after you had left, and which I send to-day to the Foreign-office, at your disposal, to be called for.

"I have also to communicate the new order which I have been so fortunate as to obtain from the Pontifical Government, 'that for the future no Englishman's Bible is to be touched on his arrival or during his sojourn in Rome'—of course this extends to the Italian translation and editions.—I am, Sir, yours faithfully,

"Joseph Severn,

"British Consul at Rome."

I remain, faithfully yours,

JAMES DAVIS.

7, Adam-street, Strand, London,

November 21, 1864.

Miscellaneous.

MISSIONARY MATTERS.

INDIA.

Among the recesses of the rugged hills between Tadgurh and Doodárea, in the wild Mugra country (Rajpootana), is alleged to be a wonderful spring, the waters of which well forth audibly the praises of Shiva the Destroyer, by uttering the name "Mahadev," or "the great God," blasphemously ascribed to him by his worshippers. This spring has been visited by the Rev. Mr. Shoolbred and Dr. Valentine, of the United Presbyterian Mission, the former of whom gives a most interesting and humorous account of what they saw and heard. Their guide conducted them to a spot where, amid the deepest shade, was a fountain shaped like a horseshoe, from whose rather muddy waters trickled away a tiny brook. There was a small temple and an altar adjacent, with sundry symbolical objects. A Joggy, almost naked, and besmeared with ashes, the guardian of the place, having gone through some preliminary ceremony, proceeded with the guide to invoke the god. "Shaken by the vibrations of the air, as they shout, the water becomes troubled, and up from its miry bottom rise large blobs and bubbles of gas, that, as they touch the surface, burst with a slight sound in mimicry of the worshippers' cry. This, then, was the voice of Mahadev.

Enough it was [says Mr. Shoolbred] to hold one's nose over the seething spring, to discover the inspiring cause of this aqueous turmoil. Faugh! rotten eggs is a joke to its concentrated stink. "Sulphuretted hydrogen!" shout the doctor and myself simultaneously. . . . The water in the cold morning air had a temperature of upwards of eighty degrees, and was sweetish to the taste with just a slight *soupy* of rotten eggs. A thermal spring was before us, the first we had met with in India. . . . A bright idea struck me: I would set up a rival to Mahadev. To save cold seats of chabutra stones, the doctor's man carries for his master's use a patent air cushion; seizing this, I rapidly inflate it, and inserting its nozzle beneath the water, give a sudden squeeze. Up in myriads dance the rollicking air bells, breaking pop, pop on the surface, with a noise that throws Mahadev's mild performance quite into the shade. "Ho, ho, Shiva! you are quite outdone!" I shout. At this prodigy, the Joggy rolled his eyes in terror, and turned to run from the haunted spring; while the simple farmers, in whose minds fear and wonder struggled for the mastery, were ready to throw themselves at my feet, and acknowledge that a greater than Mahadev was there. Laughingly, I then explained to them the cause of the commotion: a little air, generated in the rocks beneath, finding vent along with the welling spring. But I am doubtful if they understood my explanations, or did not prefer to believe in the prodigy's supernatural origin, and in the more powerful jadu (magic) of the sahib, which could beat even Mahadev on his own chosen ground.

The guardian of the fountain deemed it so polluted by the touch of the English missionaries, that he forthwith proceeded to perform sundry ceremonies, in order to appease Mahadev, and to restore it to its original purity. The missionaries went on to the nearest village, and gathered an audience, whom they pointed to that Divine fountain for sin and uncleanness, which can cleanse the guiltiest of that stain which unnumbered washings in the spring of Mahadev, or gifts at the shrine of the god, could never wipe away.

While travelling in the hill tracts of Orissa, the Rev. J. O. Goadby, of the Geneva Baptist Society, was informed that a Roman Catholic priest had been endeavouring to make the Khonds "all Christians," by getting them to wear round their necks four or eight small pieces, and by repeating a prayer in an unknown language. He only obtained two or three converts, and was viewed generally with suspicion. At length, he was driven out of the village and compelled to descend the ghauts, and his chapel and house, with all his goods and chattels, burnt to the ground. The difficulty and peril of travelling down these ghauts Mr. Goadby thus describes:—

Road there was none—to walk down quietly was impossible, the descent was so steep; we had often to leap from stone to stone, and in some places a false step would have sent us spinning to the bottom of the gorge, full 400 feet in depth! I looked with wonder on our two Khond coolies as they bounded from stone to stone—they might have been taught their native dance by going up and down such roads as these. They never took a false step, whilst our legs were constantly shooting from under us. Several of the stones were brightly polished by the feet of the past generations of Khonds who had crossed and recrossed them in their journeys to and from the markets in the low country. This real Khond turnpike was four miles in length, and in that distance the descent was 3,500 feet.

We lately referred to the revival among the inmates of the Leper House at Almora (p. 517). It still continues, and thirteen more of these poor sufferers have been baptized. Twenty-one of the ninety-two inmates now profess Christianity, and there are others under a good impression. A Rajpoot convert has also been baptized, who was first convinced while

listening to the preaching in the bazaars, more than twelve months ago. This was after the missionary, as he himself tells us, had given up all thought of witnessing himself, on earth, any direct result from that effort.

The Telugu Church missions have been lately visited by the Rev. W. Gray, who writes :—

In eight villages at different distances from Bezvara, people of the Mala caste have been coming for instruction, by two or threes ; and the interesting part of it is, that there does not seem to be any motive whatever of a secular kind in their minds, beyond that of a desire, perhaps, to know more, or, generally, to raise themselves in the scale of society. A considerable body of these people have come over to the missionaries of the American Lutheran Mission, in the Palnau (near Guntur) ; and the missionaries of the Society for the Propagation of the Gospel, and of the London Missionary Society, in Cuddapah, have likewise inquirers amongst them. Those of them I have seen seem to me decidedly of a superior class to the Pariahs of the south. It will be interesting to watch the movement ; and certainly, so far as Baghapur is concerned, it seems to be of God.

A young man named Krishna, of the *Goundi*, or mason caste, has been baptized at Puna, by the Rev. James Mitchell, of the Free Church Mission. "On coming to the mission-house," writes Mr. Mitchell, "he handed to me a purse of rupees, from which hitherto all his expenses have been defrayed ; so that he has not put us to a farthing's expense—a rather uncommon occurrence in a case of this kind." There was the usual scene with the convert's relatives ; in which they tried what could be done by tears, loud outcries, falling at his feet, tearing their own hair, &c., &c. ; and when these tactics failed, they poured upon him all the imprecations and curses they could devise. Subsequently their conduct was still more violent, but Krishna was able to remain firm throughout.

CEYLON.

At the Nellore station of the Church Missionary Society, the Rev. Mr. M'Arthur has been privileged to baptize, on one occasion, thirty individuals. Some were young, but the majority were men and women in the prime of life. All the adults had passed through the usual probation, and they were all able to give a reason for the hope that was in them. During last year there were more than forty baptisms at this station. In the Kandy country, in one village, Talampitiya, twelve adults have been received into the Christian Church ; and in another, Potuhæra, a convert, threw off his priest's robes, and gave up a considerable income, derived from his pansala, or temple, to become a Christian.

CHINA.

In connexion with the Ningpo Church Mission, some promise of fruit from among the Manichæans has been blighted by the precautions of the priests. One man indeed has been admitted to the Lord's table after public profession of faith and recantation of Popish error ; but a second, who had manifested a spirit of earnest inquiry, and had received a New Testament, had been got out of the way of Protestant influence by being sent to a distant city, as agent of the Heaven's Charity Society (for the baptism of heathen infants) ; and a third had been sent upon a similar mission elsewhere. Itinerating work is being earnestly prosecuted in this district ; but the time of harvest is not yet. We are told that "With the scholars, 'How shall I give up my ancestral worship ?' and with the working classes, 'What shall I eat ?' are questions which check and smother many a rising thought of conviction and penitance."

It appears, from the statements of the Church missionaries, that with the downfall of the Taepings, the old idolatry, which had received such heavy blows at the hands of those insurgents, is being restored ; the idol-temples are being rebuilt, and idol services resumed.

WEST AFRICA.

The sanguinary war between the Egbas and Ibadans, which has so long obstructed missionary effort in the Yoruba Country, is now happily at an end. The Egbas (people of *Abbeokuta*) had, one day, set themselves in array for battle, when, to their astonishment, the Ibadans came out, unarmed and in a begging attitude. They approached and prostrated themselves on the ground, and throwing dirt on their heads, begged for peace. Though there was an engagement subsequent to this, in which three Ijebu towns were destroyed, and a large number of captives taken by the Egbas, peace is now fully restored.

A missionary of the American Board at the Gaboon reminds us of the fact which we have already noticed, that some four years since, in connexion with the Week of Prayer, in January, an increased religious interest commenced among his people. We are glad now to learn, from a communication which lies before us, that that interest has never entirely subsided. Our correspondent writes :—

There has been no time since when there were not inquirers, and scarcely a quarterly communion

season has passed without one or more having been baptized and received to the Church. Within the past year ten persons have been added to our mission church, and five have been removed by death, all of whom died in peace, trusting in the merits of that Redeemer in whose service they had, with loving hearts, engaged. Several persons have applied for baptism at our next sacramental occasion, and a still larger number profess to be seeking the way of life. Will not the readers of *Evangelical Christendom* who love our Lord Jesus Christ, and pray for the establishment of His kingdom on earth, especially remember in their supplications this central portion of the great vineyard in Africa, which has so long been a moral desert, but where spiritual vegetation is beginning to appear.

There is a most commendable movement in connexion with the Baptist mission at the Cameroons River. The Church members there have established a small fund to redeem from slavery any of their number. An aged woman, an inquirer, and the wife of one of the members, has thus been rescued.

SOUTH AFRICA.

The following revolting case of Kaffir superstition and cruelty is related by the Rev. W. B. Rayner, of the Morley (Wesleyan) Mission Station :—

A short distance from our station a man discovered the common "lung sickness" among his cattle, and employed a doctor to "smell out" the man who had bewitched them. After the performance of the usual ceremonies the man's nephew was pointed out as the guilty person. He was immediately seized and secured to one of the posts of his house, and a large fire made in front of him. After enduring the most frightful torture he was at length induced to confess—of course to a lie. They then loosened him and dragged him to the place where he pretended to discover the poison by which he had bewitched the cattle. This is done to secure the credit of the doctor. He was then taken back to his house, fastened again to the post, the fire rekindled, and fuel enough added to finish the work of destruction, while his friends and relatives coolly sat down outside to smoke their pipes and listen to his yells of agony. His torture commenced at mid-day, and his last groan was heard at midnight of the following day : thus thirty-six hours he was slowly roasted to death, and then he was dragged to the nearest precipice and thrown over to be food for birds of prey. . . . And these people have been living for years near a mission station, holding free intercourse with our people, and occasionally attending the house of God !

MADAGASCAR.

Though the recently-appointed Prime Minister of Madagascar is not professedly a Christian, his tendencies are said to be favourable to religion and civilization. The people in general are quite satisfied with the new Government.

Ambohimanga, the ancient capital of the Hovas, and the burial-place of their kings, has been visited by Mr. Ellis. The city is held peculiarly sacred as the head-quarters of idolatry, and the Christians are required to worship without its walls. Yet this restriction does not appear to operate practically to the injury of Christianity. Mr. Ellis ordained two native pastors and eight deacons. He was much pleased with the simple earnestness of the people, both here and at Ambohipanja, where he also ordained native teachers.

BRITISH AMERICA.

On the plains of the Saskatchewan, and around portions of the base of the Rocky Mountains, where the Rev. Mr. Woolsey, of the Wesleyan Society, has been labouring for more than nine years, he and a colleague have administered more than seven hundred baptisms. It is marvellous, we are told, with what tenacity many have held on to the doctrines of their faith and maintained the life and power of godliness, without the assistance of missionaries or ordinances. Others, however, in the absence of pastoral supervision, have been seduced by the errors of Romanism.

POLYNESIA.

An important letter from the missionary of the London Society stationed at one of the Loyalty Islands will be found at an earlier page, describing a most unwarrantable and cruel aggression upon the natives, ending in usurpation of their little island home, the loss of life, the suppression of Protestant worship, and the destruction of mission property. The French authorities in the South Seas are the instrument in the commission of these evil deeds; the propagandism of Popish priests, working according to its accustomed methods, the motive power.

We regret to record the death of the Rev. J. M. Mills, of the London Mission in Samoa. Mr. Mills only entered on his career in the early part of 1863. He and Mrs. Mills (daughter of Dr. Turner) were both children of the fathers of the Samoan mission, and were the first thus related to follow their example. They were received with unusual delight by the natives, whose grief at the loss of their favourite missionary is now most poignant.

The Directors of the London Missionary Society have resolved, with the least possible delay, to provide a successor to the missionary ship John Williams, the loss of which we

reported last month. The amount contributed by the juvenile friends of the society, for the purchase and support of that ship, was not less than twenty thousand pounds. They will, no doubt, display equal liberality in providing the means for the purchase and fitting out of a new vessel. The John Williams was only insured for about half the sum which will be required for that purpose. The young people of Australia connected with the society were loving in the matter, before the news which rendered such action necessary had reached this country.

Literature.

Epistles of St. Paul, for English Readers. By C. J. VAUGHAN, D.D. 1. The First Epistle to the Thessalonians. Macmillan and Co.

The object of Dr. Vaughan is "to enable English readers, unacquainted with the Greek language, to enter with intelligence into the meaning, connexion, and phraseology of the writings of the great Apostle." We cannot disguise from ourselves the fact that this undertaking is as difficult as it is important, but we have the satisfaction of knowing that to other qualifications Dr. Vaughan adds that of an accurate and experienced Greek scholar. His plan, as described by himself, is, to preface every Epistle with an introduction supplying such information as can be gathered from Scripture respecting the circumstances, design, and order of its composition. Secondly, the authorised version is printed in paragraphs, with brief running comment. In the third place, we have a new and literal English translation, in which elegance is sacrificed to exactness, and to which a few less literal renderings are appended as notes. Fourthly, there is a condensed paraphrase, intended to show the connexion and course of thought in the Epistle. Lastly, there are notes applying doctrinal explanations and verbal illustrations. It may be added, that in arranging the Epistles what is regarded as their chronological order is adopted, commencing with the first to the Thessalonians.

There are several excellent features in this plan, but we certainly wish the author had allowed himself to introduce illustrations and explanations of the text not supplied by the Scripture itself. A few brief notes bearing upon history, biography, etymology, and topography, would have been acceptable to many. The casual allusions which we find in this specimen to classic authorities, show that such sources may be drawn upon with advantage. We fully believe that Scripture is its own best interpreter; but this applies, above all, to doctrinal and moral teachings. Let us hope, then, that as his work advances, Dr. Vaughan will be less limited to a rigid adherence to Scripture illustrations only.

With regard to the text upon which the translation is based, it is almost exclusively that of Dr. Tischendorf in his seventh edition of the Greek Testament. In comparing Dr. Vaughan's

translation with this, we have noted only one or two slight deviations from it. Whether this is the best of all texts, we cannot venture to determine, but it is probably as good as any other; certainly its authority stands very high among those who rely most upon the more ancient documents. It is to be expected, however, that when Dr. Tischendorf republishes it, he will sometimes alter it in favour of his great discovery, the Sinaitic Codex.

Dr. Vaughan's introduction requires no remark from us, but that it is a very skilful arrangement of the materials supplied by the New Testament; and that we should have liked it still better if it had taken in a rather wider range. Precisely the same observations apply to what we may call the commentary on the Epistle, as we have already hinted in speaking of the plan of the work. Of the paraphrase we may say that it is well fitted for its purpose, being not longer, but shorter than the text, and exhibiting in the briefest form the course of the Apostle's thought. The authorised English version speaks for itself, but we are not sure that in this work it ought to have had the post of honour. Upon the new version we could speak more fully. It unquestionably displays a close familiarity with the uses and idioms of the Greek language, and any one who reads it may in the main feel assured that the Greek is speaking to him. But for all this, we fear that it is too baldly literal; in fact, unnecessarily and painfully so. Such a close construing of the Epistle reminds us of school or college, and will only raise new difficulties to the unlearned. And even when the nakedly literal is departed from it sometimes seems not to convey a clearer idea. Thus at the very outset we read of "the congregation of Thessalonians, in God the Father and the Lord Jesus Christ," where our version has "the Church of the Thessalonians, which is in God the Father and in the Lord Jesus Christ." If "congregation" here and again chap. ii. 14, is a better rendering than "church," there is no word for "church" in the New Testament. Again, v. 3, we have "toil of love, and patience of hope of our Lord Jesus Christ, before God our Father; knowing, brethren beloved by God, the selection of you, that our Gospel become not unto you in word only," &c. We could say several things here, but

we only say that we are not convinced of the need for omitting "and" in the phrase which our version renders "of God and our Father;" the Greek simply is "the God and Father of us." This applies also to chap. iii. 11, 13, in which we find the same construction. Neither do we see any need for putting "selection" where we have been used to "election;" nor for always translating the Greek word *ginomai* by "become." For this last we can find no sufficient reason, because Dr. Vaughan does not always render the same Greek words by the same English. Had he adopted this rule, we should have wondered, because he is too good a scholar not to see that two words fundamentally synonymous may widely differ in subordinate and secondary applications.

We are quite sure that some parts of the new translation will not be plain to mere English readers. For instance, chap. ii. 5, "For neither did we ever become in language of flattery, even as ye know; nor in a pretext of grasping, God is witness; nor seeking out of other men glory, neither from you nor from others," &c. This may be understood, but let no one imagine that the Greek was not clearer to a Greek than the English is to an Englishman. Here, then, we may introduce a second observation akin to one recently made—that, as words fundamentally synonymous may differ in their secondary applications, requiring us to translate them according to the sense in which they are used; so also regard must be had to idioms, or the way in which words are connected together. Idioms must be translated as well as words; and if so, we suggest that Dr. Vaughan might have improved his version of such passages as that we have just quoted. As it stands, it is a compromise, neither strictly literal nor properly idiomatic; and the very circumstance that some freedom has been taken by the translator shows that he admits our principle, and it suggests regret that he did not carry it further. Although our old translation might be mended in form, it will never be improved as a substantially correct representation of the Apostle's thought in this passage. There are places where it is doubtless wrong, but its generally masculine, vigorous, and idiomatic style constantly commands our admiration. But Dr. Vaughan has avowedly sacrificed style; "elegance," he says, "has been intentionally sacrificed to exactness, and the English idiom disregarded for the Greek." So be it; it is an experiment, perhaps, worth making, but we shall see whether, even under such favourable auspices, it is likely to be successful. Our expectation is that it will not answer, because it is a philological axiom with us that idioms are as much a part of language as words, and that no translation is properly such which does not render both so far as perspicuity requires.

Yet, after all, this labour may be useful to two classes. To one class the notes will supply many

valuable hints as to the sense and bearing of the separate portions; to another and less numerous class the minutely and meagrely literal version will furnish matter for close and careful study. Our serious conviction is that if Dr. Vaughan will allow himself a little more freedom in his version, and a little more scope in his notes, he is able to produce a work which may be an honour to himself and a blessing to multitudes.

The Genius of the Gospel: a Homiletical Commentary on the Gospel of St. Matthew. By DAVID THOMAS, D.D. Edited by the Rev. WILLIAM WEBSTER, M.A. Jackson, Walford, and Hodder.

THIS is a substantial octavo volume, containing altogether about 750 pages, and 120 homilies or short discourses upon St. Matthew's Gospel. The editor, Mr. Webster, is favourably known for his critical labours upon the New Testament and its original language. He has supplied an introduction and a certain number of notes. As might be expected, he passes a very high commendation upon the work itself. We mention this because Mr. Webster, as an earnest Evangelical clergyman, and a scholar, is deservedly recognised as authority. The "Homilies" themselves form a continuous commentary upon the first Gospel, and in one sense now appear for the third time before the public, inasmuch as they have been preached before the author's congregation, and they have been published in the successive volumes of the *Homilist*, of which Dr. Thomas is the editor. From the nature of the case, these discourses are not characterised by much verbal criticism. Their author has rather laboured to develop the course of thought and logical connexion, the moral and religious truths, and the practical bearing of the sections upon which he has dilated. Much original thought, vigour of language, and depth of sentiment, are the characteristics of this volume. Private persons and preachers will find in it many things, both "new and old," which tend to edification. There are individual passages to which we should object, either because we do not accept the interpretation offered to us, or because the phraseology is somewhat eccentric. But the severity of criticism is disarmed by various considerations. First, the author is deeply in earnest in setting forth the truth; secondly, the successive sections must sometimes have been produced amid difficulties; and lastly, Mr. Webster reminds us that this work is fully entitled to the benefit of the Horatian rule, that where there are many excellences we must not take offence at a few defects. Mr. Webster gives us Horace's *Lathe*, but with two mistakes, one of which is that the word *incuria* is printed *circuria*, which has no meaning at all. We suspect a few similar blunders will be found in the body of the book. Nevertheless, we repeat our generally favourable estimate and recommendation of the work.

n of the Gospel of St. John (Explication de l'Evangile selon Saint Jean). By J. F. THIRD and LAST Part. Paris and Cherbuliez.

concluding part of a commentary already noticed in our number for last month, emboldened as it would seem by the success of his work, has now for the first time put his name. We are particularly struck in which Professor Astié develops the successive trains of thought in an ever-memorable conversation of our Lord with the Apostles on the night of His betrayal. Every reader can meditate upon those five chapters in our commentator's company without regret, for he has drawn something more than his share of their incomparable and inexhaustible

resources, and to the selection from his writings and the arrangement of characteristic passages, which thus present his true intellectual and moral portraiture. This has been done carefully and judiciously. We have, first, what the Reformer has said about his own life and writings, this series of extracts forming a sort of autobiography. Then come specimens of his labours as a commentator upon God's Word; followed by others, of his teaching upon dogmatic theology. Portions of his sermons next bring him before us as a preacher. A section entitled "Thoughts," with an appendix, embrace selections of a miscellaneous character, and thus complete the work. The whole is preceded by a *fac-simile* of Calvin's handwriting, and is dedicated to the Evangelical Alliance.

g and thorough vindication of the truth of the Gospel of John, forming the first part of the introduction, is also very valuable. The arbitrary criticism of the school of Grotius and other impugnors of the genuineness of the Gospel, is met and exposed in a masterly and satisfactory manner. Among the separate essays in the introduction we were much pleased to find an essay on the object and plan of John's Gospel, among those of the appendix we noticed an essay that on our blessed Lord's way of thinking, and on the choice of the future of the Church and Apostles.

er, we must congratulate our French friends on the addition of this—in every sense—a valuable volume to their religious literature.

en France; ou, les Traductions des Saintes Ecritures. Etude Historique et Littéraire. Par EMANUEL PETAVEL. Librairie Française et Etrangère.

EL is the earnest and faithful pastor of the Church in London. He has here proposed a popular and attractive form for the results of his research and painstaking. As a monograph of French translations and early French editions of the Bible, it will be praised by the scholar and collector; whilst many striking facts will give it value to all who feel an interest in the history of French Christianity, or in the world of death and sin delight to witness the progress and triumphs of the Lively

après Calvin. Fragments Extraits des Œuvres du Réformateur. Par C. O. VIGUET. Paris: Cherbuliez.

remembrance of the great Genevan Reformer, whatever relates to him, have been so carefully collected in the present volume of *Christendom* may refer to this work with greater interest than might otherwise have been required. The title indicates, nothing less than Calvin himself—that is to say, as he stands before the imperishable productions of his own mind, the work of the editors is limited to a brief in-

Sketches from the Life of the Rev. Charles Smith Bird, M.A., F.L.S. By the Rev. CLAUDE SMITH BIRD, M.A. Nisbet and Co.

THE name of Mr. Bird being scarcely known to us, we took up this volume with languid expectation, but we had not read many pages till we found that a delightful addition has been made to our stores of Christian biography. Mr. Bird was a man of very superior powers, and of still finer culture: a classical scholar, a mathematician, a naturalist. From early life he was influenced in all his ways by a vital and pervasive piety, which gave a beautiful completeness and charm to his character, and secured for him the affection of many of the excellent of the earth—in anecdotes and sketches of whom this volume abounds. Great part of it is in the form of autobiography, and it is told with delightful frankness and vivacity, as well as with a habitual and edifying reference to the "exceeding abundant" grace of God.

The Road and the Resting Place. By GRACE PRATT CHALMERS. Nisbet and Co.

FULL of original thought, vividly realising the great truths of the Gospel, and bright with the beauty of holiness, these meditations are the fitting memorial of one who loved much, and who suffered much, as "seeing Him who is invisible." The shortness of each portion, and their subdued and tender tone, especially adapt them to the use of invalids and mourners in Zion; but they will be prized by all to whom the truth as it is in Jesus is precious. It ought surely to have been stated, and would enhance the enjoyment of many readers if they knew, that the writer was the daughter of that most illustrious of Christian philosophers and preachers, Dr. Chalmers.

A Memorial Sketch of the late Rev. George Bannerman Blake, M.A. With a Selection from his Sermons. Nisbet and Co.

THE records of Mr. Blake's life are the records of early piety, great devotion to the cause of God, a brilliant promise of a long career of honour and

usefulness in the Church, and, as men would say, an untimely summons from below. The memoir is due to the affectionate wishes of those who would treasure his remembrance, and is properly termed "A Memorial." Though not so minute in some of its details as we could have wished, it is fitted to awaken our lively interest in its subject. Mr. Blake was born, we presume, at Aberdeen, where he commenced his studies, which were completed at Edinburgh. He then went on a continental tour, after which he preached first in Dumfriesshire, and next at Montrose. He then removed, in July, 1856, to Sunderland, where he continued seven years, until his death, in 1863. The account furnished of his labours, piety, and personal excellences is interesting and instructive, and may fully justify us in strongly recommending it to the attention especially of young ministers and candidates for that holy calling. A very excellent sermon, preached on the occasion of his death, by Dr. Anderson, is added, along with other documents, testifying to his worth and the sorrow caused by his removal. Nineteen of his sermons, and various addresses here given, prove him to have been an earnest, faithful, affectionate, and gifted preacher. By these, "he being dead, yet speaketh," and doubtless they will be read with profit by many who knew, heard, and admired him, as well as by others. We need not add a word of praise in commendation of this book.

Wonderful Works; or, the Miracles of Christ.
By A CLERGYMAN'S DAUGHTER. The Religious Tract Society.

THERE have been many expositions of the miracles of our Lord, popular and scientific; and it is a healthy sign of the religious life among us that the demand for them is steadily on the increase. The little work now before us is the latest of these expositions, and we are confident it will not be found the least valuable. Under the unpretending form of Sunday afternoon conversations between a mother and her children, the leading features of the miracles are prominently brought out, the difficulties connected with some of them fairly and honestly grappled with, and the great lessons they were intended to teach affectionately inculcated. The framework in which the lessons are set is, as will be seen, simple in the extreme, but it must not be supposed that the expositions are therefore superficial. In fact, we have again and again, in perusing these pages, been struck with the natural, simple, and easy manner in which the writer has contrived to popularise the results of wide, comprehensive, and profound reading, and made familiar to the intelligence of children the fruits of the scholarship of such men as Trench, Alford, Bird Sumner, and other

scientific and able expositors. To Christian mothers who are in search of a text-book for pleasant religious conversation with their children, as well as to the teachers of the advanced Bible-classes in our Sunday-schools, we warmly recommend this little volume. It well deserves to find a place in every Sunday-school library.

God's Way of Holiness. By HORATIUS BONAR, D.D. James Nisbet and Co.

WE are glad to meet with Dr. Bonar once more. There is a freshness and a vigorous earnestness, a transparency and a scriptural fidelity in what he writes, which can hardly fail to secure attention. In this book he has taken up the great practical side of Christianity, "holiness, without which no man shall see the Lord." He has treated this under various aspects, and in different relations, in a series of nine chapters, to which an appendix of notes has been added. He begins with a lucid explanation of the "new life" and its importance, and then shows how Christ is *for* us, and the Spirit *in* us. Next he displays "the root and all of holiness," peace and love. From this he passes on to consider "strength against sin," "the Cross and its power," "the saint and the law," and "the Saint and the seventh of Romans." "The true creed and the true life," forms the subject of the next chapter, and the last comprises counsels and warnings. We deeply feel the need of books like this at the present day, amid the rage for merely intellectual treatises upon religion, and the neglect of spiritual and Evangelical representations of truth, duty, and doctrine. We want that which speaks to the conscience, heart, and life, as well as that which speaks only to reason. Therefore we thank Dr. Bonar sincerely for this timely utterance in behalf of great principles and duties, and we earnestly hope that, as containing vital truth, it may be blessed to the souls of many.

Petros—Petra—Kleis: The Stone—the Rock—the Keys. A Commentary. Hamilton, Adams, and Co.

THIS is a singular book. The aim of the author appears to be to show that "sacerdotalism" has no real foundation in the passage upon which it mainly relies, Matt. xvi. 16—19. There is, naturally enough, a constant application of the arguments deduced to the claims of the Pope. The author writes with considerable earnestness, and manifest sincerity, and what he says may often help to strengthen our actual conviction, that, whatever our Lord intended, He did not mean what is asserted by the advocates of Papal and of sacerdotal powers. On many points we quite agree with our author, but we do not think he has been successful in his choice either of the title or the arrangement of his work.

Monthly Retrospect.

FOREIGN.

of Europe have now assumed a more settled aspect than they have worn for the past. How long the tranquillity may last, is a question no man can answer, but at present it would appear that the difficulties which have so long disturbed the continent are cleared, and no new ones have yet sprung up in their room. War has been disposed of. Exhausted Europe sinks back languid, and everywhere one hears of settled peace, of relaxed effort, of reduced armaments, of diminished expenditures. It is anticipated that our own country will partake of the general relief, and as well as elsewhere, the disappearance of threatening elements from the horizon will have a salutary and a sensible effect upon our burdens. We fervently pray that these signs may not be overcast, both for our own sake and for that of our Continental

since there is a total absence of political excitement. Ministers are engaged in preparing the budget for 1866, for it is their custom to prepare the estimate of their expenses far in advance; and it is said that the Ministry will, for the first time, show a surplus of income over expenditure. This good news, of course, tends still further to soothe the already contented people. But while political matters are so stagnant, religious questions are discussed with as much zeal as ever. Pamphlets continue to pour from the press, examining the proposed evacuation of Rome from a religious point of view. The Ultramontanes see in it nothing less than the advent of chaos, in which the Government will be the chief sufferer. The temper of the Pope himself is indicated, not only by the incidents to which our esteemed correspondent refers, but by the fact that his Holiness withholds his recognition from the newly-appointed Bishop of Turin, on the sole ground that he has not shown much zeal on behalf of the temporal power. While the Romanists are thus busy, the Protestants have causes of anxiety and their own. Our correspondent's account of the Evangelical Conference at Alais is interesting; but the great interest at present centres round the approaching election of the Presbyterian Councils and Consistories. By the decision of the first meeting, the right of election is vested in all professing Protestants who are upwards of thirty years of age. Both the orthodox and heterodox parties are making extraordinary efforts to secure the suffrages of the electors. The Evangelicals, says our correspondent, work hard. There are many friends of Christ in this country who will join them in the discharge of their duty.

The Italian Parliament has, by a large majority, passed the measure for the transfer of the French troops from Turin to Florence. There is no doubt that the other provisions of the law will be agreed to in like manner; as not the delegates only, but also the people have a strong desire to leave nothing undone to facilitate the departure of the French. The two years which have yet to elapse are looked forward to with much interest, and no small amount of apprehension; for it is well understood that priest and despot, will leave no stone unturned to induce the French Emperor to prolong his engagement and prolong the stay of his troops. But the delay has its beneficial effects. For two whole years the question of the temporal power of Rome is certain to be discussed, not in Italy only, but throughout Roman Catholic Europe, and discussed with interest, and a practical purpose, such as was never known before. The result of such discussions are already producing a well set forth in the letter of our correspondent, who shows that, in one quarter after another, the hold which the temporal power had on the mind is becoming loosened, one old supporter after another is falling away, that in the face of events he can no longer maintain that doctrine. That darkness on the prospects of Italy is undoubted, but there are also bright and even gleams of light.

Our German correspondent takes up the greater portion of his letter with a narrative of the life and labours of the late Pastor Fliedner. Along with this we call attention to another of our valued correspondents, Miss Florence Nightingale, on the same subject. From her communications our readers will derive an idea of the man as he was, and of the

true lesson we ought to learn from his labours and his death. With regard to Germany itself, it partakes of the general tranquillity. The affairs of Schleswig-Holstein are not yet settled, and it is easy to see that the smaller states are by no means satisfied with the course of events. There are many who will be ready to re-echo our correspondent's words—that it was hardly worth while to separate the Duchies from Denmark, if they are only to be added to Prussia. It will be seen that the Archbishop of Cologne is dead, and it is feared that the Ultramontanes will secure the appointment of his successor.

We wish emphatically to direct the attention of our readers to a communication we have received from one of the missionaries in the Loyalty Islands, in the Pacific, detailing a series of outrages on the part of the French authorities in that distant region, so gross and lawless, that we should find it difficult to believe them on any less authority. The Protestant missionaries have been labouring on these islands for some years, and with very marked success. In the Island of Lifu, where the aggression has just taken place, the Gospel has been preached since 1841; and though encountering some opposition, the missionaries have succeeded in bringing over nearly the whole population to Christianity. Among the few remaining hostile was one of the chiefs, who, finding that he could not persuade the people to continue in their old heathen state, went to the French settlements of New Caledonia, and brought back with him a Roman Catholic mission. No opposition whatever was offered to them, but as their proselytising efforts were exerted in vain, they appealed to the civil power. The Governor of New Caledonia listened to their application, sent over his troops, took military possession of the island, closed the Protestant chapels and schools, imprisoned or banished the native teachers, and the presence of the English missionaries is tolerated only because they are Englishmen. It does not appear that religious, so much as political motives, influence this truculent French Governor. He dreads the prevalence of the English language and English ideas, and it is said that he would have no objection to the location of French Protestant missionaries to carry on the work he has so ruthlessly interrupted. But the Romish priests, of course, have no such intentions. We want to know whether this is not a case for the interference of our Government? It is true our Foreign office has persistently refused to accept the protectorate of any of these islands; but that is no reason why unoffending English subjects should be interrupted in their work, or why the English name should thus have contempt poured upon it by an ally that professes itself to be in cordial relations with us. A deputation to Lord Russell, to elicit his views on the subject, seems to be imperatively demanded.

The communication from our Turkish correspondent supplies us with the sequel of the interesting case of the Turkish confessor we published last month. It appears that the man had no sooner selected the place of his banishment, and gone there, than his worst fears were realised, and he was thrown into prison. He was not without friends, however; his case was at once brought before the Grand Vizier at Constantinople, who sent immediate instructions for his release, with orders that he should not be further molested. This may be the inauguration of a happier era; but it is to be noted that the agents of the oldest mission there have no confidence in the zeal of our Ambassador, Sir Henry Bulwer, and fondly look back to the administration of Lord Stratford de Redcliffe, when they were maintained in the same amount of freedom as the other denominations, without any of those terrible consequences the apprehension of which seems to unnerve the mind of Sir Henry Bulwer.

The great event in America during the last month has been the election of President Mr. Lincoln has been re-elected by an immense majority; only three out of all the States in the Union voting for his opponent. There is certainly something sublime in the spectacle of a whole people, who have already suffered so much from war, deliberately deciding to accept as their ruler the man who is pledged to a continuance of that war till all the purposes for which it was begun are accomplished, in place of one who was believed, rightly or wrongly, to be ready to terminate it on the first favourable pretext. The apprehension, real or pretended, of insurrection, riot, and bloodshed, which were so industriously spread in this country, as likely to follow on the re-election of Mr. Lincoln, proved to be baseless; the country was never more quiet than on the day of election. The darkest side of the intelligence is, that there is little prospect of a return to peace on any terms. The South shows as little inclination to submit as the North does to desist. A proposal was made by some of the Southern governors that they should call out the slaves to take part in the war; but President Davis, in a recent message to Congress, argues that the South is not yet reduced to that extremity; the lords of the Southern soil and of their black chattels are still

is enough and high-spirited enough to fight their own battles. It is to be observed no quarter is there any fear expressed that if the slaves were armed they would turn their masters; but perhaps the fear may be there, though they are too proud expression to it. On the side of the North the contest resolves itself more and more one for the abolition of slavery. If we may trust to a speech delivered on the eve election by Mr. Seward, Congress at its next meeting will be asked for, and will proceed to pass, an act for the total abolition of slavery. It is gratifying to observe, the letter of our correspondent, that in the din and expenditure of war the cause of does not suffer.

HOME.

we may believe some of our contemporaries, the Ministers, or a portion of them, actually the surrender of the appointment of bishops, not into the hands of the people, or even ergy of a diocese, but into the hands of the now existing bishops, practically allowing nitary to name his own successor. The plan takes its rise from the present position of of Exeter, and is to work in this way: It is well known that the bishop of that has long desired some relaxation from the onerous duties of his diocese, and is for the nomination of an assistant, or suffragan bishop. Hitherto the Government sted his application; but it is now said to be in contemplation to give him more asks for. He is to be allowed to name two persons, one of whom the Crown hoose, to be his present assistant and future successor. Such a precedent once led, would, of course, soon find many imitators; and the right, always heretofore y guarded by the Crown, of nominating the bishops, would be practically exed. We do not believe that such a course will ever be adopted by Her Majesty's advisers, or if it were, that it would be tolerated by the Church. Nor even, if it odified, as it possibly would be, by taking the clergy of the diocese into account, he laity suffer the nomination of bishops to be thus wrested out of their hands. ie late discussions respecting the salary of Professor Jowett has raised up a curious rray in another direction. The rejection of the proposition to increase the salary Professor was followed, as our readers are aware, by a proposition for the apnt of a committee to consider the whole question of the endowment of the Greek i Oxford, and from what funds, if any, that endowment ought to proceed. As this otion which pledged no one to an agreement in the erroneous teaching of the Prond was a matter that deeply concerned the well-being of the University, it was to by all parties, and the committee is now engaged in its researches. And it apat some of them have stumbled upon some old charters, from which they say that n and Canons of the College of Christ Church are the proper parties by whom owment ought to be made, as they received certain grants of land in the reign of VIIIL., on the express condition that the Greek and some other chairs should be enut of those funds. This statement has called forth Dr. Liddell, the Dean of Christ who does vigorous battle for himself and his brethren, and declares that, after a search through the entries in the College books, he can find no evidence that any of their laws was granted to them on condition of their endowing the Greek but he adds that, if others should be able to show that the obligation does, after upon his College, he will immediately call together his brethren, and propose to hat would be fair and just in the case.

e regret to have to record the death of Mr. Richard Spooner, M.P. for North kahire, in his eighty-third year. Mr. Spooner was, in political matters, a Tory of school, a Protectionist, and an advocate of an inconvertible paper currency; but he er known, especially in latter years, by his persistent opposition to the Maynooth ent. When Sir Robert Peel, in 1845, changed the annual Maynooth vote into a mt endowment, on the plea that agitation on the subject would thereby be avoided, oner told him that the act would rather increase than diminish agitation; and from forward he exerted himself to fulfil his own prediction. Year by year he led the on, now proposing the repeal of the act, now moving for inquiry into its workt always concentrating and giving Parliamentary expression to the dislike of the ent which has ever been entertained by Protestants. It ought to be added that his on was ever conducted with the temper and the courtesy of a Christian gentleman; gh there were occasionally sharp passages between him and his opponents, yet, upon

the whole, even the Roman Catholics in Parliament did justice to his sincerity and his courage. He resigned his position as leader of the Protestant side only a few years ago, and then not from any wavering or discouragement in the cause, but solely from the sense of his growing infirmities. He had given notice of his intention to retire from the House of Commons at the close of this present Parliament, but he was not permitted to see its termination.

That supremely silly young man, Brother Ignatius, has made shipwreck of his Norwich monastery before it was fairly under way. One of his brethren committed the great crime of taking a newspaper out of the library without permission, for which offence he was condemned to repeat the Lord's Prayer one thousand times, and to write out the "rule of silence" fifty times, this latter task alone requiring about seventeen hours to perform. Rather than submit to this, the monk flew from the monastery; and though it seems a reconciliation was afterwards patched up, the brother fled a second time—on this occasion, say his enemies, taking with him some of the monies of the monastery. As Ignatius declines to prosecute, it is probable we shall hear no more of the scandal; but it is evident, the system itself has received its death-blow in Norwich.

Thoughtful persons among ourselves have often lamented the pernicious influence exercised by the ordinary class of publications which are issued to the masses by the cheap press. We well know how evil much of their teaching is, though it must not be forgotten that the worst of them are great improvements on the publications of Paine and Carile, and other still more ribald sheets which were once sown broadcast over society. It appears, however, that another enemy has taken the field against them. The secular cheap literature of England is offensive to a religious mind. The cheap literature, secular and religious alike, is absolute poison in the eyes of the Irish Roman Catholic priests. And to their dismay, this poison is insinuating itself among their flocks in ever-increasing quantities. It is of no use, they declare, to guard their people against Protestant heresies, if these publications, in which the most sacred beliefs of the Roman Catholics are distorted, vilified, and laughed at, are permitted to find their way unchecked into the families of their people, to be upon their tables, to be read with avidity by the young of their congregation. They therefore raise the voice of warning; but it appears that the mischief is more apparent than the remedy. Unfortunately for them, the constitution of this country does not permit the exercise of other than moral power, and power of that kind appears to be slipping out of their hands.

The great crime perpetrated amongst us last summer was expiated by the forfeiture of the criminal's life in the course of the month. Remarkable as the offence was, and singular as were the circumstances that led to the suspicion, and ultimately to the conviction, of Franz Muller, we should hardly have adverted to it here but that the behaviour of the criminal after his conviction and up to the last moment of his earthly existence was most extraordinary still. As great efforts were made by his own countrymen, who were not satisfied of his guilt, to save him, it was, perhaps, not to be expected that he should have frustrated their purpose by making a voluntary confession; and it is to be said on his behalf that he never, of his own accord, talked of the murder, much less confessed his crime. But it is painful to reflect that, in his most solemn moments, in the hours of devotion, on partaking of the communion, and even when appearing on the scaffold, he persisted in his assertion that he was innocent. It was not till the halter was round his neck, and he was within second of being launched into eternity, that the importunities of the Lutheran clergyman who attended him wrung from him the memorable confession, "*Ja, Ich habe es gethan*"—yes, I have done it. For it must be understood that these repeated denials of guilt, though made in the most solemn manner, and accompanied with a humble and submissive manner, imposed no one. The utmost effect which they produced on the clergyman, Dr. Cappel's mind, was that in making his attack on Mr. Briggs, Muller did not intend more than robbery; and that death was the result of the subsequent struggle. So flimsy an excuse could suffice to persuade Muller that he was justified in making his repeated denials that he was innocent of the crime of murder. Seldom has there been a more vivid illustration of the words of Scripture, "The heart is deceitful above all things."

Evangelical Alliance.

—The Evangelical Alliance is responsible only for what is inserted under this head.

SPECIAL PRAYER, JANUARY 1—8, 1865.

tation for the next January Week has been forwarded to the stations of our missionary societies, to all the foreign branches of the Alliance, and as generally throughout the United States. It is earnestly hoped that wherever we have received Christians will unite in arrangements for holding meetings during their several neighbourhoods.

1. THAT MEN PRAY EVERYWHERE, HOLY HANDS, WITHOUT WRATH AND REVENGE. — 1 Tim. ii. 8.

2. Praying are the topics suggested as suitable for intercession on the subject of meeting:—

Jan. 1.—SERMONS on the Agency of the Holy Spirit in the Present Dispensation.

Jan. 2.—THANKSGIVING for Blessings of the Holy Spirit, Nations, and Churches; together with the Sins.

Jan. 3.—PASTORS, TEACHERS, EVANGELISTS, and especially Missionaries; and especially Ministers to the Jews and Heathen.

Jan. 4.—THE CHILDREN of Christians, Congregations, and Schools.

Jan. 5.—SUNDAY-SCHOOLS, and all other Christian Work.

Jan. 6.—SPIRITUAL and TEMPORAL Blessings in our Nations; "for Kings and all;" the Sanctification of the Sabbath; the Means of War and the Abolition of Slavery, and of all Oppression.

Jan. 7.—THE CHRISTIAN CHURCH: its Holiness, Activity, and Harmony in all sections.

Jan. 8.—SERMONS: The Visible Unity of the Church.—"That they all may be one, as the Father is in me, and I in thee, that they may be one in us, that the world may believe that I have sent thee."—John xvii. 21.

It is proposed to hold the usual meetings in London at Freemasons' Hall, and addresses will be given on the subjects for which is also proposed to hold several evenings during the week, at the same place, and addresses on the progress of the Christian faith in different countries. Further names of speakers, will be shortly published.

ANNUAL CONFERENCE, 1865.

Communication has been received from the members of the Evangelical Alliance, conveying a cordial invitation to hold the next Annual Conference in London, and urging weighty reasons for compliance. The subject has been very fully considered in committee, and the decision is in favour of the present.

ATH OF PASTOR FLIEDNER.

At the meeting of Committee special prayer was offered at the request of Miss Florence Nightingale, in connection with the death of Pastor Fliedner's son.

MR. HENDERSON, OF PARK.

The Committee regret to hear of the continued indisposition of their Vice-President, John Henderson, Esq., of Park. At the last conference of the British Organization in Edinburgh a letter of sympathy was adopted by the meeting, and sent to their esteemed friend. The following reply has been received:—

"Park, Glasgow, July 26, 1864.

"My dear Dr. Steane,—I wish to acknowledge the receipt of a kind letter of sympathy from the Edinburgh Conference of the Evangelical Alliance, signed by Major Baillie, as chairman, and by you and the other secretaries of the Conference.

"I had hoped to take part in the proceedings of the Conference, and it was with regret that I found the state of my health to be such as to put it out of my power to be present. I desire to feel, however, that all these things are ordered for our good by a higher wisdom than our own.

"I have been gratified to learn that the deliberations of the Conference were so much in harmony with the spirit of the Alliance. That Alliance, I need not tell you, has from the first had a high place in my esteem. It cannot, therefore, but be cheering to me in my sickness to be assured by your letter that I was not forgotten by those with whom, in Alliance work and meetings, I have been so long and so pleasantly associated.

"With the warmest wishes for the continued and increased efficiency of the Alliance, and of all other means for helping forward the cause of Christian union, I remain, dear Sir, yours sincerely,

"JOHN HENDERSON."

TURKEY.

During the last few months communications have been received from the Secretary of the Turkish Branch of the Evangelical Alliance, giving particulars of a serious violation of religious liberty in Constantinople, in direct opposition to the Hatti Humayoun published by the Sultan in the year 1856. The details have already been published in the daily journals and in the columns of *Evangelical Christendom*. A brief reference to them, therefore, is only necessary. It will be remembered that mission premises and Bible societies' establishments in Constantinople were suddenly and violently closed by the Turkish Government, and that Christian converts from Mohammedanism were thrown into prison. In consequence of energetic protests at once made against these illegal proceedings, the missionary rooms and offices of the several societies were re-opened, and liberty given to the several agents to preach and dispose of Bibles under certain restrictions. Of the nine persons thrown into prison, six, in order to regain their liberty, recanted and professed themselves Mussulmans. The remaining three continuing firm to the Christian faith, were kept in prison, but subsequently released and sent into exile. The numerous documents and correspondence between Sir Henry Bulwer, Her Britannic Majesty's Ambassador at Constantinople, and the Constantinople Committee of the Evangelical Alliance, were

published by the London Committee and largely circulated.

The Committee of Council gave their serious attention to this case, and made arrangements for waiting on Earl Russell with a deputation to present a memorial on the subject. On Wednesday, October 26, the members of Council, headed by their President, Lord Calthorpe, and accompanied by the honorary and official secretaries and representatives of religious societies, and a numerous body of members of the Evangelical Alliance, and others, were received by Earl Russell at the Foreign-office.

Lord Calthorpe, who introduced the deputation, drew attention to the great change which has taken place in Turkey, to the diminution of British influence, and the violation of the promises made by the Government of this country.

The Rev. Dr. Steane, in presenting the memorial, read the following letter from Lord Stratford de Redcliffe, formerly English Ambassador at Constantinople:—

"Upleatham, Redcar, Yorkshire, Oct. 16, 1864.

"Gentlemen,—I have received your printed letter of the 13th inst., and the Memorial enclosed with it.

"Though I must decline from motives of delicacy the honour of taking a personal share in presenting the Memorial to Earl Russell, I earnestly hope that his lordship will find himself at liberty to attend effectually to its contents.

"Her Majesty's Government have, in my opinion, most rightful and urgent motives for keeping the Turkish authorities to a full execution of the Hatti Humayoun, and, in particular, for pressing upon them the bounden duty of not impairing, or allowing to be impaired, that part of the Imperial charter which provides for the complete enjoyment of religious freedom and its open exercise without molestation by all classes and every individual of the Sultan's subjects.

"The committee by whose authority you have addressed me, and its noble President, have my permission to make any use they may deem proper of this reply to your letter.—I have the honour to be, gentlemen, your obedient and faithful servant,

"STRATFORD DE REDCLIFFE.

Rev. James Davis, Secretary; Rev. Hermann Schmiedt, Foreign Secretary to the British Committee of the Evangelical Alliance."

Dr. Steane also read extracts from a letter of Rev. Edwin Bliss, written at Constantinople, dated October 17th. It stated that Ahmed Agha, the last of the imprisoned converts, was sent out the preceding day to Rodosto, and that all the three persons who refused to recant were exiled. The letter went on to state that no Turk dare come to a Protestant place of worship, those places of worship and the steps of the missionaries being beset with spies, and if any appeal was ever made to a Turk to become a Christian he pointed to the city prison, and passed on—a clear proof that the men were not imprisoned because they created a disturbance, but because they had become Christians.

The memorial was then presented, setting forth the facts, and stating "how incumbent it is on the British Government, to whom Turkey owes so much, to look to the fulfilment of the pledges she has given, and still to maintain by British diplomacy that freedom from persecution for Turkish subjects becoming Christians, and that liberty for

missionaries to propagate the Christian faith which it is the distinguished honour of British diplomacy to have achieved. Your memorialists are constrained, in conclusion, to observe that these proceedings of the Ottoman Government upon which they have animadverted are conceived in the spirit of that ancient exclusiveness which characterised the policy of Turkey in former days, but which they hoped had become obsolete under the guidance of Christian statesmen. They are a practical repeal of some of the most precious provisions of the Hatti Humayoun; and the first steps at least of a retrograde movement which, if it be not stopped, will conduct the rulers of that country back again to the time when a Mussulman could embrace Christianity only at the peril of his life."

Lord Russell, in reply, said he had paid very great attention to the subject brought under his notice; it was one of the highest importance, at the same time one of considerable difficulty. The Turkish Government profess to have a character for toleration, and to compare favourably with any other of the Governments of Europe; but he thought what had taken place this summer has been entirely inconsistent with religious liberty, and inconsistent with their professions. Quoting the Hatti Humayoun, his lordship added that it appeared to him to justify a Mohammedan in becoming a Christian, or, in short, any one in professing that religion which is most consonant with his own belief. As regards the distribution of the Bible, he confessed that it appeared to him impossible, without an infringement of religious liberty, to interfere with persons offering Bibles for sale. He had, therefore, contended with the Turkish Government, through the medium of our diplomatic Minister, that the distribution of the Bible ought to be unobscured. His lordship, after alluding to points raised by the Turkish Government, concluded by saying: "I confess that I cannot myself understand the distinction which is made by those who are not favourable to religious liberty in Turkey, and which is made by some Governments of Europe against whose doctrines and practice I have sometimes had to remonstrate with them. They say, 'We have no objection to persons having their own religious convictions, but we cannot allow them to attempt to persuade others.' It appears to me that if any person has a religious conviction, and is allowed to entertain that conviction, that carries with it the right to attend Divine worship which is in accordance with his belief in regular places of worship, and it carries with it also the right to tell others that he considers that his is a better mode of faith than the which they profess, and out of the abundance of his convictions to state the arguments which he induced him to adopt that form of religion. I do not myself understand a religious liberty which does not allow persons privately—privately to assail a religion which they think erroneous. But if you carry it beyond that, if you say that persons have acquired a right to go into public places, or to distribute books full of terms of insult and attack against the established religion, that becomes another question, and it is a question which I myself at least should be unwilling to entertain. I have now stated to you what are my general opinions on this subject. I have certainly endeavoured to point out to the Turkish Government what a great offence against religious liberty—

believe it was in a moment of panic—it has committed; I shall continue—I trust with your support—to urge the Turkish Government to allow all religious liberty throughout the Ottoman dominions; I shall urge on our Ministers the example of Lord Stratford, and I may tell them at the same time that I am convinced that the Protestant religious bodies of this country, whilst they are not desirous of propagating the Christian religion in Turkey, wish to do so consistently with that respect and consideration which is due from one friendly nation to another, and above all, with the hope that the extension of religious liberty will not be made a cause of disturbance, still less of slaughter and bloodshed."

Sir Harry Verney expressed the desire of all at the influence of England might be exercised in Turkey in the way in which Lord Stratford de Redcliffe exercised it for many years. "That noble lord was in fact the zealous, wise, and judicious protector of Christians, and not only of Christians, but of all classes who were oppressed in Turkey. He believed that the Greeks were quite as much as Englishmen and other Europeans constantly promoted by his lordship; and so great were his energy and determination, that all felt the benefit of the remarkable influence which he exercised."

The deputation withdrew, after thanking his lordship, not only for the kind manner in which they had been received, but more particularly for the sentiments he had expressed. The Committee of Council would with great confidence leave the matter in his hands.

The following letter has just been received:—

"Constantinople, November 10, 1864.
"My dear Brother,—We have all been deeply interested in the published accounts of the interview your deputation with Earl Russell, and rejoice in the favourable tone of his lordship's reply. We do not put our trust in princes, and yet they are the instruments by whom the Lord works for His oppressed people. His lordship says he has been informed that the imprisoned have been set at liberty, and that he will inquire into the truth of the statement that they have been sent into banishment. Ali Pasha, Minister of Foreign Affairs here, is said to have informed the ambassadors of the different Powers interested in the question, that Ahmed, the last of the sultans, had been 'set at liberty, and had gone to Rodosto of his own choice.' It is quite possible the same statement may be made to Earl Russell in answer to his inquiries. The truth in the case is that when Ahmed was ordered into exile he was asked where he would prefer to go. A number of places were mentioned to him, and he was allowed his choice among them. He chose Rodosto, as the place nearest Constantinople. The question whether he would leave Constantinople was not left to his choice. His only choice was between Rodosto and other places. This is a pretty fair specimen of the 'state craft' of the far-famed Minister of Foreign Affairs. For the first fortnight of Ahmed's residence at Rodosto he was allowed the liberty promised by the Government, and spent his time in visiting the Armenian Protestant brethren of the place, having also much and perfectly friendly intercourse with all classes, the Turks not excepted. At the end of this time, without any suggestion on his part, and without any specification of any charge against him, except that he had changed his religion, he was suddenly

seized, by order of the Governor of the city, and thrown into prison, and when his Armenian friends, hearing of his imprisonment, asked permission to send him a few things necessary for his comfort, their request was most rudely and insultingly refused. This proceeding of the Governor of Rodosto is a natural and direct result of the new policy in respect to religious liberty inaugurated at Constantinople during the last few months. It shows, too, what interpretation will be put upon the recent acts of the Government by the officials and by the populace in all parts of the empire. It will never occur to them that men may be imprisoned for three months, and then banished for an indefinite time, for their own personal safety. Their minds are too dull for such refinements of watchful care over its subjects on the part of the Government. Whatever interpretation the Government may try to put upon its own acts, and whatever special pleas its defenders here and elsewhere may make in its defence, the fact is just this and nothing else—viz., religious liberty has been virtually abrogated in the case of these imprisoned and banished Protestant Christian Turks. So the Governor of Rodosto understands the case, and so will all the subjects of the Porte understand it, as the knowledge of what has transpired circulates throughout the country. The breach of the charter of religious liberty granted by the late Sultan is a most palpable one. We could not have a clearer, stronger case. The Alliance could not have a better case on which to appeal to the people and Government of England, and see what can and what cannot be done by them in behalf of the imperilled cause of religious liberty in Turkey. We are glad that the Alliance has placed itself on the simple ground of asking that the influence of England in Turkey be used to secure the faithful execution of the provisions of the Hatti Humayoun. Nothing more need be asked, nothing less should be expected. A little firmness in the right direction on the part of Her Majesty's Ambassador last summer would have been sufficient then. A great deal of firmness and long-continued exertions on the part of your Government and its representatives will now be required. And we are glad to hear that the Alliance are determined never to rest till the needed result is gained. May God guide and bless all your efforts.

"I ought to add, in reference to the imprisonment of Ahmed at Rodosto, that when Fuad Pasha, the Grand Vizier, was informed of what the Governor of that city had done, he expressed great surprise, and promised that Ahmed should be immediately set at liberty, and the Governor called to account for his conduct. More than a week has now passed, but we have not as yet heard whether those promises have been fulfilled.

"Please present my affectionate salutations to the members of your committee, and believe me, as ever, very truly yours, "EDWIN E. BLISS.

"P.S.—Since finishing my letter news has come that the prisoner at Rodosto has been set at liberty, in accordance with Fuad Pasha's promises. This is a hopeful sign so far as it goes. But the sentence of banishment has not been cancelled."

OROOMIAH.

A letter has been received from Persia, dated June 13th, referring to the oppressions of the Nestorians in Oroomiah, and the action of the Persian Government in consequence of the representations

which had been made to them. The visit of Mr. Consul Glen had been of service, and an application was urgently requested to the British Government, for the appointment of a consular agent, to be permanently located among that people. The official secretaries of the Alliance have had an interview with Her Majesty's Under Foreign Secretary of State, who promised to send out instructions to detain Mr. Glen in the neighbourhood of Oroomiah as long as possible.

SWITZERLAND.

A letter has been received from a Christian gentleman connected with the Government at Lucerne, to the President of the Evangelical Alliance, thanking the Committee, in the name of Swiss Christians, for the prompt and successful action taken in the case of Antoine Lauber (whose five children had been taken from him by the municipal authorities, in consequence of his refusal to have his infant child baptized), and attributing the restoration of the children to the energetic remonstrance made by the deputation of the Evangelical Alliance to the Federal Government in May last.

The Committee have been grieved to learn from the Vice-President of the Swiss Federal Government at Berne, that the children of Antoine Lauber were restored to him on the condition that they should in future attend school and religious instruction (Roman Catholic), and there is great reason to believe that his consent was given after undue and unjust pressure had been exercised upon him. A resolution was passed at the last meeting that the investigation of this question be remitted to the Committee of the Evangelical Alliance at Geneva.

SYRIA.

The following letter has been presented by the Rev. Dr. Calhoun, of Abeih, Lebanon, to the Committee of Council, at their meeting in September, from a number of native Syrian Christians in the Lebanon :—

From the Evangelical brethren in Syria to the Members of the Evangelical Alliance in England.

"With due salutations, brethren beloved, we thank God exceedingly that He disposed you to establish a society so beneficial to all Christians, and with so appropriate a name. Truly the sound of this name (*Evangelical Alliance*) rejoices our hearts, for it assures us that Christians in England, and France, and Germany, and Switzerland, and Italy, and America, have been moved by brotherly love to create an association which has for its object the cementing of the union between all Christians in all parts of the world. We write to you, therefore, the more boldly to inform you of our welfare, and we trust our letter will find acceptance with you. Though a wide ocean and a whole continent separate us from you, and we speak a language altogether different from yours, yet brotherly love in Christ makes the distant near, and the many one.

"In regard to ourselves, we have to say that the Gospel continues to make progress in Syria, through

the agency of the honoured American missionaries. The number of adherents to the Evangelical Church in Syria is not far from two thousand. On an average from twenty to thirty unite yearly with the Evangelical churches in Christian communion. There are to be found also considerable numbers who have become enlightened, and need only the power of the Holy Spirit and more zeal on the part of Christians to confirm and strengthen them in the truth. Then, too, we have primary schools and high schools, supported by the American mission and by ourselves, and by friends in England; and we have hope that the coming generation will be a still more enlightened one, both in religion and in science. Societies also have of late been formed among the Evangelical Christians for the purpose of spreading wider the knowledge of the Gospel, and individuals have been appointed to these associations to act as colporteurs in sowing the seed of the Divine Word. Printing-presses have increased in number, and more have been printed during the past year than during the previous one. More books, too, are sold now than formerly.

"You no doubt know that our numbers, which we hope will continue to increase, are small in comparison with the adherents of other sects. On this account we earnestly desire that our union and mutual knowledge may be increased by means of correspondence, that thus our brotherly love and Christian union may be cemented, and you may be stirred up to aid us to the extent of your power. If the other sects in Syria make strenuous efforts to aid and strengthen themselves, how much more reasonably may we, who are the weaker, expect aid from you, as our necessities require. We trust that your love toward us will increase, remembering what is written in *Luke iv. 9—12* and *Eph. iv. 1—16*.

"We wish assurances of our love to each member of your Association.

"SOLEIBEH JERWAK.
"HANNA SHAKKEE.
"AS'AD ESH SHEDDY.
"RISKULLAH BERRANT.
"DAUD KENA'AN.
"MEKHAIL MUSOLLY.
"RASHID MISHALANT."

The Committee were glad to hear from Calhoun that, thanks to the impartial administration of justice by his Excellency Daoud Pasha, the present Governor of the Lebanon, the missionaries and their native helpers go, by night and day, where they will, and preach without let or hindrance.

GENERAL CONFERENCE OF CHRISTIANS OF A LANDS IN 1886.

The Foreign Secretary has been requested by the Committee to visit Holland, to confer with Christian friends in that country relative to next General Conference of the Alliance, which is hoped, will be held in one of the cities of Holland in 1886.

JAMES DAVIS, Secretary.

HERMANN SCHMETTAU, Foreign Secretary.

INDEX.

Original Papers.

	Page		Page
o Evangelical, in Edinburgh ...	369	Marsh, The Rev. Dr.	482
-, and What it has Done	1	Mind, The, of the Master	478
Calvinism	7, 62	Monod, The late Dr. Frederic	59
va in the Time of	263	Newman's, Dr., Apologia	421, 477
Man	316	Oriental Churches, The, of Syria	216
version	110	Prayer, The, of Christendom.....	157
itutes	210	Preacher, How shall they Hear without a...	529
sture with Rome	160	Radiant Characters	209
triotism	269	Raffles, The Rev. Dr.	533
hop, on the Deluge.....	116	Russell, Earl, on the Moral Elements of	
Alliance, The	1, 369	Spiritual Life	581
s and Heresy-Hunters	12	Spiritual Life in the Church of England	525
Progress	313	Work, The Eternal Duration of.....	428
e late Pastor.....	535, 584	Force	577
zerland.....	321	Strangers, Be not Forgetful to Entertain	165
late Duchess of	105	True Word, The, in the Right Tone.....	372
The late Mr. George.....	119	What Israel Ought to do.....	53
ons, Ten Years of	55	World, A, upon Wheels	3
late Dr. Cesar.....	261	History.....	348

Foreign Intelligence.

Evangelical Agencies and Reli-		America, British—	
Wants in	344	Mission Work among the Aborigines of	
Successful Labours of a Spanish		the North-West	239
in	282	Australia—	
e, Mission Work among the	398	Episcopal Proceedings.....	408
Rev. J. S.	398	Mission Work in the Pacific	402
River, Christianity and Civiliza-		Union among Presbyterian Churches... 402	
North of the.....	135	Belgium—	
Churches	455	Evangelical Society, Progress of the..... 126	
in Board of Missions, The.....	400, 509	China—	
Anniver-		Baptisms	237
of	603	Mission Work, Progress in.....	287
every Policy, National	401	Opium Smoker, Conversion of a	237
society, The American	239, 346	Week of Prayer	236
in Commission, The.....	187, 345	Denmark—	
"Christian Patriotism" from an Ameri-		Mission Work in the Army	234
'oint of View	557	Missionary Society, The Danish.....	81
in Union.....	284, 346	Schleswig, Persecution of the Church of 234	
sions in the Army	238	War with Germany	82
The late Rev. Russell	508	Week of Prayer	81
national Tendencies	284	France—	
he National	454	Abduction at Lyons.....	18
on, The.....	455	Alliance, The Universal Israelite	381
dent, The New York	557	Anniversaries, The Paris.....	224
etings, The, in New York...283, 345		Army, Evangelical Effort in the	173
ra, Northern, in Southern Pulpits	456	Bathing Establishment, Protestant	486
Churches, Proper Status of	399	Bible Society of France	378
Troops, The, at Petersburg.....	455	The Protestant.. ..	70
The, and Slavery.....	186	Bost, M. John, Charitable Establish-	
Answered for Colleges and Semi-		ments of.....	124
s	239	Calvin, Tercentenary of the Death of	
erian Board of Missions, The ... 400		125, 276, 329	
erians, The Old and the New		Canonisation at Rome, Collections for a 378	
l	346, 400	Clerical Invectives against England	15
nt, The Contest for	509	Schools at Bordeaux, Opposition	
ntial Election, The	601	to	377
ed Dutch Church, The, and its		Cohen, Young, Case of	435
ons	347, 400	Conference, Pastoral, of Nismes.....	329
s, Religious	187, 238	Conferences, Evangelical, in the South, 538, 588	
y Commission, The	188	Protestant, in Paris	226
res, Circulation of the.....	239	Convention of September.....15, 537, 587	
fluence, Past and Present, of the	186	Coquerel, M., Jun.....171, 329, 438, 589	
loral and Religious Aspect of the	454	Dupanloup, Bishop	484
		Education and Ecclesiastical School-	
		masters	17

France—	Page	Germany—
Elections, Protestant	437, 486, 539	Baptist, Persecution of a
England, Grievance of the Ultramon-		Baumgarten, Dr.
tanés against	222	Bavaria, Death of the King of ..
English Literature, A Book upon	484	Berlin, Church Building Society
Evangelistic Efforts, Successful	381	Beyschlag, Dr.
German Mission, The, at Lyons	70	Bismark, Count von 182, 231, 3
Government, Increasing Difficulties of...	170	Christian Beneficence in War...
Guizot's, M., Book on the Christian		Conference, The London
Religion	539	Controversy, Political and Relig
Ignorance of the Romish Clergy	436	Denmark, Peace with
Infidelity among Young Men	435	—, The War with 79,
Intolerance, Acts of	275	
Jalaguier, Professor, Death of	224	Diet, The Germanic
Laforce, The Protestant Asylums at	125	Diplomacy and the War
"Le Mandit" Denounced in the Senate	69	Fliedner, Dr., Death of
Liberty of the Press, Discussion in the		Franco-Italian Convention, The
Senate on the	222	Gustavus-Adolphus Society, The
Libraries for the People	124	Hanover, Ecclesiastical Agitatio
Literature and Religion	123	—, New Ecclesiastical
Lyons, Liturgical Controversy at 122,		tion in
	222, 274	Hengstenberg, Dr.
Marriage, The, of Priests	377	Holstein, The Pastors of
Matter, Professor, Death of	379	Kirchentag, The
Mechlin Congress, The	484	Knapp, The late Pastor
Mexican Question, The, in Legislature...	121	Krause, Dr. A.
Miracles, The Mania for	123	Life of Jesus, Publications R
Monod, Death of Pastor Frederic	70	the
—, M. Jean	380, 540	Manifesto, Ecclesiastical, on Dr. S
Montalembert, Count de, Pamphlet of...	327	Book
Montauban, Pastoral of the Bishop of ...	68	Marriott, The late Dr.
—, The New Professor at	540	Matamoros at Frankfort
Mortara Affair, Another	435	Mechlin, The Congress of
Nismes, Pastoral of the Bishop of	587	Missionary Meetings
Outcast, An, Reclaimed	487	Moral Conflicts
Paris, Annual Meetings of the Protestants		Pope, The Future Election of ..
in	224	—, The, on the Study of Sci
Pius IX., Conduct of	536	Preaching, Scandalous
—, on Religious Liberty	586	Protest Against the "Cha
Plantier, Bishop	587	Jesu"
Pope's Temporal Power, The 274, 483, 536		Prussia, Re-organization of the
Pope, The, and the Plan of a Congress...	16	Religious Life, Manifestations c
—, The, Remonstrating with the		Roman Catholic Church, Disse
Priests of Lyons	122	the
Priests, Decrease in the Number of	169	— Catholics in the Rhe
Processions, Romish, in the Public Streets	326	vinces
Protestants, Controversy among the 173,		Schenkel, Dr.
223, 275, 437, 486, 538		Schleswig-Holstein, The Duchi
Rag-gatherers, The Paris	487	79,
Rationalist Pastor, A, Interdicted the		Scriptures, Circulation of the...
Pulpit	485	"Signs of the Times"
Religious Position of French Protestants	67	Stahl, Dr., on Catholicism an
Renan, M., Dismissal of	328	tantism
Renan's, M., "Life of Jesus"	171	Synod, Constituent, of Hanove
<i>Revue des Deux Mondes</i> , A Romance in		—, Protestant, at Vienna...
the	437	Wichern, Dr.
Roman Question, The, in the Legislature	121	Zetzschwitz, Dr. von
St. Peter's Pence, Another Appeal for ...	69	
Synodical Question, The	19	Greenland—
Tahitians, Young, in France	70	Moravian Mission, Progress of
Verneil, Pastor, Death of	589	Holland—
Virgin, Festivals in Honour of	275, 327	Amsterdam City Mission Work
Virgin's, The, New Liturgy	17	Chinese Convert, Baptism of a
—, The, Statue at Lourdes	223	Missionary Festival in Gelderla
War of Principles, The Social and Re-		Society for the Spread of the T
ligious	380	India—
Weaver, Mr. Richard, in Paris	19	Christianity, The Prospects of
Wesleyan Conference, French	381	Chumba, Introduction of Chris
		Himalayas, A New Mission in
		Murder of Two Missionaries ...
		Italy—
		Adriatic, Italian Shore of the...
		Albarella, Signor
		Ambrogio, Don
Germany—		
Auberlen, The late Dr.	497	
Austria, The Concordat in	134	
Baden, The Grand Duchy of 341, 494, 496		
Baptist Churches, The, in Germany	134	

INDEX.

629

	Page	Italy—	Page
pal Attack on Protestantism.....	387	Persecutions, Clerical	384
— Feeling..... 24, 74, 339,	385	Persecution, Remarkable Result of	542
d Tract Circulation	130	Perversion, An Attempted	490
ciety, Scottish, Circulation	76	Piedmont	23
.....	493	Pious Frauds.....	385
Tourists, A Word to	386	Plymouth Brethren, The 75, 178, 230,	340, 444
nd Sway, The.....	441	Pope's Policy, The	491
nd Baptism Refused	73	Pope, The, and the Italian Bishopricks ...	73
Miss	77, 230	—, Illness of the	339
gio.....	21	Priesthood, Unpopularity of the	385
Provinces.....	78	Priestly Hate, Power of	383
Abduction of Young	491	Protestant Hospitals	76
eur, Incidents in the Work of a... 130		— Progress, General Survey of... 544	
Remarkable Incident at	22	Publication, New.....	74
s between Jesuits and People..... 491		Religious Liberty	22
ery among Protestants, 178, 230, 340		— Movements (See Como, Cremona,	
tion, The Franco-Italian 494, 541, 589		&c., &c.)	
a.....	22	Renan's Book, Effects of	74
u's Denunciations of the Romish		Republican Faction, The.....	72
ch	180	Rome, Device at	590
ctia, Dr. 75, 179, 230, 279, 340,	388, 446	—, French Troops in.....	494
ctis's, Mrs., Schools.....	77	—, Priestly Kidnapping in	444
on..... 20, 24, 386, 441, 442		—, Projected Evacuation of..... 494, 541	
.....	547	—, Scottish and English Services in... 231	
pening of a New Church in ... 228		Sicilian Degradation.....	383
licals Annoyed and Persecuted ... 384		Sienna	230
lization (See names of various		Southern Italy: An Observer's Tes-	
us and Provinces.)	131	timony	23
—, Difficulties in	181	Southern Provinces	77
ter, The	22	Taxation, Unpopular	445
The National.....	339	Vaudois Church, Synod of the	276
s, Italian	387	Waldensian College, The..... 78, 388	
e	229, 547, 591	— Synod	276
di	22, 72	Week of Prayer, The	76
— on Priestcraft	591	Labrador—	
, Treatise by.....	181	Moravian Mission, The, to the Esquimaux	84
la	543	Palestine—	
ements, Public.....	72	Lebanon, Government of the	236
.....	542	Missionary Visit to Wandering Arabs ... 184	
ruggling into the Light	19	Sidon, Protestant Church at	235
The, Scruples	72	Week of Prayer.....	236
a, Priestly Kidnapping in	445	Polynesia—	
dy	23	Cannibals, A Day among	510
.....	230	French Aggression on Protestant Missions	606
try.....	25	Sweden—	
— at Palermo	131	Dissenting Bodies, The	83
ella, Signor	340, 388, 446	Ecclesiastical Legislation, Improved..... 82	
as, Papal.....	20	Evangelical Efforts, Varied.....	83
eries, Revolt in the	25	National Church, The.....	82
h Polemic, A, Defeated	229	Religious Publications.....	84
Revolution, Progress of the..... 446		Scott, Rev. G.	84
i, Signor, on the "Modern Phari-		Switzerland—	
..... 77, 78, 386, 387		Basle, Religious Anniversaries at	382
, Dissensions in.....	492	Calvin Commemoration at Geneva... 177, 331	
itan Education	24	Clerical Infidels.....	439
Evangelization in the.....	492	D'Aubigné, Dr. Merle.....	336
ries, Neapolitan.....	444	Evangelical Alliance	129
Professor, Lectures by	21	— Society, The.....	333
Corruption	445	Geneva Anniversaries	332
so	386, 547	—, Calvin Commemoration at 177, 331	
Policy	25, 73	—, Disturbances at	489
Sovereignty, Fate of the	589	Hospital and Preaching Hall, New	440
r, Increasing Unpopularity of the		Naville, M. Ernest	128
.....	21	Neff's, Felix, Schools	177
lia and his Journal	493	Neuchatel, The Swiss Pastoral Society at	540
.....	493	Reformation Hall, The.....	333
icals, Religious	443	Students' Revolt, A	440
		Vaud, The Canton de, as Viewed after	
		Thirty Years' Absence.....	128
		Zurich as compared with Geneva	440
		—, Religion in	176

Syria—	Page	Turkey—	Page
Protestant College at Beyrout	550	Greeks, Extraordinary Movement among the	393
(See also "Palestine.")		Hatti Humayoun, The 504, 506, 553, 596, 599	
Turkey—		Koelle, Dr.	596
Ahmed of Cmsarea.....	552, 554, 595	Kuzelbash Koords, Visit to	596
American Mission, Annual Meeting of the	394	Missionaries, Charges against the... 452, 467	
Armenian Converts, The, at Constantinople.....	506, 599	———, Correspondence of the British Ambassador with	596
——— Mission Field	281	Missionary Establishments, Seizure of	490
Bulgarians and the Greek Church	280	———, Outrage on a	596
Bulwer, Sir H 282, 453, 502, 504, 554, 597		Missions in Turkey, General Account of	290
Christian Turks, The Persecuted	551	Mohammedans, Movements among the... 393	
Circassian Exodus, The	393	Pfander, Dr.....281, 394, 452, 492, 596	
Colporteurs	500	Protestant Civil Community, The ...381, 393	
Constantinople, Exciting Scenes in	450	——— Missions, Crusade against	490
Converts from Mohammedanism Arrested	450	——— Turks, The Exiled and Imprisoned	551, 596
———, Imprisoned and Transported, 500, 502, 504, 551		Russell, Earl, Instructions from.....	596
Curtis, Rev. C. G.....	598	Turkish Government, Apologies of the... 596	
Danubian Principality, The	393	Turks, Baptism of Two	281
Gibraltar, The Bishop of	395	Wood, Dr.....	593
Greece, Protestantism in	392		

(See also "Missionary Matters.")

Home Intelligence.

Allon, Rev. H.	305, 563	Established Church of Scotland	39
Angus, Dr.	293	Evangelical Alliance, Annual Conference of the	59
Archbishops, Address to the	348	——— Continental Society	29
Army Scripture Readers' Society	299	Free Church of Scotland	39
Arthur, Rev. William	286	French Pastor's Story, A	51
Baptist Missionary Society.....	292	Foreign Aid Society.....	29
——— Union, The	305, 564	German Alliance, Communication from the... 49	
Bible Society, The	285	——— Unbelief, The last Phase of	49
——— National, of Scotland.....	89	Gloucester and Bristol's, The Bishop of, Charge	59
Birch, The late Rev. G. R.....	192	Glyn, Rev. C. J.	29
Boyd, Canon	296	Goode, Dean	19
British and Foreign School Society	301	Hawkins, Canon	59
——— Subjects and the Scriptures in Italy... 610		Henderson, Mr. John	49
Browne, Bishop	88	Herschell, The Rev. R. H.	29
Cairns, Dr.....	245, 406	Home Missions.....	49
Calvin Tercentenary, The	244, 348	Independents, Proposed Union of Presbyterians with	59
Canterbury's, The Archbishop of, Pastoral Letter.....	190	Infidel Controversy, Aspects of	49
———, Primary Visitation Charge.....	560	Irish Church Missions.....	29
Cardross Case, The	89	Jenkins, Rev. E. E.....	29
Christian Vernacular Education Society	302	Jeremie, Dean	29
Church Congress, The	561	Jeune, Bishop	29
——— Home Mission.....	299	———, Dean	29
——— Missionary Society, The	287	Jowett's, Professor, Salary	19
——— of England Metropolitan Training Institution.....	302	Judgment of the Judicial Committee ... 138, 149	
——— Pastoral Aid Society	226	Judicial Committee of Privy Council, The ... 9	
——— Union, The, at Cambridge	32	Kershaw, Mr. J.	32, 39
Clerical Subscription	142	Lincoln, Deans of.....	32, 39
Colenso, Dr.	348	Lincoln's, The Bishop of, Charge	29
Colonial and Continental Church Society.....	295	London City Mission	29
Congregational Union	305, 563	——— Missionary Society.....	29
Continent, Religion on the.....	404	London's, The Bishop of, Fund.....	191, 192
Convocation	241, 347	Lord's-day, Observance of the	29
Crowther, Bishop	234, 288	Malagasy Ambassadors, The	29
Cureton, Canon	348	Maurice, Rev. Mr.	29
Davys, The late Bishop	244	May Meetings, The	29
Duff, Dr.	460	M'Cosh, Dr.	29
Edinburgh Conference	403	M'Millan, Rev. Mr.	29
Ely, The Bishop of	88	M'Neile, Canon	29
English Presbyterian Church	245	Noel, The Hon. and Rev. Baptist.....	29
"Essays and Reviews"	347	Opinions, Representative	29
———, Final Judgment on	138, 189	Oxford Declaration, The	189, 242, 249
		———, The Bishop of	29

INDEX.

631

	Page		Page
... and their Imitators	513	Shirley, Professor.....	32
... The New Bishop of	304	Spurgeon, Rev. C. H.	293, 305, 459, 511
... The late Bishop of	244	Stanley, Dean.....	29, 88
... H. J.	290	Stowell, Canon.....	287, 297
.....	404	Sunday-school Union	301
... Proposed Union of Indepen-		Systematic Benevolence Society.....	299
... Dr.....	407, 410	Turkey, Deputation on Religious Liberty in	459
... of the Gospel, Society for the...	294	Turkish Missions-Aid Society.....	295
... Alliance	300	Turton, Bishop.....	88
... School Union	302	Union of Presbyterian Churches	143, 191
... of the Religious Societies for 1863-4	303	United Presbyterian Synod, The.....	562
... ry and Refuge Union	302	Week of Prayer, The	86
... Thought, Tendency of	405	....., 1865.....	559
... Fract Society	300	Wealeyan Methodist Conference.....	457
... e Dean of.....	189, 513	..... Missionary Society.....	289
... The Bishop of, Charge	610	Westminster, The Dean of	29, 88
... Rosseeuw de.....	405	Williams, Dr., The Suit against	138, 243
... resbyterian Churches, Union of the		Wilson, Rev. Mr., The Suit against.....	138
.....	143, 196, 304	Winslow, Dr. Octavius	512
... y, The Earl of 285, 295, 296, 299,		Wordsworth, Dr.	29
.....	302, 459	York, The Archbishop of	304
		Young Men's Christian Association	300

Missionary Matters.

.....	196	Greenland	150
entral.....	250	India 34, 90, 143, 193, 246, 306, 353, 411,	
orthern	196	.....	462, 516, 565, 612
orth-Eastern.....	36	Japan	354, 465, 518
uth 37, 95, 145, 197, 248, 355, 413,		Labrador	150
.....	465, 519, 567, 613, 614	Madagascar 38, 95, 144, 197, 248, 414, 519,	
estern 37, 95, 146, 196, 307, 356,		.....	570, 614
.....	413, 466, 518, 568	Mauritius.....	308, 570
.....	466, 519	Mexico	414
ritish	149, 571, 614	New Zealand	38, 149, 198, 248, 308
orth-Western	250	Norfolk Island.....	357
outh.....	147, 308, 357	Nova Scotia	149
.....	198	Persia	33, 90, 193, 353, 516
.....	36, 307	Polynesia 39, 97, 148, 198, 357, 467, 520,	
.....	93, 195, 247, 354, 412, 465, 567	.....	570, 614
5, 94, 144, 195, 247, 354, 412, 465,		Siam	465
.....	517, 567, 613	Syria.....	33, 193, 353, 461
British	199, 414	Turkey ... 33, 143, 246, 351, 411, 461, 515, 623	
.....	352	West Indies	97, 250, 570
.....	33, 351		

Miscellaneous.

Bishop, Deposition of	150	Colenso, Bishop, Trial of	39
-----------------------------	-----	---------------------------------	----

Literature.

...s, Dr. J. W., Christian Faith and		Christ of the Gospels, The, and the Romance	
.....	44	... of M. Renan.....	252
... Magazine, The	468	Christian Home Life	361
... Muehleisen J., Biblical Criticism		Cottager, The	44
... Pentateuch	360	Culross, J., on Divine Compassion	361
... F., on the Gospel of John	617	Death or Life	468
... L., Christian Self-Culture	361	Dwyer's, J., Christian Work for Gentle Hands	362
... on Christ our Life	152	Garbett's, J. C., Morning Dew	468
... M. A. S., Sweet Childhood, &c.	252	Godet's, F., Commentary on the Gospel of St.	
... r. C. S., Sketches from the Life of	617	John	151
... r. G. B., Memorial Sketch of.....	617	Gospel According to St. John, Explanation of	
... r. H., on God's Way of Holiness.....	618	the	360
... r. D., on the Four Gospels.....	40	Gossner's Spiritual Casket	468
... Days in our Village	99	Grosart's, A. B., The Lambs all Safe	468
... Sermons by the Bishop of	415	Kurtz's, Dr., Sacrificial Worship of the Old	
... spirit Calvin	617	Testament.....	42
... G. P., The Road and the Rest-		Lange, Dr., on the Life of the Lord Jesus	
... ..	617	Christ	571

	Page		Page
Leisure Hour, The	44	Saurin on Conversion	468
Leslie's, Emma, Trial and Trust	362	Schaff, Dr., Essay by	252
M'Neile's, Canon, Sermons	415	Sermons by the Bishop of Calcutta and Canon M'Neile	415
Meikle, J., on the Battle of Armageddon	361	Spence's, Dr., Scenes in the Life of St. Peter	43
Morning on the Mountains	99	Steward on Mediatorial Sovereignty	358
Murphy's, Dr., Commentary on Genesis	42	Stuart's, A. M., Capernaum	44
Newton's, H., Fall of Babylon	362	Sunday at Home, The	44
Nisbet's, Dr. R., Songs of the Temple Pilgrims	251	Thomas's, Dr., Genius of the Gospel	616
Palmer's, G., Scripture Facts and Scientific Doubts	152	Vanderkiste's, R. W., Lost, but not for Ever	152
Pattison's, S. R., The Rise and Progress of Religious Life in England	360	Vaughan, Dr. C. J., on the First Epistle to the Thessalonians	615
Petavel's, E., La Bible en France	617	Williams's, C., The First Week of Time	100
Petros—Petra—Kleis	618	Wilson's, Bishop, Journal	90
Pleasant Hours with the Bible	252	Wisdom of our Fathers, The	468
Pressensé's, E. de, Reply to Renan	100	Wonderful Works	616
Prime's, S. I., Five Years of Prayer	362	Woodward's, H., The Shunammite	99
Roussel, N., Essays by	252	Worboise's, E. J., Autobiography of Mande Bolingbroke	252
Ryland's, J. E., Wholesome Words	362		

Monthly Retrospect.

Home... 46, 103, 155, 202, 254, 311, 365, 419, 471, 523, 575, 621	Foreign... 45, 101, 153, 200, 253, 309, 363, 417, 469, 521, 573, 620
--	---

Evangelical Alliance.

Berlin, Meeting of the Alliance at	206	Matamoros, Letter from	50
Calvin Tercentenary, The	49, 257	Members, New	2
....., in Geneva	368	Monod, Dr. F.	2
Canada	51	Monthly Meeting for Prayer	2
Day of Special Prayer for Children of Christian Parents	204, 259	Natal Branch	2
Edinburgh Conference, Programme of ...	312, 367	Nestorians, The	51, 368
....., Proceedings of	403	Persecution of Baptists in Russia and Poland	51
Geneva Committee, The	206	Provinces, Visitation of the	2
Henderson, Mr. John	410, 623	Switzerland, Religious Intolerance in	2
Lebanon, Letter from the	626	Week of Prayer	49, 204
Matamoros, Appeal of	50		

VANGELICAL CHRISTENDOM:

A Monthly Chronicle of the Churches.

CONDUCTED BY

MEMBERS OF THE EVANGELICAL ALLIANCE.

SO WE HAVE ALREADY ATTAINED, LET US WALK BY THE SAME RULE, LET US MIND THE SAME THING."—PHIL. III. 16
"UBI AGNOVIMUS CHRISTUM, IBI AGNOVIMUS ET ECCLESIAM."—AUGUSTINE.

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PREFACE.

the year now closing the churches of Britain have lost Isaac Taylor and Hugh Stowell. It is scarcely possible to name them together without thinking of the contrasted powers which they brought to the service of the Christian Church: the severe, critical, often jealous acumen which proved things, and which, as in the instance of "Ancient Christianity," exploded much of what the world had long taken for granted; in opposition to the sunny faith and loving assurance which, resting on the Rock of Ages, and rather avoiding hard questions, delighted in expounding and enforcing familiar and faithful sayings: the grave and anxious regard with which he learned in Church history and expert in spiritual pathology surveyed our modern religious society, over against the sanguine hopefulness which in the Second Advent awaited an early redress of all evils: to which may be added the bodily presence so weak, and the speech so harsh, jerky, and unrefined, which made the recluse of Stamford Rivers so feeble on the same platform where the frank affection, the majestic form, the melodious voice of the Rector of Christ Church always found the audience propitious, and soon left it enraptured. As a preacher and public speaker, few have rendered more immediate service to Protestantism and Evangelical truth than Hugh Stowell: by his contributions to the Christian evidence, and by dissolving the enchantment which Tractarianism had tried to throw around the first-four-century fathers, Isaac Taylor has done a service to all time.

Next to a popular prince, great is the nation's happiness which has a popular prime minister. With his good humour and good sense, his love of freedom and fair play, Lord Palmerston was the favourite of the English people, and, patriotic and courageous, he was respected abroad. In the interests of religious liberty on the Continent of Europe, we are bound to hold his memory in all honour; nor is it a slight service which was conferred on national Christianity by that adviser of the Crown who, in the appointment of deans and bishops, so uniformly regarded the claims of personal worth and sacred science. The same year which has bereft us of the patriarch of British statesmen closes over the grave of one of our greatest economists; and inasmuch as peace on earth and goodwill amongst the children of men are promoted by commercial treaties and such other

bonds of international brotherhood, we cannot pass over in silence the name of Richard Cobden.

To the philanthropist the great event of the year has been the close of the Civil War in America, setting free, as it has done, four millions of African bondsmen. In the absence of other brilliant or startling events, such a consummation, costly as it has been, is enough to make the year illustrious.

Over greater part of these islands the sun has arisen for the last eight months almost daily unclouded. Would that we could take the face of the sky as an index of our social and spiritual condition, or a sure sign of our political future. From Fenianism there is not much to be feared; but negro insurrections and New Zealand wars may well awaken some "searchings of heart," and make us consider whether there is nothing, after all, in our colonial system which admits of improvement. At home, it is evident that new assaults are about to be made on the sanctity of the Christian Sabbath, and the tone of flippant assumption and sneering contempt in infidel journals shows that attacks from without and treason within have given new courage to the Antichristian array. On the other hand, there are appearances which should encourage those who have faith in God, and who long for the redemption and elevation of our fallen human family. In all lands the Gospel gains ground. The translation of the Koran into Turkish, and the effort to reform Hindooism, are each a concession to the advancing Christianity; and at home the reaction already perceptible from researches purely material in favour of mental and ontological science, may be hailed as the harbinger of a more thoughtful and perhaps more spiritual era. But the work before the Church is still enormous, and the day still seems distant when it shall be said to her that her warfare is accomplished. It looks as if a time were near when those alone need not be troubled who believe in Jesus and in God, and when, awaking to the internecine conflict with the powers of evil, Christendom will despise as idle phantoms the interminable debates on which its strength is at present wasted.

LONDON, DEC. 1, 1865.

Evangelical Christendom.

THE MISSION OF THE COMFORTER : AN EVANGELICAL ALLIANCE MEDITATION FOR THE NEW YEAR.

BY THE REV JOHN CAIRNS, D.D., BERWICK-ON-TWEED.

WHEN one looks abroad upon Christian society, one may not at first see anything to distinguish the Church of Christ from any other organization. Here is a body of persons holding certain peculiar opinions, and acting according to them. But other societies exist, and they have all their creed more or less distinctly avowed, and more or less faithfully respected. Here, also, is a body of persons having certain office-bearers, certain forms of admission, and certain rites and usages, in which their joint action is made visible ; but neither is this distinctive ; for all other societies have equally some government, discipline, and common field of operation. Here, also, are certain means of diffusing and propagating the society and its opinions, a book which is explained, sermons and lectures which are delivered, and various forms of discussion and personal influence. But though these are certainly somewhat singular, and unlike other societies, yet all societies *do* take pains to spread their views, and recruit their ranks, and appeal in different ways to the intelligence and sympathies of those on whom they hope to act. So far, then, as we have gone, there seems nothing quite singular in the Christian association ; and men may suppose that it is simply one of the many varieties of the principle of combination, though certainly it does seem to stretch over a wider surface, and to maintain itself for a greater length of time in the world than any other. Men may say, "This Christian Church, of which we hear so much, it is just, after all, a matter of education or of ordinary choice. Some become Christians, and some do not, just as some become Freemasons or adherents of one political party or of one side in certain questions of literature and science rather than of another." This, however, will not come up to the views of true Christians ; for so much as one true Christian in the whole world. They will one and all say, "We have become Christians, not because we were brought up in the Christian belief, or because we have examined and read on this subject, as on other subjects, where there is evidence to be considered. We have become Christians, because we have been taught, influenced, and moved by the Spirit of God." Here we come upon something new, singular, and distinctive, for here is a society worked upon, according to the testimony of all its true members, by an influence unlike every other—an influence which the world indeed cannot connect with its Author, but which the Church connects with Him, devoutly ascribing to Him, as a Divine Person, all that is good, holy, and true in its belief and practice, and all that is precious and comfortable in its hopes and expectations. Nor is this the whole wonder and peculiarity ; for this Holy Spirit acts as the representative of Christ, and supplies His place ; so that you have a society whose Head is alive and absent in heaven, and yet present and operative by this mysterious substitute, to whom all Christians ascribe everything that is most valuable in their character or most blessed in their destiny. Anything so wonderful as this does not, and cannot, exist in the case of any other society ; for what other society has a spirit working in it over and above the natural feelings of its members ? What other society has a living, but absent head, thus working and acting by such a representative ?

It is to these wonderful and glorious truths that I would now direct your minds this New Year's sermon, founded upon the text, "And I will pray the Father, and he shall give you another comforter, that he may abide with you for ever." This

VOL. XIX.—VI. NEW SERIES.—JANUARY.

text, in dependence on Divine grace, I shall attempt to explain and enforce ~~in~~ its several parts as they stand before us. And evidently there are *two* subjects suggested—*first*, the mission of the Holy Spirit; and *secondly*, the work of the Holy Spirit.

I. The *first* topic is the *mission* of the Holy Spirit. "I will pray the Father, and he shall give you another comforter."

1. Here we are instructed that the Holy Spirit *is prayed for by Christ*. Our Lord thus consecrates and exalts prayer by connecting it with His own work. He prayed on earth; He intercedes in heaven; and what He prayed for was the Holy Spirit. He taught His disciples that the Holy Spirit comprehended all good; for in one passage the words stand, "How much more will your Father in heaven give good things to them that ask him!" while in another place it thus reads: "How much more will your Father who is in heaven give the Holy Spirit to them that ask him!" That the blessing was of all others most precious, we shall fully see when we come to speak of the work of the Holy Spirit; but meanwhile, it is easy to see, that as the Holy Spirit is, so to speak, God in the soul, this must be a gift transcending every other, for what more can God give than God, or what can equal the light, the purity, the warmth, the tenderness, which the dwelling of God in the dark, impure, cold, and hardened spirit of man must create and diffuse? This is what Christ asks in His prayer to the Father; and this He receives. I do not understand that Christ's prayer for the Holy Spirit was limited to the time when He went away and ascended to heaven. No doubt He then prayed; and the descent of the Holy Spirit on the Day of Pentecost was the answer. But Scripture rather teaches us to regard Christ's prayer as continuous; for His intercession is something which He ever liveth to make, and therefore we are warranted in regarding Him as still praying the Father for the Holy Spirit; and what an encouragement is this for us to pray likewise, seeing that our feeble and worthless petitions are supported by the continued requests of one whom the Father heareth always!

2. We are taught, *secondly*, that the Holy Spirit *is given by the Father*. In the economy of grace all things are of God. There is a Trinity of Persons; but the Father represents, as it were, the unity of the Godhead. It is condescension in the Holy Ghost to come, even as it was condescension in the Son; and for this coming the way is now clear. The justice of God is satisfied by Christ's death, so that God may again draw nigh to guilty man. The terms of the covenant have been fulfilled by Jesus, so that God is bound by His own engagement to grant Him the Holy Spirit for the accomplishment of His work. And once more, the truth regarding the Saviour is now complete, so that the Holy Spirit has everything at hand which needs to be showed to the souls of men. In these circumstances the Father gives the Holy Spirit or sends Him forth, because He, equally with the Son and the Spirit, desires and delights in man's salvation; because the gift is necessary for that great end, and because every obstacle has been completely and finally removed out of the way. The Son prays and the Father gives, not because there is any reluctance, for the Father himself loveth the souls of men. The Father gave the Son, and gives the Spirit to apply the boon. And the giving is said to be His, because in this way the Godhead is carried up, so to speak, to its highest summit, and our gratitude is carried back to one eternal and infinite source, which receives all the glory. When we, then, receive the Holy Ghost, let us receive the blessing, not only as prayed for by the Saviour, but as given by the Father. Let us prize it as God's sovereign gift, to which we have absolutely no claim; and let us say with the deepest reverence, "Not unto us, O Lord, not unto us, but unto thy name give glory!"

II. Having thus spoken of the *mission*, let me now speak a little more fully of the *work* of the Holy Spirit. He is called here, a Comforter, another Comforter

THE MISSION OF THE COMFORTER.

3

a Comforter who should abide with Christ's people for ever. The word translated "comforter" is of wider signification than any one English word that could render it. It denotes not only a comforter strictly so called, but an exhorter, adviser; and it was familiarly used to denote an advocate who pleaded another's case in a court of justice. Keeping these things in mind, we may form some conception of the work of the Holy Spirit, more especially when He is expressly said to be in the place of Christ, and to be to the disciples what Christ himself had been, who would have continued to be to them, had He remained with them. Let us suppose that Christ were still upon earth, actuated by the same motives which moved His holy and compassionate nature in the days of His flesh, and that He were accessible to all His people, and capable of acting as directly upon the whole of them as His personal presence as He was upon the little company of disciples, what conviction, excitement, and strength would not this impart! But all this we have in the presence of His Spirit; and I now proceed, following out this hint, to illustrate some particulars in regard to the work of the Holy Ghost, as the continuation and consummation of that of Christ upon earth.

1. *First*, then, the work of the Holy Spirit lies in *conversion*. This was also the work of Christ. He could not have been himself a Comforter, had He not converted the souls of men. Some of His disciples were converted before He knew them; but others were not; and in all He carried on (if He did not begin) the converting process till it was finished. Here, then, the Holy Spirit takes up the Saviour's work. He is no longer among us to stretch forth His blessed hands and seek to convert men as a hen gathereth her brood under her wings. But His Spirit is here; His Spirit has the same power and love. Did we suppose Christ embodied and appearing in the flesh, what could we suppose Him doing first, but preaching the Gospel, travelling over land and sea to bring it to all hearers, and beseeching them to give up their own name to be reconciled to God. Ministers, no doubt, act thus as His representatives; but His own Spirit is the best representative; and Christ does not need to come again or to come back, because His Spirit is here, another Comforter, to do the work in His room.

2. *Secondly*: The work of the Holy Spirit lies in the *preservation and increase of Christians in the faith*. Our Lord could say at the end of His course, "Of those whom thou gavest me have I lost none." But how was this end attained? By constant watchfulness, by faithful teaching, by correcting errors, and repressing dangerous opinions and dispositions, and by exerting such a spiritual control over the minds of the disciples, that they ceased to have any wish to wander from His side. Had Christ continued upon earth, He would have acted the same part to His apostles, and would have extended His care to the whole household of faith. And here is another part of the work of the other Comforter who takes His place—viz., to guard the precious seed of grace against all the hostile forces of a fallen world, to supply wholehearted instruction and saving influence, whereby it may be nurtured, and to carry forward the process of enlightenment and spiritual growth, till the infant becomes a perfect man, and the whole Church rise to the stature of which the fulness of Christ is the measure. How blessed and glorious this work of preserving Christians and of fitting them up in their most holy faith! This is the end of all the means of grace, and of all the dispensations of Providence. Christ, as it were, herein prolongs His own friendly care of the chosen band, and by His Spirit will establish, strengthen, settle all who are partakers of the like precious faith. God grant that we may remain within the range of this guardianship, and may be kept by the power of God unto the faith unto salvation!

3. *Thirdly*: The work of the Holy Spirit lies in the *preparation of Christians for*

special service, and in the strengthening of them for that service. How did Christ train and qualify His apostles during His personal ministry ! and how, had He continued on earth, would He have directed and upheld them in that ministry ! Here, too, the Spirit came in as another Comforter. One was gone, but another remained. And how effectual did their training appear ! How blessed the fresh baptism which they received from on high ! Had they any reason to complain that Christ was not with them, when they went everywhere, preaching infallibly the Word, and confirming it by signs following ? Thus still the Holy Ghost treads, as it were, in Christ's steps, and acts over the same part in training Christians for work, and then making that training to avail. How strange and wonderful are the processes of preparation that all go through for the special work required of them ! What conflicts, what afflictions, what disappointments are often necessary to prepare for special usefulness ! Nothing is more glorious in the work of the Spirit than this tempering of the instruments in the fire, than this direction of them where to be employed, and then this strengthening of them for the work given them to do ! Do not give way, O Christians, in the midst of trial and despondency, or even of persecution and outrage ! These are the processes by which the Holy Spirit trains the soul. These are the footsteps of the Comforter ; and what seems now the most irksome discipline will seem hereafter the most glorious preparation for work on earth, and for praise in heaven !

4. *Fourthly :* The work of the Holy Spirit lies in the teaching of Christians to pray. This was one special part of Christ's work on earth. His whole life was an answer to the disciples' question, "Lord, teach us to pray." He not only taught them by word, dictating to them the prayer they should use, but by example and by His whole work revealing God and bringing Him near. If I wish to teach a child to pray, what do I do ? Do I dictate a prayer, and enjoin the use of it ? No. I may do this ; but I do far more than this. I strive to convey to the mind and heart of that child a conception of God as a kind and lovely Being—as one who hears and who can help—as one who is nothing less than a Father who pitieth His children. Then the child's prayer arises spontaneously. It comes to God as naturally as to an earthly parent. Thus did Jesus teach His disciples to pray. He made God near and amiable, and then prayer followed. And thus does the Holy Ghost continue His work, and prove another Comforter. He teaches us our need. He teaches us God's fulness. He draws out our hearts to God. Thus we are comforted, elevated, defended in all our want and in all our trouble ; for what can fail those who cast themselves on the fulness of God ? This is the intercession of the Spirit, His teaching us to intercede ; and wheresoever He thus descends as the Spirit of grace and of supplication, the soul prays without ceasing, and is consciously, unspeakably, unfailingly blessed, even as it prays.

5. The work of the Holy Spirit lies in making the Church the dwelling-place of Christ. The Holy Spirit is promised as a Comforter who should abide. But He does not abide separate from Christ. When He comes into the soul, Christ returns. His coming is the fulfilment of Christ's own word, "I will not leave you comfortless ; I will come unto you !" The truth which the Spirit shows to the soul is Christ's truth ; the graces which He imparts are Christ's image ; the joy which He sheds abroad is Christ's own peace. This other is not another ; for Christ and the Spirit, like Christ and the Father, are one ; and where the Spirit works, His word is verified, "I in them, and thou in me !" How sublime this unity, so that the whole work of the Spirit begins with Christ and ends with Christ. Christ is the object revealed ; Christ is the object reproduced ; Christ is the object glorified ; and the word is made good, "We all with unveiled face beholding as in a glass the glory of the Lord, and

changed into the same image from glory to glory, even as by the Spirit of the Lord !” The Church is thus truly the manifestation of the Saviour ; and the Holy Spirit builds it up as an holy temple wherein He at once abides and is revealed ! O, may his end of the Spirit’s work be gained in us ! May we be builded together for such a habitation of Christ and of God ! And may that ever-during presence of Christ which we have by His Spirit, with all its joy and consolation, be our daily and hourly portion, till we reach that higher world, where we shall be personally and corporeally ever with the Lord !

And now, in applying this subject, suffer me at the beginning of the year to ask you one or two simple questions. *First* : Has the mission of the Holy Spirit taken effect upon you ? You have often heard of it—have you felt it ? I ask if you have felt some transient impression—for almost none (if any) escape this—I ask, have you repented and been converted ? Have you escaped from hell and hold of heaven ? If you have not, let me beseech you to yield now to the strings of the Spirit. Let the year be made new by your opening your hearts, that the King of Glory may enter in. Let it be the year of God’s redeemed, the acceptable year of the Lord.

Secondly : Are you growing in the fruits of the Spirit ? For these you have not to seek—“ The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance.” If you cannot say that you are growing, as perhaps the growth of humility may hinder you from saying it, are you, at least, striving to grow ? are you diligent in the use of the means of grace ? are you watchful against temptation ? are you continuing instant in prayer ? As merchants balance their books at the close of the year, so should Christians attempt a spiritual balance-sheet. This will be humbling at the best. But the most humbling discovery is sadder than contented ignorance, which is the parent of bankruptcy and ruin.

Lastly : Are you labouring to extend *the dispensation of the Spirit*. Christ prays for the Father for the Spirit, but we must pray also. Are we, then, entering into our closet, and frequenting the meeting for prayer ? And while we pray, are we also working ? for the Spirit can only work according to the law of His operation, where the truth is presented ; and if we hide the truth from men’s souls, either at home or abroad, we so far make void the mission of the Comforter, and suffer His work to remain in abeyance. May the Lord grant to all of us, during this year, a mind to work, as well as a heart to pray ! Let us return to all our Christian activities with renovated vigour, and let us gladly embrace new openings of usefulness. The night is coming, wherein no man can work. But still, blessed be God, the light is in the heavens ! Let us, then, one and all, in God’s name, go forward !

Come, let us anew our journey pursue,
Roll round with the year,
And never stand still till the Master appear.

RELIGIOUS PARTIES IN FRANCE.

“ ROMANISM never changes,” say its friends and some of its foes. “ It does change continually ; but always from bad to worse,” says another class of opponents—those, namely, who have looked into it more closely. Can it mend ? many ask, both at home and abroad. Is self-reformation, gradual internal improvement, possible ? The *Rénovation de l’Eglise*, published four years ago by l’Abbé Michon, was a wild attempt to show how such a reform might be effected as should (he thought) save the Church, by bringing it up to the level of modern society. We were to have the herent Christian Churches united by mutual concessions, general councils held to settle points in dispute, clergy of all ranks elected by universal suffrage, pastors once

chosen not removable, and a set of preachers who should preach not unpractical mysticism, but something useful for the needs of every-day life. That was the programme of the "Rénovation." How it was to be worked out was not so clear. It seemed very doubtful what mutual concessions could persuade the Eastern Church and the Churches of England and Germany to accept the supremacy of the Pope, even though he were to wear nothing grander than a white surplice, and were to be chosen by the general votes of Christendom. Nor was M. Michon's method of putting a stop to private judgment, by forcing every one to acquiesce in the decrees of oecumenical councils, one likely to meet with favour in England, at any rate. It is all very well to recommend each *réformé* "to study the common creed adopted by an overwhelming majority;" to tell him that "in religion, as in everything else, a man may go on disputing till the end of time, but that faith, not discussion, is the keynote of the Gospel, and that surely no one would be so conceited as to desire to make a little individual schism on his own account, when the highest minds in England, Sweden, and elsewhere had solemnly declared for unity." Even were the plan not hopeless for other reasons, we fear there are to be found a good many stubborn minds (like the Quaker, who, proud possessor of one little house, used to delight in telling the Yorkshire lord, "I and thee own all Halifax"), whose pleasure in dissenting would be enhanced by the feeling that nearly all the European world was against them. But, of course, the first thing for a would-be reformer to do is to persuade the members of his own communion. M. Michon would perhaps succeed in persuading us that Rome needs entire renovation rather than reformation, and that, under certain conditions and after a thorough reconstruction, an union such as was dreamed of by Fenelon and Tillotson would not be impossible. But can he convince his own people of this? It seems not. Four years have made him much more hopeless of internal amendment. We say *him*; for if "*l'abbé étoilé*" who writes "*Le Maudit*" and "*La Religieuse*" is not M. Michon himself, he is at any rate so thoroughly in his confidence as to have embodied in his last work whole paragraphs from the "Rénovation." We incline to think that all three works are by the same author. His former books, such as "*Du Progrès et de l'Importance des Idées Gallicanes*," did not make noise enough; so the Abbé has adopted an *incognito*, and come out with a pair of sensation novels with appetizing titles, which hundreds have read for the sake of the story who would never have looked into any book professedly treating of the destinies of the Church. *Change from within* the "*Abbé étoilé*" now deems utterly hopeless. "We want (says he) not a reformation, but a renovation. It is no use meddling with the Ultramontane clergy; they are hopeless; the more wildly they go on the better for us, for the sooner will all sensible people get disgusted with their absurdities. We must let the worn-out Catholicism of the middle ages die out as noiselessly as possible, in order to substitute for it a modern Catholicism, better suited to the needs of modern society." (*La Religieuse*, ii, 325.) The fact is, the *parti prêtre* is very strong just now. In France, the Emperor has to sacrifice M. Renan; in Ireland, Archbishop Cullen makes waste paper of the rules and provisions of the national system; in Chili, a wild outburst of Mariolatry could count, not a year ago, a hecatomb of victims; while even in sober, money-making, critical London, the cynical investigator of human folly may see Fetishism of the worst kind in full force scarce a stone's throw from the palaces of Tyburnia, at the Church of St. Mary of the Angels. It would seem as if the "Oxford Movement," instead of showing (as its promoters intended) that we have, after all, a good many points in common with Rome, has driven the Romanists to desperate self-assertion. The dream of a Church Catholic, with Anglican, Italian, Syrian branches, is (we are told by the Pope himself) but a dream. There is no Church Catholic except the

in Catholic Church, one and universal. "If you come in full submission, and to our Immaculate Conception, our one breviary for all Christendom, our *missal* and *haute spiritualité*, you will be safe; if not, though your candles and incense and fasts and genuflexions are perfect copies of ours, you will be left in outer darkness, because you dare to question our dogma of papal infallibility. That is all the answer our Romanizers will ever get from the Vatican. 'L'Abbé ***' labours to prove that Neo-Catholicism, having once broken with Ultramontane party, will gather to itself not merely all the intellect of France, but (it is far more to the purpose) the great mass of the population, thoroughly weary with which neither they nor their fathers have been able to bear. Man cannot do without negations; he must have some sort of doctrine; and so your Frenchman will not let his daughter miss her first communion, and very generally goes out for his last communion himself, though he may have never entered a church since he began to wear trousers. The thing is, according to our author, to find him a religion which shall supply the wants of his healthy life as well as those of his age and death. Nothing (he is perfectly right in saying) in the way of change has been done by reformers, however eager, *who continue in the Romish Church*. It seems as if M. Michon has, since he wrote his "Rénovation," made another voyage to Rome, and has come back thoroughly convinced, as every one must—as our own Dean Alford has—of the hopeless corruption of everything and everybody except the poor Pope himself. *He proves that a Romanist cannot mend*. He has no power whatsoever to make an honest stand against any Ultramontane encroachment. The worst thing about the system is, that the man who has grown up under it has lost not only his individual right of private judgment as to matters of dogma, but his power of acting up to the dictates of his conscience in practical things. He must not stir to oppose innovation or to assert time-honoured practices; if he does, he will be howled down by the extreme party; and there is no such thing as a wholesome public opinion within the Church itself to counteract the *espionage* and denunciation and general terrorism which prevails. The picture of Bishop A., merely accused of sympathising with the Gallican party, and because of this suspicion worried and resignation by the Jesuits, is one of the most melancholy contrasts between the present state of France and that of England which could be imagined. He thinks, poor man, that he is safe in the support of the Government. Of course, he is nearly broken to get one morning a Ministerial letter recommending him to give up his bishopric and accept in its stead a canonry at St. Denis. If he holds on, he is a lost man; an order will come from Rome for his deposition, and then he will have nothing to fall back upon. Never did any one measure do so much to strengthen Ultramontanism as the destruction of the French Church's temporalities at the Revolution. A De Rohan, a Noailles, could hardly have been got rid of so unopposedly as this poor Bishop A.; but as there is very little to get in the Church, Frenchmen of a higher class either of mind or rank or connexions adopt it as a religion. The poor *prêtre prolétaire*, so scorned by Jesuit and Carmelite and Ultramontane, is not worth making a fuss about, and the bishop (unless he is a member of the Order) fares no better when he comes into collision with the ultras than the peasant from whose ranks he is sprung. The astonishing thing is the *political* power of the collective priesthood in France, considering their individual weakness. With the Emperor dead against them, with most of the Ministers utterly indifferent, they prevail, by sheer force of organization and by that subtle terrorism which is even more Italian than Romanist, but which has been pretty well naturalised in France since the days of the Medici, to get their own way, and to force the Government to

crush any man whom they point out as dangerous. We in England cannot stand the secret of their power. We have noisy parties whose real import infinitely less than the talk which they keep up about themselves would lead to suppose. But we, happily, know nothing experimentally of that strange and social nightmare which holds men spell-bound and prevents them from out and shaking off the horrible delusion which weighs them down. The whole is to a great extent political; it is the fruit of *repression*. We had it at full force in Tudor times; we had it again (strangely enough) under Cromwell only time, let us remember, when passports were in force in England; it existed in milder form in Ireland, not simply because Ireland is Romanist, but also because it is in the joint occupation of two alien nations, always doggedly hostile, if not at war. But it is no use blinking the question, that Romanism is a *system of repression*; and that, however it may occasionally have coquetted with the party, it is the true handmaid of Despotism: so that in France, just now, independent mind, who would fain see the Gallican Church reassert its old independence, have both Church and State against them. They suffer accordingly; they lose preferment, and lose caste as well. Even the great mass of the nation believes none and cares for none of these things, is industriously taught to look upon the would-be reformer ("a renegade priest," as he is styled), much as if he were a traitor who had deserted his colours. And then, as we have said, there is not a body of moderate men on whom the poor priest of moderate views may fall with certain (if he is honest) of securing their respect, if not their adherence. In almost every man not of extreme views is *outside the Church*; so that the would-be reformers have nothing for it but to come out too, unless they suffer a life-long persecution of the most unbearable kind. They must (in the use of M. Michon's language, cease to be *reformers*, and turn *renovators*. It is unfair to ourselves when we speak of English society being divided into cliques, men being tabooed here for opinions which they might hold abroad with freedom. In England we have always allowed a certain latitude. Our formularies are framed not to exclude, but to admit all honest men who accept the *fundamental truths*. Four-fifths of the Protestant Dissenters might join us to without any sacrifice of conscience. We cannot feel comfortable with traitor bosom; but to honest men we give, and have always given, a large margin. Rome gives no margin at all.

The fact is, that nowhere, except, perhaps, in that Oxford which has rationalised itself by its sudden change from Puseyite intolerance to equally irrational Neologianism, have we any "sets" so narrow as French clerical society; there is society there outside the pale. Any man who does not like to sacrifice the religion of his childhood, and all that he has been taught to hold dear, and to go out of the altogether, must be content to place his conscience in the keeping of M. Veuillot, the Jesuits, or else he will be hunted down like a traitor. Rome rules the party (as far, at least, as the affairs of his national Church are concerned), and the party rules Rome, and by a mixed system of cajoling and terrifying, urges the camarilla to acts which, uninfluenced, it would never have thought of. And the heads of the extreme party? Why, if we are to believe "L'Abbé ***," a newspaper editor whom he calls Falot, and who is clearly our old uncompromising friend Veuillot, of the *Monde*, a fanatic bishop who is always sending encyclicals to every Romanist bishop in Europe, with a view to keep them "up to the mark," a Jesuit, Dom Leureux, who, Ignatius-like, *dresses in the costume of the missionaries* and tries to reproduce their spirit by his contributions to the *Mappemonde*, these three men are the soul of the Ultramontane party; its body consists of the whole of whom they have under their control; of the few young enthusiasts who (to

suit schools) have followed out what they there learned, instead of forgetting it all the moment they got into the world; of women of all ranks—it is not *comme il faut* to be irreligious in French female society, and the unhappy creatures have only one idea of religion; and of course of the men of the religious orders in general. These work by keeping up an excitement in the country. No one knows who and how many of his friends and nearest relations are enrolled among the reactionists: no one, therefore, can tell whom he may be offending by expressing liberal opinions. Hence universal suspicion and distrust; and the system is perpetuated by the hold which the party has unhappily managed to get on education. M. About, in *Le Progrès*, told us some significant truths about this. This seemed the only dark shadow in his otherwise coloured picture of the future,—the great numbers whom the *parti prêtre*, systematically discountenanced under Louis Philippe, have *ever since* been training up into possible *marguilliers*, as he styles the bigots of the new schools (churchwarden is our nearest equivalent). The *growth* of Dom Lecreux is very happily described. He began a poor priest in Paris; the highest honour to which he could look forward that of being curate—one out of fifty—at St. Eustache. Angry with Mgr. Affre, the Archbishop of Paris, who did not participate in his high opinion of himself, he vows that though he can't be a bishop, he will still wear a mitre. He keeps his word. Some violent Ultramontane tracts, and above all, a critique on the Paris liturgy, which he stigmatises as tainted with heresy, recommend him to Rome. He then gets together three or four discontented priests like himself, and starts (Ignatius-like again) as an *abbot* of *Augustin monks*, with crosier, mitre, ring, and acolytes complete. He is, of course, Ultramontane to the backbone. Like Falot, "*Le Pape, c'est l'Eglise*," is the sum total of his creed. And then he, and those like him, are never content to let Rome go its own quiet way. It is they who keep urging it on till in its despair it makes one of those strange moves which try the faith of the staunchest believers in infallibility. It is they who, in our author's words, will (if they have their way unchecked) ruin religion altogether. But we cannot now follow this matter out further. We think we have said enough to show the futility of those ideas of "union between the Churches of Christendom" of which many good but misguided men dream, and plans and societies for setting forward which are so largely placarded in some of our extreme contemporaries. We cannot hope that what we may say will open the eyes of the blind partizans of a certain section in the Church of England (or, as they prefer to style it, the Anglican branch of the Church Catholic); but we may influence *moderate men*, and they are (happily) the strength of our Church, and of our national Christianity besides. The ultras of every party are but few in England, despite the noise they make. As to the scheme for union, and its chance of success, we may point to a paragraph which will be found in the *Record* of the 7th November, giving the Pope's views on the subject: "Such a plan is simply impossible: it proceeds on the false assumption that for the *Photian schism* and the *English heresy* there exist equally with the Roman Catholic Church, throughout the world, one Lord, one faith, one baptism." We are told that Eastern and Muscovite bishops are coming in troops to confer. It may be so; but the Pope will not yield an inch: he would cease to be the Pope if he did.

F.

PROTESTANTISM AND POPERY IN POLYNESIA.

WHAT will those who have been so ready to extol Roman Catholic missionaries say of the proceedings of the French in the Loyalty Islands, detailed in the letter from the Rev. Mr. Macfarlane, published by us last month, and described by him with somewhat greater fulness in another addressed to the London Missionary Society? That the French authorities acted under instigation of the

priests, admits of no doubt, nor is it more open to question that the object of the priests was to silence Protestant missionaries in Lifu, Mare, and Uea, and finally to drive them away. As Mr. Macfarlane says, the Romanist has always had fair play in those islands, but this does not content him, and he has invoked despotism to strike down Protestantism. What an answer does this afford to the boast that Roman Catholic missionaries are high-spirited, intrepid, and devoted men, whose trust is in the truth and in the God of truth, and who, in carrying the banner of the Cross into remote territories, do not count their life dear unto them! Can those have confidence in the truth who endeavour to assist it—to open a way for it—with the rude enginery of material force? Can those have faith in God who look to the bayonet flash and the musket volley to give them the victory over their spiritual opponents? We desire to be just to the missionaries of Rome. We mention with unfeigned respect the name of Xavier. We are constrained to admit that there has mingled with the zeal of Protestants to extend the boundaries of the Redeemer's kingdom upon earth a spirit of caution and calculation—a habit of waiting until doors are opened—which we fail to trace in the apostles and evangelists of the early Church. It is to the honour of Rome that she carried her version of the Gospel into China before she could introduce it at the Treaty Ports, and that a Romish Church in China was adding to the roll of its martyrs while Protestant missionaries were waiting outside her gates. Nevertheless the fact remains that, in her missionary operations, as elsewhere, Rome leans on material force. The spectacle she presents at the centre of civilisation in Europe is essentially the same as that she exhibits in the remote islands of the Pacific. In the city of the seven hills and in the ocean solitudes of Polynesia, we behold her clinging to an arm of flesh, and refusing to depend upon spiritual and supernatural power. In Europe and in Polynesia, also, the Protestant Christianity which opposes Rome adopts a principle of action the reverse of hers. In Protestant England, Romanists are as free to propagate their opinions as in the shadow of the Vatican. In Polynesia the Protestant missionary has never called for a ship or a soldier to assist him in his work, or to stop the mouths of Roman Catholics. Strong in the conviction that truth is great, and will prevail—believing that the pure and simple Gospel will commend itself to the soul of man more persuasively than the most plausible and dazzling error—sure, above all, that the Spirit of God will own and bless the eternal verities of Scriptural Christianity rather than any corruption of them by human devices—Protestant missionaries in the South Sea have never dreamed of opposing the priests of Rome except by weapons drawn from the armouries of reason and Scripture. Can this contrast, presented wherever Romanism and Protestantism exist, be devoid of significance? Is there no cause to which the calmer, manlier, and more steadfast faith of Protestants can be traced? Does not this difference in operation proceed naturally from diversity of principle? Romanism rests as a system on the Church; Protestants allow of no intercepting medium between the Divine and the human, but are expressly, and, if we may so say, at first hand, the ministers and soldiers of Christ. The idea uppermost in the mind of the Romish missionary must, in ordinary circumstances, be the infallible Church, with the infallible Pope at its head. In obedience to this Church, with no shadow of warrant from Scripture, he has gone apart from his fellows, relinquished domestic ties, and denied himself that peace and tenderness of the family circle, that pure sunlight of home, which God has appointed to nurture and to expand the best affections of the soul. For the sake of his Church he has made a sacrifice which his Saviour nowhere demands of him. In his Church—we speak advisedly and with reverence—he lives, moves, and has his being. Mighty as this absorption of the individual in the Church may be as a principle of action, it is of less real

wer than the Protestant principle of simple obedience to Divine commands. It ay produce a spasmodic energy, a feverish excitement, an indifference to the casures of life, which will pass for elevation above them ; but it cannot produce at deliberate and sustained endeavour, that placid fixity of purpose, that fortitude, at patience, that smiling earnestness of constant and unwavering faith, with which bitual reliance upon Christ, habitual reference, without medium interposed, to the lmighty, inspires the Protestant missionary. It is wise in Rome to seek aid from rthly potentates, for its spiritual resources are small compared with those of riptural Christianity.

There is another reflection borne in with melancholy impressiveness upon the mind these tidings from the Pacific. An error which takes the name of truth, which is corruption from the truth, which is the truth held in unrighteousness and not in the ve of it, is more virulent in its opposition to the pure Gospel than heathenism self. Publicans and sinners listened to Christ, were converted, and He healed them, it the Pharisee, the Scribe, the doctor of the law, would not hear Him. They had e letter of the Scriptures in their hands ; they were leaders of the Church and of e people ; they sat in Moses' seat, and Jesus himself commanded that they should : obeyed. But a subtle poison of self-trust and self-complacency had eaten out the al elements of their faith ; they had made the Word of God of none effect by their aditions ; with the names, badges, privileges of the Israel of God, they were actically involved in deadly error ; and publicans and harlots entered into the ingdom of heaven more readily than they. The unsophisticated natives of the oyalty Islands received the message of salvation gladly. They were sunk in olatry ; they were polygamists—nay, cannibals ; they probably knew not the very me of virtue. But their minds were not barred against the reception of the ospel by any process of artificial reasoning, and those moral instincts, inextinguish- le by the grossest accompaniments of savage life, which slumber in every human east, responded to the appeal of a religion divinely pure and divinely beautiful. It aid that when grass, which has been untouched for a quarter of a century or more, turned up, there arises often from the ground a company of flowers. Their rms, long hidden from sight, no sooner feel the influence of sunshine and of rain, an they swell and spring, and start into a vigour and a beauty none the less fresh at they have so long been buried out of view. Thus it is that, beneath the cumulations of heathen superstition and iniquity, the seeds of moral principle uplanted in the human soul by Him who made man in His own image lie indes- actible, and, when visited by the beam of truth and watered by the influence of e Spirit, rise into life and manifestation. If the plants grow, however, and if then blight steals over them, and if their vital sap is changed into a deadly virus oozing wly through their ducts, will the sun warm or the dew quicken them ? It is not prising, though inexpressibly melancholy, that the most determined enemy of ospel truth in the islands of the Pacific should be not the savage, but the Jesuit.

We must leave these more general considerations, however, and proceed to consider e question of Protestantism and Popery in the Pacific in its present and practical pect. Into the details of what we may call the armed aggression of Roman tholicism upon the Protestant missions of Polynesia it is unnecessary to go, but we at recall enough to our readers to place in clear relief the nature and magnitude of e evil, and to enable us to judge intelligently respecting measures of redress. About a arter of a century ago, the London Missionary Society established a mission in the yalty Islands, an extremely diminutive group lying fifty or sixty miles to the east New Caledonia. Lifu, Mare, and Uca, the members of the group, are little eks of rock and shingle, with scanty fringes of cocoa-nut foliage, too barren to of the slightest importance to commerce, and having a population of but a few

thousands. At the time when the Protestant missionaries landed on their shores the French had no settlements near, and Great Britain, with her vast Australian possessions, suggested herself naturally to the mind as the mistress of the Pacific. The missionaries, however, sought no protection from England, and appear to have never considered the question of allegiance to a European power. As the ministers of Christ and the pioneers of civilisation, they found that their position was sufficiently strong. The barbarous people showed them kindness, and gradually turned from their idols to the true God. The abominations of heathenism gave place to a regulated and respectable mode of life. What efforts the missionaries put forth, what patience they manifested, what disappointments they suffered, how they watched and waited, and laboured, and prayed, until the voice of Christian praise, rising in the household and congregation, mingled its gentle note with the everlasting roll of the Pacific, the reader will conceive for himself. The work was all but accomplished. Cannibalism had become a frightful reminiscence, and polygamy was to be found only here and there. The islanders learned to dwell in houses and to cultivate the arts of industry. In Lifu alone there were seventeen churches, with 1,500 church members, 2,000 children and others at school, and many out-stations for preaching. The Government, meanwhile, practically and peaceably arranged itself as a combination of the patriarchal authority of the chiefs with that which the missionaries derived from intellectual and moral superiority. The people were contented, prosperous, happy, and free. Such was the position of affairs when the Emperor of the French resolved to take possession of the large island of New Caledonia, and make it the head-quarters of the French in the Pacific. This occurred a considerable number of years ago, but no step was taken to annex the Loyalty Islands. The missionaries having been Protestant and English, they had taught the English language in their schools, and the civilisation they introduced was on the English pattern. But beyond what was implied in this fact there was no alienation of the people from France, and it is an outrage on justice and common sense to charge it as a crime upon the islanders that they did not sufficiently respect the majesty of a nation which had not planted its flag on their soil or declared them its subjects. This, however, is the monstrous accusation brought by the French authorities of New Caledonia against the Protestants of Lifu and her sister islets, and for this imaginary crime they have been visited with fire and sword. Last May a stripling officer, styling himself Commandant of the Loyalty Islands, landed on Lifu with twenty-five soldiers, and announced his intention of teaching the inhabitants to obey. He was shortly followed by the Governor of New Caledonia, who came with a small army of 250 men to impress the natives with a due sense of the power and supremacy of France. The islands were formally taken possession of in the name of France; the people were informed that they were released from their allegiance to their chiefs, and that they must contribute no longer to the support of the missionaries; their sovereign was to be the French commandant, and to him they were to have recourse if they wanted advice. Proceedings so harsh and summary irritated the natives. They were not prepared to see their simple and domestic institutions thus cruelly abolished, or to rend asunder at a moment's notice the bonds of respect and affection which linked them to the chiefs and the missionaries. Alarmed by the presence of the soldiers, they took refuge in the bush, and laid hold of what arms they could find—clubs, spears, axes, and a few muskets. When the French retired to their ships in the evening, they swarmed into their habitations, and the clash and glancing of their arms were noted from the decks by the French. This, of course, was insurrection, and an opportunity had arisen for exhibiting the invincible prowess of France. The troops were divided. One-half the army landed on one side of the island, the other on the other, and they marched

to the interior to put down all opposition. The expedition commenced with the earliest dawn of day, and the first undertaking which presented itself to the half of the valorous host was to reduce to obedience a score or two of Protestant worshippers, assembled at sunrise to hold a prayer-meeting. The French soldiers poured into the chapel, but finding the congregation in prayer, and observing no disposition to resist their intrusion, poured out again and took post round the edifice. At the end of the service the whole of the worshippers, with the exception of Mr. Macfarlane, were made prisoners. The reverend gentleman, unfortunately, we think, availed himself of the permission granted him to depart. On his way home he heard hallooing and firing, and perceived that the French and the natives were in conflict. There was loss of life on both sides, that of the natives being, of course, most considerable. At the same time the column advancing from the other side of the island came into collision with the people, and more bloodshed occurred. The village was burnt. A large number of cocoa-nut trees were cut down. A quantity of cocoa-nut fibre, collected by the natives for the missionaries, was committed to the flames. The victory of the Governor of New Caledonia was complete, and no one in Lifu disputed the authority of his Imperial Majesty. The time, therefore, had come for promulgating the ordinances of France. Protestantism was no longer to be tolerated on the islands. It might, indeed, be adhered to by the individual, or practised in the family circle, but public worship was laid under the ban. The voluntary maintenance of the missionaries by the natives was forbidden. The Imperial system, which makes the citizen hang upon the soldier, and turn in every emergency to the representative of Imperial authority, was introduced. The rule of the patriarch and the missionary was superseded by that of the *gensd'armes* and the bureaucrat. French was to take the place of English in the schools; a French Sunday was to be substituted for the Protestant Sabbath; the civilisation of Great Britain was to be thrust out, and that of France, supported on the right hand and on the left by military force, was to be brought in. Then did this Gallic hero of New Caledonia rest upon his laurels, and, contemplating the triumph of his arms, await the gratitude of an admiring country.

We shall not inquire whether all this is in accordance with international law. That civilised nations hold themselves entitled to take possession of territories occupied by uncivilised tribes, and to put down resistance by force, is unquestionable. From the moment the French erected their flag on New Caledonia, it was perfectly consistent with usage that they should shoot down all who opposed them. It is by no means so clear that the original occupation of New Caledonia included the occupation of the Loyalty Islands, or that the missionaries and the natives could have understood to do so. Such was the position taken up by the Governor of New Caledonia in his conferences with Mr. Macfarlane. The islanders were charged with disloyalty to France before France had declared them her subjects. Their crime was that they had naturally and inevitably become, in respect of language, religion, and habits of life, what instructors who visited them long ere the name of France had been heard on the islands had made them. That for a crime like this they should have been shot or bayoneted—that their houses should have been burned—that the trees on which they depended for subsistence—trees which it will take many years to replace—should have been cut down—constitutes one of the darkest outrages ever committed against humanity and civilisation.

Lamentable, in all human probability, will be the result to the islanders of Lifu, Uvea, and Uea. The civilisation growing up among them, marked as it is by many simple and beautiful traits, is a tender plant. Whether, even under the most

favourable auspices, it would strike root and endure—whether a race whose stamina appear to have been for ages exhausted would have renewed its youth even under the fostering care of Protestant missionaries—may be deemed problematical. But no one can imagine that, when harshly and suddenly plucked up by the roots and replanted by the method of physical force, it will attain to anything like maturity. Protestantism is naturally a civiliser, because it appeals directly to the individual, and calls forth all the energies of individual character. The native of Great Britain, also, is naturally a civiliser, because the absolute personal freedom in which he has lived from infancy, the habits of self-help and self-reliance he has acquired, fit him to act with others and to call forth their dormant activities. Romanism, on the other hand, inculcates, as the first of all duties, submission to the Church, and if to the tutelage of Romish priests be added the tutelage of Imperialist soldiers, no system can be conceived more powerfully adapted to deaden the capacities of the soul. The tendency of Imperialism, and still more of Imperialism in alliance with Jesuitism, is to reduce civilised men to children, and there is small probability that it will educate persons who, in respect of civilisation, are children, into men. The Frenchman is the worst of colonists, because it is the ingrained habit of Frenchmen to look to Government officials, not to trust in themselves.

The worst result of all—the turning away of the native converts from the faith—we do not apprehend. If representations sufficiently firm and urgent are made to our Government, and if the matter is taken up by them and brought with all gravity and earnestness before the Emperor of the French, we cannot doubt that the Protestants of the Loyalty Islands will be permitted to continue the public exercise of their religion. The introduction of the Jesuit to Lifu, as one who does not scruple to use injustice and cruelty as means for attaining the objects of his Church, will not commend him to the inhabitants. Thus may the Almighty Father cause the wrath and the folly of man to praise Him, by rendering these mournful incidents conducive to the deepening and extending of true religion in these lonely islands of the great sea.

P. B.

Foreign Intelligence.

FRANCE.

—, France, December, 1864.

THE WEEK OF THE IMMACULATE CONCEPTION.

Everybody is aware that the Protestants have, from year to year, a week of prayer, when they beseech the blessing of God for the advancement of the Gospel, the unity of the Church, the sanctification of Christians, the conversion of the heathen, and other things which relate to the most precious interests of religion. The Romanists have also their annual week of devotion, but for quite another object. It is the Virgin Mary—the Immaculate Virgin, as they call her—who possesses exclusively this privileged place. During seven or eight consecutive days, it is the theme of all the sermons, the subject of all the prayers, the centre of all the Popish worship. Add to this, splendid processions, magnificent illuminations, pomp of every

kind: such is *Mariolatry*, as it now absorbs the attention and determines the action of the Papal Church.

Since the 8th of December, in this year in particular, the festivities in honour of Mary have been celebrated with extraordinary splendour. Pius IX. assisted personally, and with the most gaudy equipage, in the *Mariolatric* demonstrations. So, too, in Paris, Lyons, Marseilles, and throughout France, the priests and monks have displayed the greatest ardour in exalting the Immaculate Virgin. God and Jesus Christ are relegated to a secondary position. Mary is everything.

It is, in fact, the tenth anniversary of the proclamation of the famous dogma relative to the Immaculate Conception, and the sacerdotal body has not neglected this good opportunity of inflaming the imagination of the bigots, especially of the feminine sex. Here,

However, there is a difficulty or a disappointment, which a little embarrasses the fervent worshippers of Mary. You perhaps recollect that at the period when this dogma was promulgated the Jesuits and their disciples solemnly predicted that the Immaculate Virgin would recompense Pius IX. for his zeal by strengthening the Pontifical throne, crushing down the heretics and infidels, increasing the number of devoted Romanists, &c. Well, for ten years these bold prophets have been completely deceived by events. The Pope has lost more than half his states, and he is threatened with the loss of the other half. In Belgium, and in almost every country, Roman Catholicism has become weaker. It must be admitted, then, that the protection of Mary, upon which so many hopes were founded, has not at all responded to the expectations of the Roman Pontiff!

The organs of the clerical faction perfectly understand the force of this objection, but they seek to evade it by saying, that the decline is only *apparent*, and that *the Papacy has been more powerful than in our own day*. I copy these singular assertions word for word. If the Jesuits are sincere in putting forth such statements, we must do them the justice to say that they are consoled and contented at very little expense.

GALLICANISM AND ULTRAMONTANISM IN FRANCE.

Let us pass to another subject, which will, perhaps, be productive of serious consequences. Napoleon III. well understands that the Franco-Italian convention has greatly irritated Pius IX., the Roman cardinals, and the most zealous members of the episcopate. He is apprehensive that their clamour and intrigues will endanger his authority, and he wishes to neutralise the effects of this clerical agitation. In order to attain this end, the Emperor and his counsellors have thought that the best means is to re-constitute or to strengthen the *Gallican* party in the episcopate of this country; for if the bishops themselves are divided—if, in this matter, they range themselves under two different banners—they will, by the intestine struggle, diminish their influence, and all serious peril will be at an end. The French clergy, as you are aware, have always had among them bishops and priests who maintain the liberties of the French Church against the pretensions of Rome. In the reign of Louis XIV., by the eminent voice of Bossuet, they openly resisted the decrees of the Vatican. It was the

same under Louis XV. and at more recent periods of our history.

For the last thirty or forty years Gallicanism has lost much of its influence, and seemed almost annihilated in France. However, it has still had its adherents, especially among the inferior clergy. Recollect the long resistance of the *curés* and the priests of the diocese of *Lyons*, when Cardinal-Archbishop *de Bonald* attempted to impose on them the use of the Roman liturgy. This was a striking manifestation of the Gallican spirit; and the French Government, faithful to its traditional policy, has not failed to give its support to the opponents of Pontifical omnipotence.

There are also some Gallican bishops, among others, M. *Darboy*, Archbishop of Paris. He is an intelligent, moderate man, suspected at Rome on account of his liberal ideas, and detested by the Jesuits. He is the Principal Chaplain (*Grand-Aumônier*) of Napoleon III., and a member of the Senate. This prelate naturally seeks to manage the susceptibilities of the Pontifical See; he speaks and acts with prudent reserve, and his pastoral letters never exceed the bounds of moderation. But everybody is aware that he has adopted the maxims of Gallicanism. He is at the head of the prelates who claim a certain measure of independence, and the Emperor can reckon upon him in critical circumstances.

Other facts, similar to the above, have taken place. Thus, the episcopal sees of *Périgueux* and *Valence* having become vacant, the head of the State nominated two *Gallicans* to the dignity of bishop. But these appointments require to be confirmed by the Pope, and it appears that serious difficulties in the matter have suggested themselves to the Court of Rome. Pius IX. claims to impose upon the new-made prelates, before sanctioning their election, a pledge of complete obedience. The French Ambassador has received orders to overcome these obstacles. Pius IX. and Cardinal Antonelli constantly reply by their famous *Non possumus*. It is a contest between the two Governments. Let the Roman Pontiff take care! Napoleon III. is not disposed to bow in servile submission to the arrogant sway of the Vatican!

Some of the Ministerial organs, in accordance with the word of command which they have received from those whose leadership they follow, also set forth and maintain the Gallican liberties. The daily paper called *Le Pays* energetically attacks Jesuitism, and invokes the great authority of Bossuet to put a limit to the Papal dictatorship.

What will be the result of these discussions between the Gallicans and the Ultramontanes? Evidently, if a considerable number of our French bishops had the courage to pronounce for the traditions of Gallicanism, the Papacy would be pierced to the heart; but the greater number of these prelates dread irritating the bigots and incurring the calumnies of the disciples of Loyola. This will, therefore, be a slow and laborious work.

EMBARRASSMENT OF THE JESUITS UPON THE QUESTION OF RELIGIOUS TOLERATION.

Within the last few weeks, the interpreters of Ultramontaniam, such as the *Monde*, the *Union*, the *Gazette du Midi*, &c., have had another controversy to maintain with the Liberal journals, the *Siècle*, the *Opinion Nationale*, and the *Temps*. The subject of the quarrel is this: The Czar Alexander II. has suppressed many Roman Catholic convents in Warsaw and the rest of Poland. It is not our intention to justify such a measure. The principle of religious liberty should be respected everywhere, and Evangelical men cannot approve of these acts of oppression. But the Jesuits are in a situation quite different from ours, and their embarrassment has been great. When they heard of the suppression of the Polish monasteries by an Imperial ukase, they indulged in the most violent invectives against the Muscovite Government. "Alexander II.," said they, "is a barbarian, a hypocrite, who conceals his tyranny beneath the mask of the national interests, an abominable despot, a cowardly imitator of the ancient Emperors of Rome, who shed the blood of martyrs,"—and so forth.

This is all very well. But the Liberal journals have opposed to these philippics the principles and proceedings of Popery. "By what right," they reply to the Jesuits, "do you condemn the intolerance of the Czar Alexander II.;—you, the murderers of the Albigenses and the Vaudois;—you, the founders of the Inquisition;—you, the authors of the massacre of St. Bartholomew;—you, the instigators and the panegyrists of the revocation of the Edict of Nantes;—you, in short, the relentless persecutors of the Protestants, Jews, and all the adversaries of Rome? Have you not ill-used their persons, closed their churches, confiscated their property, and committed many more atrocities upon them than the Russian Emperor has inflicted upon the Polish Romanists? And if Alexander II. walks in your footsteps, what have you to reproach him with?"

The reply is forcibly put, and is not without foundation in fact. The Jesuits, before accusing others of intolerance, ought to commence by disavowing their past acts and those of the Papacy. But no: that which they condemn in their antagonists they consider as legitimate for themselves, because they believe they are in possession of absolute truth and absolute goodness. This flagrant inconsistency must produce, sooner or later, the ruin of Romanism.

ATHEISM AMONG THE FREEMASONS.

While the Ultramontanes and the Liberals are maintaining this bitter controversy, infidelity is increasing in France, and is showing itself in the most hideous forms. It is not only by Deism or Naturalism that the fundamental doctrines of the Christian revelation are attacked; it is decided materialism, or atheism, which descends into the arena, and aspires to gain the assent of public opinion.

We have a sad and striking example of this state of things in the internal quarrels of Freemasonry. I am not initiated into the secrets of this institution; but it appears, according to the statements of well-informed persons, that the Freemasons have hitherto proclaimed the existence of God as the *Grand Architect of the Universe*, and of the immortality of the soul. Each of the members accepts these two principles before entering the association. But these bases of natural religion are now attacked; and as the constitution of the Masonic Lodges are to be modified next year, many of the members demand that the existence of God and the immortality of the soul should cease to be acknowledged, urging that everybody ought to be at liberty to become an atheist!

The article which they propose as the only foundation of Freemasonry is the *inviolability of the human person*, or the universal morality involved in the three words, *liberty, equality, fraternity*. This was the motto of the revolutionists of 1793. But Robespierre acknowledged, at least, a Supreme Being and a future life. Our freethinkers have professed during the last seventy years; they will admit nothing but pure atheism.

This attempt has excited much discussion among the Freemasons. It is probable that those of England and Scotland, with whom our own maintain amicable relations, will, for the most part, refuse to go to this extreme. We shall see what the movement will come to. In any case, here is a very characteristic and grievous fact in relation to our country.

ism claims supremacy in a society which everywhere reckons thousands of members.

INCREASING AGITATION AMONG THE FRENCH PROTESTANTS.

Let us turn our eyes from this mournful tale, and observe what is occurring among the French Protestants. Here there is a really great ground for apprehension and sorrow. The elections for the re-appointment of all the members of the consistories and synodical councils are approaching; they will take place in three weeks. Never were churches in a more troubled and critical state. On the one hand, are the Orthodox avowing to preserve the essential doctrines and the distinctive characteristics of communion; on the other, the men of extreme views, the Radicals of every grade, avowing to gain a majority for their shifting sentiments. The struggle is specially seen in *Paris*; but at *Nîmes, Bordeaux, Lyons, Havre, &c.*, it is also evident. A civil war is going on within our communion, and as we advance nearer to the crisis moment, the discord is heard in deeper tones and assumes vaster proportions. Is it a *Christian society*, in the true sense of the word, in which all this is taking place? Surely not. When believers met to form a church, they had common and well-defined convictions; they could celebrate the same worship, utter the same prayers, partake of the same sacraments. They were united beforehand as to the fundamental articles of faith and practice, and the ecclesiastical polity was simply the expression of that unity.

Recently, all this was changed. French Protestantism contains wholly heterogeneous and antagonistic elements. What relation can there be between those who continue to believe in the supernatural intervention of God in the world and those who deny it? Evidently, here are two wholly distinct churches, two religions.

Our National Protestant communion is not united to the State, it is not to be feared that a separation between such opposite elements would be effected to-morrow. Evangelical men would found their own church upon immutable bases of the Holy Scriptures; they would continue the glorious work of our fathers, by introducing some modifications of minor importance only in its constitution; the negative men, in their turn, would endeavour to establish a religious society in accordance with their mind and their sentiments. But the legal union of our Church

with the State creates almost insurmountable obstacles. The Orthodox maintain, and with just reason, that they represent the historical Protestantism of our country, and that they ought to remain in the National Establishment. The innovators also persist in being members, because they need the support of the State. How are the opposite claims to be reconciled and peace to be re-established?

LAYMEN TAKING PART IN THE STRUGGLE.

Our laws grant the right of voting, in the election of elders, to every male Protestant of thirty years of age, who declares that he attends public worship. This is, therefore, a species of universal suffrage, and the laity will pronounce the decisive and final sentence upon the question. The Orthodox have assuredly reason to hope for victory. They reckon upon the time-honoured and sacred traditions of the laity; they invoke the pious examples of our fathers; they know that the Church of which they are the defenders has, to use St. Paul's words, to possess and keep the faith which has been committed to it; above all, they place their confidence in the Lord, who has promised to be with His faithful disciples till the end of the world.

But the men of negative views have also means of exercising great influence. First, there is the infidelity, ignorance; and indifference of many persons, who, having little or no sense of religious need, are disposed to vote in favour of those who retain only a *minimum* of Christian faith. Then the great words *liberty, toleration, charity, brotherly love, &c.*, produce a strong impression upon those who never penetrate beneath the surface of an idea or a fact. And, lastly, the party obtain the support of political journals belonging to the Opposition, which, being edited by freethinkers, readily afford their assistance to whatever bears a negative character.

Let us wait the issue of these collisions. My next letter will probably contain the principal results of the elections. Whatever may happen, men of piety will discharge their duty and will firmly maintain their ground.

X. X. X.

Paris, December 19, 1864.

THE IMPENDING ECCLESIASTICAL ELECTIONS.

Parties are running higher and higher in Paris as the time for the elections approaches. Both Orthodox and Liberal are straining every nerve to reach the goal. Party spirit on the Liberal, or rather Radical, side has

penetrated the public at large, and the world, which knows its own and loves its own, stands round in eager interest, claps hands, and cheers it on, as blindfold it rushes towards the abyss! It entangles its feet now and then, and stumbles over a stone or two mercifully thrown in its way to impede its course and cause it to reflect, but rises again to bound with double speed over all hindrances. Your venerable correspondent, "X. X. X.," cast an historical obstacle or two, and faces have scarcely resumed their gravity after the universal smile called forth by the reply of the Rationalist *Lien*, that he evidently did not know the first word of our history! Of course, he took no notice of it!

The pert little paper, *Le Protestant Libéral*, contains arguments and perfidies worthy of Ultramontane pens, undermining faith both in doctrines and men, shaking the very foundations. The Orthodox have brought out to answer it a weekly supplement to *L'Espérance*, and the very numerous electors are inundated with these and other pamphlets, and visited and revisited by every man of persuasive powers who can be pressed into either side.

The three addresses on the "Rights and Duties of Laymen," delivered by Professor de Félice at Alais, on the occasion of the National Evangelical Conference in October, are doing good service, published as they are in a cheap form by the Toulouse Book Society. "The Doctrine of the New School according to Messieurs Réville, Coquerel, jun., and Colani," by Pastor Boissounas, Principal of the Preparatory Seminary of Theology at Batignolles, Paris; several works of Pastor Poulain, and others, are freely spread abroad. "*Plus de Surnaturel*," by N. Roussel, is finding its way into many hands; and much good will be the result. Not only is it expected that the Orthodox will succeed in the elections, but the interest the contest has stirred up on the vital truths of revelation will tell to the saving of souls.

EVANGELICAL EFFORT.

While the armed men are defending the bulwarks, the builders are not idle. Evangelization is widening its efforts; stirring tracts, brief, and going at once to the point, are being multiplied and widely distributed; ears are universally willing, and hearts open to receive the tidings of a present Saviour and free salvation. Strange that the glad sound should be so often obscured, unduly guarded, and refined upon, as if it were not still, as in days of yore, the power of God

unto salvation to every one that believeth! Little gatherings tend to multiply in private houses. I know of an Arab who gets a dozen neighbours to his house every week, and invites Christian men to speak, and sing, and pray, often adding a word himself. An Arab preaching the Gospel to Frenchmen!

Last week a party of English Christians went down to Chantilly to see the 300 jockeys and stablemen. About fifty came to a meeting, and listened with the most intense interest to earnest words about their soul. A good work is commenced there.

We are expecting Grattan Guinness in Paris to hold meetings in January. We hail the visits of English evangelists; they bring with them a stream of blessings, and leave long and lasting impressions.

SYNOD OF FREE EVANGELICAL CHURCHES.

The most prominent event in Paris Protestantism lately has been the sitting of the ninth Synod of the Union of Free Evangelical Churches. It met on Thursday, Nov. 24th, in Taitbout Chapel, and lasted a week. Morning prayer had preceded it, and the Lord gave His blessing of peace. Pastor John Boissou of Laforce, delivered the opening discourse on Psalm cxxvi., after which the sixty-three members elected their president, vice-presidents, and secretaries. Dr. Fisch was chosen president, and Pastor Pozzy and M. V. Pressensé vice-presidents. That evening Dr. Edmond de Pressensé gave to a crowded auditory a sketch of his late brief visit to Palestine. In its subsequent meetings the Synod admitted the churches of Nîmes, Saint Hippolyte, and Codognan into the Union, thereby increasing the number of churches to thirty-five. These admissions were not made without serious inquiry and lengthened discussion. An exceedingly touching letter was addressed, signed by all present, to the family of the late Dr. Frederic Monod, expressing their deep sympathy, admiration of his character, and affectionate remembrance of his labours, as their president, in eight successive synods.

Thirteen letters of greeting from various foreign and sister churches were read; and the deputed brethren from many other churches were heard with much interest and warm sympathy. The Commission of Evangelization gave an encouraging report, but is 8,000 francs in debt. A new form of ordination was discussed and adopted by a majority, but the Confession of Faith of the Union was taken as the only dogmatic to be subscribed necessarily by the candidates.

every candidate, however, before being ordained, must undergo an examination. An important financial question came before the Synod, in a report carefully prepared by the Commission nominated by the Synod of France. After much prayerful discussion, various opinions harmonised, and it was decided that in each church should be a body of collectors to promote regular contributions; that the Synod should name a *Commission of Finance*, composed of five members, to stimulate and systematise the contributions of the churches, to see that the central funds are efficiently sustained for necessary purposes, to give assistance to weak churches and theological students, and other objects determined by the Synodal Commission for local or general interests. The amount raised by each church for the stipend of its minister

is thus appropriated, there being no common sustentation fund; but in each case, it is to pass through this Finance Commission.

The provincial pastors preached in various Paris churches; and hospitality was exercised by Paris Christians towards all the members.

An interesting ordination took place at the Oratoire last week; it was that of a young missionary, about to start for Senegal, where the French Missionary Society has already an agent, whose establishment has been greatly favoured by the Government. All the Evangelical churches were represented by their pastors at this touching ceremony. The consecrating pastor was Dr. Cazalis, Principal of the Mission-house.

Pastor Guillaume Monod has been chosen to the post in Paris left vacant by the demise of Professor Vermeil.

ITALY.

(From our Italian Correspondent.)

A POPISH PLOT DEFEATED.

A laughably malicious instance of lay bigotry lately occurred in Florence, in a quarter where it was least of all expected. The Evangelical Cemetery is now rapidly approaching completion, but throughout the entire course of the works connected with it, an unceasing hostility has been manifested by the priests towards their creatures to the quiet possession of their resting-place by the *Evangelici* in the neighbourhood of the town. The Waldenses offered by the Florentine municipality, three years ago, a cemetery three miles distant, and on a very hilly road; but of the *Fratelli*, stung to the quick by the account of various disgraceful proceedings in the sepulture of their dead by Roman Catholic hands, had already begun among themselves and in England a subscription for the purchase of ground and the erection of a neat building, close to the walls, and suited only for the evangelization of stragglers on Sabbath evening, but also of the multitudes, who, through curiosity, often attend the funeral of a Protestant. Happily, all the Christians in Florence, for the sake of peace and unity, combined in one large unsectarian committee, composed of a lay and clerical member from each of the native and foreign Protestant churches, to manage the affairs of this cemetery, in which a free grave is accorded to any man who dies in the profession of the Evangelical faith. The Government sanctioned the plan, the town council acquiesced, and the municipal council of Florence reported favourably on the beautiful spot of ground at the foot

of Fiesole Hill, where all things are now nearly ready for the interment of our Protestant dead. A sum of 120*l.* is all that is needed to put the ground in order, and finish the gateway and keeper's house. The clerical faction, however, could not idly stand by and see this further innovation of liberty of conscience, which robbed them of one of their most valued privileges, the sepulture, according to their own rites, of all the dead—a privilege which was esteemed as only second in importance to the sway exercised in hospitals and private houses at the bedsides of the dying. The rural community within whose bounds the cemetery is situated was prompted to adopt every course of annoyance to the committee, short of regular legal proceedings. The late Prefect of Florence, who has succeeded for four years in making Florence the only exception to entire freedom of colportage in the large towns of Italy, was influenced to refuse the right of burial in the cemetery on three occasions this year, so that the costly Swiss burying-ground had to be resorted to. At last the mooted change of the capital to Florence came as a powerful help to our enemies in their opposition. It so happens that the Evangelical Cemetery is outside that gate of Florence where, in close proximity to one another, are found the Swiss and English Cemetery, the dépôt for the sewage of the town, the extensive burying-field of the "Misericordia" (the Charitable Poor Society of Florence), as well as some minor nuisances. It is precisely here that the Florentine municipality purposes to throw

down the city walls, and build crescents and terraces of houses, to meet the influx of population shortly expected in the train of the Court and Parliament. It was a fine opportunity, as I trust it is the final one in this matter, for our sleepless foes, and it told so well, that from anxiety for the health of the city, the magistrates had remitted the consideration of what was best to be done in the cemetery quarter of the town to the Medical Council of Florence, which contains men of European fame. No time was lost in discharging the duty imposed upon them. An unusual alacrity marked their proceedings, in a country where dilatoriness is the habit, and procrastination the rule. On the fourth day the adverse medical report was ready, brimful of scientific knowledge. Thereafter it was printed in the *Nazione* newspaper, and greatly tickled the fancy of the few who were in the secret. It was suggested, with the utmost appearance of sound sense, how one and another of the existing plagues might, with slight remedial measures, be tolerated, and shown, by clearest demonstration, how the Evangelical Cemetery could on no account be allowed. The bitter animus of the report came out in gross misstatements, anything but creditable to the body which vouched its correctness. The Evangelical Cemetery was mentioned as containing 2,000 square metres, whereas it actually measures 7,000. The ground was wet, undrained, and ill suited for the purposes of interment, whereas a deep well in the centre of the plot showed the low level of the water and the dryness of the soil. The depth of earth was less than three feet, whereas nowhere is it under five feet. It was even proposed to improve the present unsatisfactory state of matters by allowing of an enlargement of ground to the "Misericordia" company, who bury an immense number of people, and use no coffins, covering over the dead with lime; even such an enlargement as would take in the whole ground of the Evangelical Cemetery itself, where only an average of twenty bodies per annum would be interred, and that after the decent fashion of Protestant lands. But the crowning injustice, which led the Evangelical Committee to publish and widely circulate a reply of the nature of an *exposé*, lay in the fact that the location of the cemetery was placed to the S.S.W. of Florence, whereas it is to the N.N.E. It was incredible that men with heads upon their shoulders, and charged with a scientific commission of the highest civic interest, should perpetrate such a blunder.

It must be a printer's error. Not so, gentle reader. The report proceeded at once to draw the inevitable conclusions from the posting of a cemetery to the S.S.W. of such a city as Florence. Were not the prevailing winds the soft, balmy breezes from the south, and would they not carry the pestilential miasma over the whole town, and poison the atmosphere inhaled by the inhabitants? Was not the dip of the land towards the north, so that the polluted water would pour into the conduits of the city from the abodes of the dead?

You can imagine how foolish some of our leading physicians looked—liberal men, too—when these incongruities were pointed out in a document, which bore their names, and how they felt towards Signor Punta, their president, who had concocted the whole story to impose on legislators in Turin, unacquainted with the localities of Tuscany. Signor Punta was a close associate of the late ruling family in Florence, and has shown his unaltered hatred to the cause of Christ.

A deputation from the Cemetery Committee had immediately an interview with Signor Cantelli, the new Prefect, in order to ascertain how far prejudice and injustice were to be allowed to go, and whether or not property rightly acquired was to be considered their own. The Prefect entered thoroughly and warmly into the views of the committee, and promised not only to grant liberty of sepulture, whenever the necessity should arise, and the request be presented to him, but to acquaint the Government, Municipality, and Medical Council of the true merits of the question.

PROTESTANT PREACHING OPPOSED—THE VALLEYS INVADED.

The feature of most interest in the Evangelical work during the last few weeks throughout Italy, is undoubtedly the opposition, more or less violent in different places, which the preaching of the Gospel has called forth. Eighty places of worship already occupied by the young Christians of Italy have not escaped the serious attention of the Pope. Probably they have suggested to him, as to others, that the true solution of the Roman question is ripening faster than any new propagand from without—as Italian evangelization is by the priests falsely considered—could have promised. Make every deduction for the political and hollow frippery gathered around the banner of Scriptural truth, winnow the elements of the Evangelical movement as thoroughly as we may,

there is no denying that the genuine residue constitutes a most vital and vigorous antagonism to the security of Papal interests. The bishops and priests are unable, therefore, to despise or trifle with this nascent enterprise any longer. The thunders of the Vatican having failed to arrest its onward progress, the *mot d'ordre* has gone forth to grapple with the infant heresy wherever it shows itself, and that, happily, is well nigh everywhere. Full details would be fatiguing, but I may throw together a number of facts regarding some of the places where the strife is most intense, and leave your readers to judge of the stir created among the supporters of the Papacy and the consequent reality of the march of Protestantism in Italy.

In revenge for the active part which the Waldenses are taking in the enlightenment of their fellow-countrymen, their mountain homes are being invaded by zealous Popish missionaries, crosses are planted on the highways, churches are erected in several parishes, and the places vacated by thousands of Protestant emigrants from the Valleys, in these days of liberty, to Montevideo and elsewhere, are filled by a forced immigration of Catholics. The nine Catholic parishes among the Waldenses are presently in excitement with collections for new Madonnas, sermons on the glories of the Virgin, processions, festivals, and such like superstitious doings. It is given out industriously that Protestantism is not the religion of a gentleman. An appeal has actually been made to a sub-prefect as a crime, the refusal of the Waldenses to raise their hats in respect to the passing Madonnas, and one parish priest has been successful in stopping the erection of a Protestant church, by protesting to the Government that "the polite ears of Catholics in the vicinity would be scandalised by overhearing Waldensian preachments." On the other side of the hill, in the Valleys of Felix Nef, a cross was lately planted, with great ceremony, by an intruding bishop, and as speedily removed by the protesting inhabitants.

THE ANTI-PROTESTANT CRUSADE IN LOMBARDY AND PIEMONTE.

Lombardy is the most liberal province of Italy. While in Tuscany the priestly game has long been to combine and oust the Evangelicals of every colour from their hired houses and meeting places—in Milan, a beautiful hall is fitted up expressly for preaching purposes by the proprietor of a newly-erected tenement; in Pavia, a new hall

is granted by the magistrate of the district himself; and the travelling evangelist gathers his auditory, in many of the mountain villages, in the rooms of one or other of the authorities.

But the work which is progressing so prosperously—special services for soldiers having recently been opened in Milan, where, too, all the evangelists are meeting regularly for prayer upon their work and mutual counsel—encounters, in many parts, even of Lombardy, every kind of hostility, secret and vile.

In Como, special processions and days of prayer are instituted, and pulpit harangues indulged in, in order to extirpate Protestantism, the bishop of the diocese, who for six years has not preached a sermon in the place, entering on the crusade with fiery zeal. A Como Evangelical carries his new-born infant, according to arrangement, to the nurse at Cerano, but finds that the priest has been beforehand, and prohibited his parishioner from receiving the child, under pain of enjoying no more the advantage of absolution, and of thereby being consigned to eternal damnation. Despite the pleadings of natural feeling on all sides, the priest, who saw Protestantism being introduced into the country side by means of this infant, insisted on expelling the missionary baby, and would have carried his point, had not the Syndic interfered, on the ground that we were now in the time of liberty, and not of the Inquisition.

In Intra, the excellent Evangelical schools, superior in every respect to those of the priests, have encountered incredible difficulties from monks, nuns, and episcopal appeals to the prejudices of the people. As the public had been constituted the judges, the evangelist wisely entered the lists with the bishop, and earnestly invited the magistracy and the working classes to be present at various public school examinations; the result of which has been to crowd all the classes with the Evangelical and Roman Catholic youth of the district.

At Monza, where the furious hierarch of the diocese of Milan resides, such extraordinary tactics have been resorted to, by means of the pulpit and the confessional, that the existence of a little flock, with regular public services, and evening schools for the working classes, is reckoned a marvel. Calumnies, persecutions, threats, and even the beating to death in the streets of a young man by the country people, infuriated through priestly diatribes, have been of no avail, for recently a new and more commodious hall was auspiciously opened for the services of the faithful Evangelicals.

At Brescia, a well-known character, who has incessantly annoyed the gatherings of the brethren, threatened beforehand, and despite every precaution taken, actually executed, with a host of comrades, such a violent interruption of public worship, as to scatter the congregation to their homes.

At Caravaggio, the proprietors of houses have listened to the insinuations of the priests and turned out the poor Evangelicals to the streets; while in other quarters, work has been denied them, and the means of gaining a livelihood withdrawn for the present.

Turning westwards to Piedmont, two cases of hardship have just come to our notice. At Vercelli an immense crowd is raised close to the evangelist's house by a fellow of the baser sort, who does not deny having taken a fee of the priests. "Get you gone with your psalm-singing. We have the Madonna, we wish the priests, you thieves, assassins, brigands of Evangelicals!" was the burden of a two hours long shout. This proceeding has not, however, daunted the seventy stanch members of the Church.

At Roccatagliata, again,—a mountain parish six miles from Favale, where the Bible has been widely circulated and read, through the encouragement of the late priest, a truly good man,—the newly-ordained curate, assisted by preaching friars, has begun to withdraw the Diodati from the people, promising to replace it with the Martini version,—preaches "destruction of heresy," teaches the people that the evangelist is under all the excommunications of Rome, and treats most injuriously the Protestants of the place.

PERSECUTING TENDENCIES IN PARMA AND MODENA—THE GUASTALLA CONVERTS.

Coming southward, instances are not wanting in the Emilia and the ex-Duchies of Parma and Modena that the power alone, and not the will, is wanting to light again the fires of persecution and thrust the Christians into the innermost prison.

In the town of Parma a dying Evangelical has lately been subjected, on the part of a bigoted lady of rank, to a sort of ceaseless torment in the public hospital, which has happily led to the laying down of a new and liberal code of rules for that institution, the Evangelical pastor being permitted at all times to see the members or adherents of his church, and the interfering parties on this occasion, who belong to a religious order, having had their right to enter when they liked withdrawn. In this same town, where the preaching of the Word has been greatly blessed, at the

funeral of a man who had lately from the Church of Rome to the Evangelicals, a great crowd was collared and howl, and break windows, and dead. The town guards alone saved the town from being seriously

At Carpi, eighteen miles from Modena, of the most recently-formed station there is said to be a real awakening after the preaching of the Gospel of the Capitular Vicar has been read from the pulpits, warning that whoever has the daring to persecute Evangelicals, or to attend meetings, or to let them have a room way to co-operate directly or indirectly, will incur every penalty of law and will commit a grievous sin. A confessor of the diocese has power except in the event of death or refusal.

At Guastalla, the religious excitement. A troop of monkish soldiers have been brought to the town. churches a couple of these worthies whom will face an Evangelical in discussion, take opposite sides, the one and the Papist, and carry on a lively controversy, in which, of course, the Protestant comes off second best. A debate, a decent miller got up and did much better fight for the Gospel than was put down, because he was orator and not a theologian. The reformed church continues to flourish exceedingly. I am happy to say has set a novel example of liberality to the other churches. At a meeting, late in November, the Christians unanimously decided to relieve the Waldensian Evangelical committee of the burden of the expatriation mission. One of the wealthier offered a hall better suited for the purpose and several workmen at once offered their gratuitous services in rearranging for Divine service the hall. For the maintenance of the order themselves, one and another came to the treasury with his contribution five, ten, and five francs, and their own words express, they hope to make experience of what Dr. Revel had faithfully written to them: "You will see that the truth will become manifest to you in proportion to the sacrifice for it. You will soon become convinced that a man cannot acquire a greater treasure than to enjoy a more blessed peace in a church founded solely upon the Word and an open Bible."

PRIESTLY MANŒUVRES IN TUSCANY.

It would take too long to write of Tuscany, where bigotry and priestly effort have reached their greatest height and gained their greatest successes. The places where suffering and trial have not followed hard upon the declaration of Evangelical sentiments are the rare exceptions which but prove the rule. Leghorn alone would supply a small volume of cases. No sooner was Signor Ribet off for his last autumn holiday of a month, than the statement was handed about that he had made off with 25,000 francs, and could never return. Florence has just seen a young Evangelical turned away from a printing-office because of his faith, whereas in the Evangelical Claudian Press, which had a first visit lately from the *gens d'armes*, there are only three professed Evangelicals among the thirty workmen of the establishment, no religious test being applied. In Pisa, for six or eight months back, the Gospel had been making considerable head, and the priestly passions have been stirred up in an unusual degree. Serious disturbances have taken place, but the work goes on in the new church, which was secured after immense exertion and many failures. In Lucca, the new church—a freehold property of the Waldenses—was crowded at the opening service in November. Many country-people were there, whom the priests had made believe that the Evangelicals slaughtered and offered up cattle in sacrifice to the devil!

The disappointment of some of the assembly, whose curiosity had been greatly excited at not seeing the ox led forth and slain, was very great, and they were overheard making rather uncomplimentary observations about their priests as they left the church. Signor Ribet, in referring to the dispute as to the merits of the Diodati and Martini versions of the Scriptures, and in defending the character of Diodati, made an excellent hit when he told the audience that the celebrated translator was a fellow-citizen of theirs, a native of Lucca, and that he could scarce be anything but orthodox, seeing that his godfather was Charles V., and that he had been baptized by the Pope of the period, who, along with the Emperor, happened to be in the town on the day when the great Greek and Hebrew scholar saw the light.

It would also be easy to illustrate the present virulent proceedings against the cause of Christ on the part of priests and priestly retainers by reference to the stations already formed along the coast line between Pisa and Genoa by Spezia, the famous Riviera di Levante road, along which so many English travellers have passed. Several friends have, these three or four weeks past, gone over the ground and inspected the congregations at Carrara, Massa, Spezia, Arcola, Saizana, Lerici, &c., and their reports are exceedingly interesting. It will be better, however, to delay till a future number the grouping of these details into a connected narrative.

GERMANY.

Frankfort, December 15, 1864.

GERMAN POLICY—THE YEAR'S ACCOUNT.

The year is drawing to its close. The next number of your journal, in which these lines will appear, will bear the date of 1865. If, from this period of the year, we take a glance backward upon its course, we are not able to say that the events which have made public life in Germany are of a nature to cheer those who love this country. In a political point of view, the year has not been favourable either to national liberties or to the developments of social life; and in respect to religion, if we except certain great and handsome testimonies rendered to divine truth in some public assemblies, and some useful works of Christian faith and love, we are no more able to say that the year has been marked by sensible progress in religious life and in the liberty of the Church. It

may be judged of by some recent facts gathered from both these domains.

While recently the Prussian troops returning from the war in the Duchies entered Berlin in triumph, and that city put on its holiday garments to celebrate their victories, Count von Bismark won, in diplomacy, other victories, which will not be to the profit of the public liberties. In effect, he forced the Germanic Diet, which was already so profoundly abased by him, to withdraw the Federal troops from Holstein, which belongs to Germany, and to abandon the Duchies to the discretion of the Prussian Government. What will he do with them? Such is the question about which all Europe is in suspense. To attain this end, it was necessary that Count von Bismark should gain another victory over the Austrian Government, and should induce it to consent to his views. In this he has succeeded. Hereby the Cabinet of Vienna

loses the confidence of the minor states of Germany, and its influence over them, yielding at the same time to Prussia, its rival. This policy of the Austrian Government, which is only explained by its apprehensions on the side of Italy and Hungary, has been severely blamed by the address of the Chamber of Deputies, recently discussed and voted. The Ministry has suffered a complete check in its debates, but it nevertheless remains in its place. This is the way in which constitutional government is understood in Germany.

Meanwhile, the Duchies conquered by the allied armies remain deprived of the government of their choice, for which they have so decidedly spoken. Nobody attends to their imprescriptible rights. The Germanic Diet quietly and slowly examines the titles of the different pretenders, and, as if to give a climax to the absurdity of this feudal policy, certain Prussian journals have unburied the rights of I know not what Elector of Brandenburg, which go back to the fifteenth century; whilst other Austrian journals show the validity of the rights of their dynasty over the Duchies, proceeding from I know not what Duke of Lorraine. Europe smiles at all these pretensions, founded upon old dusty parchments, to the possession of a people, as if it were the question of the inheritance of a field, or of a flock of sheep. But what is not to be laughed at, is that such principles can, in the middle of the nineteenth century, control the Governments of great nations. If to these considerations you add the undoubted influence acquired by the policy of Count von Bismarck, you will understand what I said just now, that the year has not been favourable to political liberty.

RELIGIOUS QUESTIONS IN THE GRAND DUCHY OF BADEN AND ELSEWHERE.

In religious questions, the case may possibly be different in character, but I fear it is only in appearance. The universal and very popular movement, the aim of which is to transfer the government of the Church from the hands of the State to those of the communes, involves, in the view of all enlightened men, many reasons for apprehension, that when the last inquiry is made, the Church will only have exchanged one despotism for another. Without doubt, the principle that the Christian Church ought to govern itself, is perfectly just and legitimate. But the masses, in great part without religion, are not the Christian Church. This is what our Liberal Protestants, who are at the head of this movement, have not yet realised. These reflections

are suggested to me by new incidents which have occurred in the agitation awakened by the book of Dr. Schenkel in the Grand Duchy of Baden, which marches at the head of the movement of renovation. Your readers will remember that a large portion of the pastors of this small state, to the number of 119, protested against the book in question, and in a petition, supported by arguments, requested the Ecclesiastical Council to remove Dr. Schenkel, not from his theological professorship at the University of Heidelberg, which only depends upon the State, but only from the management of the seminary for the young preachers, which is an institution of the Church. This distinction is certainly deceitful at bottom, for where is the difference between lectures in theology given to students, and the management of an establishment where they finish their studies? However this may be, the Superior Council has not only refused the request of the petitioners, on the ground of considerations in favour of liberty for science, but it has blamed them for their protest, as in their view an assault upon the rights of ecclesiastical authority. Thereupon the Orthodox pastors have met again, and have considered a declaration addressed to the Ecclesiastical Council, and communicated to all the parochial councils of the country. The object of this document was to justify their previous proceedings, and to discuss the reasons alleged against them by the Council. Now observe, that by a decision under date of November 18, 1864, the said authority refuses to receive the declaration of the pastors, and returns it to them, without even entering it upon the minutes, because it cannot be allowed that such a declaration should be made after the former decision of the Council, under the date of August 17, and because the declaration, besides divers false interpretations of the said decision, contains nothing that is new. Moreover, the Council expresses to the pastors its "most serious disapprobation" that they have published and sent their declaration to all the parochial councils of the country.

Such are the details in regard to this discussion. There may possibly have been an error of form in the measure taken by the Orthodox pastors. But that ministers of the Gospel, charged with the conduct of their flocks, and responsible for the immortal souls which have been entrusted to them, should not have the right to protest against doctrines and facts which offend their consciences; that any should deny them the right and the duty

without distinction as to their faith religious character.

What will the 119 Orthodox pastors do not know. In the meantime, by their superior authority, they are full of invectives, insults, and even

from the party which calls itself and the whole of the press which is its organ. On the other hand, they from different sections of Germany of assent to their principles and protest. The latest of these addresses, signed by the Duke of Westphalia, is couched in the following terms: "In accordance with the decision of the Central Ecclesiastical Society of Saxony, we also declare our dissent to the testimony which our brethren of Baden have borne against the address of Dr. Schenkel; we declare at the same time our deep regret that, in spite of a well founded, it has been decided by the Professor Schenkel in his ecclesiastical capacity to be principal of a seminary of young men and that from motives which call in question all true government of the Church and which violate the essence of its mission of faith." It is apparent that the agitation engaged in, seemingly about principles of ecclesiastical government, is at bottom a pure question of doctrine, and as such will develop itself with constantly increasing clearness in the movement which is going on in all the provinces of Germany.

Truly, the men who combat according to their conscience for Evangelical doctrines comprehend that these doctrines will only be saved amid religious liberty, and by the power of the Word and

and of forbidding the students, the future clergy of the Church, to attend the courses at the universities. This has been done for a long time with complete success by the Bishop of Mentz; so that for a number of years the Catholic professors of theology at the University of Giessen have been deprived of all their students, and leisurely occupy simple sinecures. But observe, lately the Bishop of Spire, having wished to follow their example, has not found the Bavarian Government so complaisant as that of Hesse had been; his theological seminary has been interdicted by the Minister for Worship at Munich; he has opened it despite of the prohibition; he has remonstrated and insisted; and at the end of the business the establishment has had to be shut up by force, notwithstanding the intervention of the Pope, to whom is allowed, as to all Roman Catholics, the right to cry out against tyranny and martyrdom. The Government of the Grand Duchy of Baden, already occupied with the Protestant agitation, is also engaged at this very time in a conflict much more serious yet with the Bishop of Friburg, on the delicate question of schools. Thus at all points the fatal confusion of temporal and spiritual interests brings Church and State into conflicts for power as disadvantageous for one as for the other, and especially in regard to liberty and religion.

THE KINGDOM OF JESUS CHRIST.

Happily, however, beneath the agitations which occupy public opinion, the Gospel of Jesus Christ silently performs its work divine in the myriads of souls which are accessible

DENMARK.

REVIEW OF THE PAST YEAR.

The clerical correspondent who sends the following communication has often addressed us from the more northern part of Jutland. Notwithstanding some severe remarks upon the invaders of his native soil, few British readers will withhold their sympathy from a Christian minister and patriotic Dane, who writes under a weight of sorrow caused by the disastrous issue of the recent war:—

Aarhus, December 11, 1864.

When one casts a glance over the year, at the end of which we now stand, one cannot but feel his heart very deeply grieved at the results of the last war, and at its burdens, which we have deeply felt, and shall feel for years. I have myself lived for several months under the occupation of the enemy, when nobody was able to have his home to himself, but had his rooms invaded by an insolent foe, and when nobody knew whether or not he would be imprisoned and ill-used by his oppressors. Now we can breathe freely again, though our hearts are filled with the deepest grief. But we know that all this is from the Lord, and His will is always the best, even if we cannot understand why it should be so. Blessed be the Lord that this visitation has not been unfruitful for us! When our soldiers, in the depth of the winter, with unrivalled bravery, fought for their dear native land, the gratitude of their countrymen poured forth in an abundance of gifts to themselves, their women, and their children. But it was not only their worldly welfare for which their countrymen were concerned. A lady of one of our first families wrote a letter to the Rev. W. Beck, a director of our Home Missionary Society, and one of our most zealous young clergymen, exhorting him to do something for the eternal interests of our soldiers. A subscription was set on foot, and appeals were largely responded to, principally by the Christian peasantry. Several colporteurs were sent to the army, where they aided the army chaplains in their Christian efforts, and were a great blessing to many soldiers. It was principally in Aalen, amongst the defenders of Duppel, that they laboured with remarkable results. These courageous soldiers, who daily went forth with death before their eyes, were moved by the Word of God, and it seemed for a time as if whole regiments would be awakened. I have myself, here in Jutland, assisted at military services, have distributed tracts amongst the soldiers, and have been very glad to see the hunger and thirst after the Word of God amongst many of them. When we remember that the children of God are always a little flock, and that much of the seed does not bear ripe fruit in the ear, we should be the more glad if we see the fruit of this largely-sown seed, for I believe that not a few have been truly converted to the Lord.

And it is not only amongst the soldiers that these hard times have effected much good: their earnest appeals have not been lost on the hearts of us who have not been called to pour out our blood for our dear country. In this city, where I now am a minister, I have seen with joy many seek

the house of God in these times of troubles, when they could not freely leave their homes, which were invaded by insolent enemies; and when I instituted a third service, on the evening of the Lord's-day, I was again gratified by meeting a congregation more numerous than I had dared to hope. And as far as I have ascertained, the same has been the case even in other places. What the end of all these troubles will be, it is impossible to say. Would to God that good results may follow, and that His visitations may be to the eternal blessing of many in our dear little country!

But what shall I say, when I look to Schleswig! You remember how often I have said, when I wrote to you on this question, that it was an exclusively political question, and that it was hypocrisy of the Germans to say that there existed a religious persecution in Schleswig. And now am I not justified? At Flensburg, the capital of Schleswig, and the seat of a great and loyal party, where two Danish pastors officiated in connexion with a large and flourishing congregation, with a school of 500 or 600 children, the pastors were deposed, the congregation was dissolved, and the church given to the Papists, of whom there certainly could be but a dozen in Flensburg. But who will now attempt the work of conversion in "liberated" Schleswig?

And how have the Prussians ruled in Schleswig! Ninety-seven pastors and a much greater number of teachers are deposed, and very justly a German paper, the *Koelner Zeitung*, observes, that this number is very great in a country whose population does not exceed 700,000 souls, for in the southern part of the country there was not a minister to eject, because the Danes had scarcely tried at all to appoint Danish pastors in the exclusively German parts of the Duchy. But a few loyal pastors in the southern part are ejected; in the mixed districts all the loyal pastors are ejected; northwards of Flensburg, where all, with a few exceptions are Danes, pure Danes, says the *Koelner Zeitung*, many pastors are ejected, and others appointed, who speak Danish very badly. The grammar schools of the entire Duchy are now wholly German, and efforts are made to Germanize the other schools, principally in the cities. Now I may ask, where are those Germans who always spoke of the religious persecution in Schleswig, where Germans had German services, Danes Danish services, the mixed districts mixed services? Do they now come forward and petition their Governments to put an end to the existing persecution? Do they now come forward in the English journals to detect the persecution against the Danes in Schleswig? All are silent, and their silence shows that now their resentment against all religious persecution was not meant, or has disappeared before their desire to Germanize the whole world, were it possible. I may hope that our Christian friends in England now see that this whole question was exclusively political. How the Ecclesiastical Government of Schleswig meddles with politics, and acts hypocritically, that it must shock the heart of every Christian, you may see from a pastoral letter on "Luther's Day, 1864," by Mr. Godt, Superintendent-General of Schleswig. In that letter he commands the clergy of all Schleswig, and the districts of Jut-

and now separated from it, to hold a thanksgiving service on December 4 (Second Sunday in Advent), at which the services shall be founded on *Iam lxxxv. 9—14*, and thanks shall be offered

God for the results of the peace. Now everybody knows that at least the half of Schleswig, against its own will, has been torn from the bosom of its native land, of which it has been a part from time immemorial, of which the visit of 5,000 Schleswig peasants a few days ago at Kolding, to pay their compliments to our King, was evidence. Nevertheless, this Superintendent-General commands these congregations to thank God for that peace which they deplore with all their heart. Could it be to God that the day may come when truth and justice may again obtain their rights! And may these trials work for our good, that we may strive to enter into our heavenly home, of which none can bereave us.

I had written the above when I saw in the *Fædrelandet* of December 12th, an article by Rev. Mr. Munk, lately of Flensburg, on the Free Danish congregation, and the Danish school at Flensburg, from which I extract the following statement, which, without doubt, will interest your readers: "A Danish congregation existed at Flensburg before 1848, but the pastor had a very insufficient salary, and besides officiated as curate to the German pastors of this city, and the members of the congregation had to pay all the dues to the German pastor, in whose parish they resided. Accordingly the congregation declined rapidly; in 1800 there was 1,000 communicants; in 1848 but ten. In 1850, the Rev. G. F. A. Grae became pastor of the Danish congregation, and anybody was allowed, as heretofore, to join this congregation, but in so doing was exempted from the payment of dues to a German pastor, besides those to his own. Now, when the pressure was removed, and the congregation had obtained a very gifted pastor, it increased in an astonishing manner. The little church, that hitherto almost always had been empty, was filled, and often proved insufficient to contain the numerous attendants, and this year 600 families, besides the garrison, belonged to the congregation. It has its own unofficial poor-rates, and in 1852 it obtained its

own school. This school commenced with twenty-seven children, but on January 1st, 1861, this number of children was 520, with eight teachers, and even now after the war it is 490. A true Christian life pervaded the congregation, so that even the German commissaries found that its relations in this respect left nothing to be wished for. But when the loyal magistrate was deposed, and a disloyal one appointed, the persecution began, and on August 20th both the pastors were deposed, because they declared they felt themselves bound by their oath to their King. They could not even obtain the permission to deliver a farewell sermon to their flock. Another disloyal pastor was appointed, who, however, preached the true Word of God, but on November 30th the congregation was dissolved; its members may hear Danish sermons, but they are to be considered as members of the parish in which they reside, and pay the duties to the parsons of these parishes.

And now a few words on the Prussian soldiers. One would have believed, to read the flaming descriptions of some, that a Christian spirit pervaded this army. By no means! I shall not speak of the cruelties, thefts, and coarseness, committed by many of them, but shall only offer a few remarks on their profanation of the Sabbath. They had a singular taste for making their entries into cities, or their movements from place to place, on the Lord's-day. At Aalborg, Aarhus, and perhaps elsewhere, they passed the churches where services were held, the military bands playing with all their might. I have distributed, myself and by friends of mine, many German tracts amongst the Prussian soldiers; but often I or others met with such remarks as, "We do not care for such books," &c., remarks that I never have met with amongst the Danish soldiers. Their army chaplains did not seem to be very busy. Many of them were sick; but the less one says of them the better. Two of our colporteurs were captured by the Prussians at the conquest of Alsens. They were very ill-used by a Prussian general, and were denied all but the coarsest food, till a Christian officer of rank befriended them.

V.

SYRIA.

DEMAND FOR FEMALE EDUCATION.

Our readers are aware that, in connexion with the efforts of the American missionaries, a wide-spread spirit of inquiry and progress has sprung up on the mountain slopes of Lebanon, about Damaeus, and near the springs of the Jordan. In this general onward movement, the disappearance of inveterate prejudices against female education and the success of educational experiments are perhaps among the most remarkable and cheering features. A correspondent sends the following communication upon the subject:—

Several attempts to raise the females of Syria had already been made both by the American missionaries and also by an English lady, Mrs. Watson. But these were on a restricted scale compared to the extensive organization of the English schools founded by Mrs. Bowen Thompson, at Beyrout.

The superior conduct of the young women and girls trained in these schools disarmed prejudice; and having once gained the confidence of the natives of all ranks and sects, a strong desire was expressed that they should be permanently established. In deference to the recommendation of the late Sir Culling Fardley, and also as a fitting tribute to his memory, the Syrian Asylums Committee laid the foundation for the endowment of the institution for the training of native teachers by a noble grant of 1,000*l*. The original premises have now been purchased, and as funds are supplied, will be gradually fitted up as a regular school and normal training establishment.

During a recent tour in the Lebanon, Mrs. Bowen Thompson was everywhere besieged with entreaties to open girls' schools. Thus, when at *Muktara*, she writes: "I have just received a visit from the sister to Junblatt Bey. She came to entreat me to open a girls' school at *Muktara*, as she did not like her little girl to go to

the boys' school. She assured me that many Druses, as well as Christians, were anxious for a girls' school. They had one for about three months under the Seleeby's taught by one of my girls, Cecilia; but as she married, there has been none for the last twelve months. She offered me a very good room and a residence for the teacher, if I would send a mistress who could teach the children sewing, knitting, &c. In the course of Sunday and Monday many native women came and entreated me to open a girls' school. I promised to report their desire to friends at home, and if it were possible, to send them a teacher.

"At *Deir el Kamer* I was met by several who had been with me at Beyrout, and who had not forgotten to read their Bible, though long absent from the school. I was urged by several to establish a girls' school, and was informed that a petition had already been presented to the Consul-General, when he passed through some five weeks before. The petition was signed by thirty heads of families, and they were now awaiting the answer. The Druse women flocked around me, begging me to give them a girls' school.

"At *Ain Zakalnah*, where nearly half the population is Protestant, we found a native teacher, with a little flock assembled in a very suitable place of worship, reading and praying with the people every evening after they came home from work. It was most reviving to my heart, and the Rev. Mr. Bird, of the American Mission, who has mainly originated this station, has done a great and a good work here. The native teacher, formerly a Maronite, I think, told me he dated his conversion from the time of the former massacres, when he found a Protestant Bible, miles away at Zachle, among some things in a burnt-down house. This man has the charge of the congregation, and the boys' school, under a Druse teacher. He begged very much I would let them have one of my teachers to open a girls' school. I observed the Americans were the mother of the mission, and it was to them he ought to apply. He said, 'Very true, lady; but if the mother has

lost her milk, will she not be glad if one who has nourishment will take and feed her child?'

"At *Zaachleh* the people would take no denial, and many were the petitions urged, and anxiety expressed, that I would forthwith open a girls' school, and several of the upper classes promised to send their children, and pay for them. In various other smaller towns the same request was urged.

"At *Hasbaya* the good work has already been established for above a year; the flourishing girls' day and Sunday-school is attended by the resident native Christians, Druses from the family of the Sil Naify, and the members of the Mohammedan Governor's family! At the distribution of prizes these three sweet Moslem maidens each selected a New Testament.

"At *Banias*, the ancient Cæsarea Philippi, the mixed population of Motuale, Moslem and Christians, all united in a petition for a teacher and a girls' school! They said many Franks came there, but it was only to bathe in the Jordan and visit the ruins, but that none came to visit their sick and read to them out of the Book."

Miss Ingram, a lady who accompanied Mr. Thompson in this tour, writes: "It would thrill your heart in every fibre were you here, and travelling over the country, as Mrs. Thompson and I did, to witness everywhere such a craving for education. The people seem to have risen out of the deep lethargy of satisfied ignorance in which they have lived for so long. They are ignorant still, but not satisfied. The Greek Church is increasing its activity. They are building new and beautiful churches and commodious seminaries, that look so inviting, that the youth who are sent to be educated in these establishments must like them much better than their own dwellings. Protestant England and Protestant Scotland must make some extensive and resolute exertion. The feeling of the country is entirely in their favour. The Scriptures are doing their work of true enlightenment wherever they are read, and those who have been reared in the Greek Church are dissatisfied with it."

INDIA.

FEARFUL HURRICANE: DESTRUCTION OF MISSION PROPERTY.

The agents of the Propagation, the London and the Baptist Missionary Societies, and of the Free Church and English Presbyterian Missions in Calcutta and the adjacent country, have transmitted accounts of the disastrous results of the terrible cyclone which had swept over those and other parts of India. All speak of the destruction of mission property, and appeal to British liberality to repair the losses thus sustained, though the full extent of these are not yet known. A most vivid description of one of the many scenes of devastation is given by the Rev. C. E. Driberg, of Tollygunge. He remarks that there has been no such hurricane since 1737. It was blowing a perfect tornado, beneath the violence of which the church and school-house (both happily empty) had given way, when, writes Mr. Driberg—

Somebody said that the dormitory was down,

and that some of the boys were under the ruins. Horror-struck, Mr. Berry and myself went to their rescue, but, though the distance was only a few hundred yards, it was not so easy to reach the dormitory—the strongest man could scarcely keep his legs. I was carried off mine, and dashed against a wall, but, thank God, escaped with only a few bruises, and was enabled to bring all the boys safe to our house. We had but one room where we were safe from the violence of the wind and rain. The east side of the house was battered by the storms, all the windows beaten to pieces, and the rooms deluged. At three o'clock the storm was at its highest; everything seemed to yield to it; it appeared as if the house itself would be blown to pieces; a large *Cassarina* fir fell on it, and shook it like an aspen-leaf. The whole mission compound was in ruins by this time.

The night which succeeded was so still and quiet, that the contrast made it positively painful, with desolation and ruin all around:—

The road was blocked up for miles by fallen

poor natives, houseless, and wet, and wandering hither and thither in search

Our house was filled with our school-boys, all stretched in our dining-room and to the other. No food had we to give there was no possibility of making a fire yet. In our villages south of this, which I lately visited, the disasters were heart-breaking. The whole population, heathens as well as Christians, had been made houseless; many lost, cattle destroyed; granaries with stores of grain blown to pieces, and the country covered all over the country. Two Christians and one man were killed by the fall of houses. The deaths among the heathens were greater, though not greater in proportion. *Every bungalow church, every school in the [London] Mission Society mission, destroyed.* But I fail in giving you any accurate description of the scene of ruin and devastation to your eye; you are paralysed. On Sunday I had an overflowing congregation at Jhanjra, and administered the Holy Communion to nearly every one who was present. I had communicants; none would turn their backs on that occasion to thanksgiving; they were delivered from death that seemed so near. It was a most striking sight when, in the evening, surrounded by the heathen of the village at their request, under the canopy of the temple, I read the 29th Psalm, and returned to the whole village.

At Diamond Harbour, at the extreme end of this mission, the cyclone was still more severely felt:—

In addition to the rain and wind there, the storm-wave rose twenty feet high! and in a sweep away houses, and cottages, and things, and cattle, and grain of every kind perished here. We had a small number of some twelve or sixteen souls; I did not know of them; I am afraid they perished.

The native pastor at Meerpoore, Brojo Nath Das, that—

Huts and trees were falling around him, and people, with their families, came to his aid. Among the largest and strongest, for present, a huge tree fell upon it and the house, barely giving the inmates time to get into the church, which had just been when came the terrible storm-wave upon it swept off the chapel roof, and walls, and windows, into one confused mass. In the evening, Brojo Nath contrived to get his family, and others who were close at hand, on one of the pitched roofs that floated close to them—this was all. At this moment the roof of the house was flung upon them by the violence of the wind, and seven of their number were killed. They floated on, and on, and on, towards the mighty river, which seemed ready to hem up, they and their little ones; but by the mercy of the raft struck against a tree, and enabled to make it fast to it, and so till the waters receded. They lost all

together sixteen of the forty who had embarked on that frail raft.

Dr. Mullens, of the London Society's mission at Calcutta, says, that at Diamond Harbour the storm-wave rushed inland for eight miles. "Here," he adds, "the loss of life is greatest. Not less than three thousand people, with five or six thousand farm bullocks, must have been drowned." Relief to the survivors was prompt and efficient. A General Cyclone Fund was at once commenced, a committee was appointed, and food was forwarded to the famishing. A relief expedition was also organised, of which the Rev. J. E. Payne, of the London Society, was a member. He reports, after visiting the districts in question, that about a hundred miles of country have been desolated by the cyclone. The greatest damage done to the property of the London Society has been among the village churches. One new station (Kaorapukur) was almost destroyed. The native missionary's brick-built house here proved a refuge to all the inhabitants—Christian, Hindoo, and Mohammedan—when everything else was under water.

A missionary of the Baptist Society expresses his apprehension that 1,000*l.* will not repair all the damage its property has sustained.

The losses of the Free Church Missions will, it is feared, exceed 5,000*l.* From the extensive district of Mahanad, the native superintendent of the missions reports that the mission premises are a complete wreck. "There is not one bungalow in the mission compound," he writes, "in which we can now put our heads." Similar accounts have been received from Chinsurah and Bansberia, and more are expected from other districts.

The English Presbyterian Mission has not escaped the ravages of the cyclone, but the damage sustained is comparatively slight.

The accounts from Masulipatam, on the Telugu coast, which have come to hand since those from Calcutta, are most distressing. One letter says that the native town is entirely washed away, and that five thousand natives, at least, have perished. Masulipatam is the centre of the Church Missionary Society's operations among the Telugu population; the Society will, therefore, have to tell of losses which it has sustained, both there and at Calcutta, though of these we have at present no intelligence.

CHINA.

DURATION OF ACTIVE MISSIONARY SERVICE.

It would be well if, in every department of missions, some of those engaged in the work would do for their own field of labour what is here done by our correspondent with reference to China. To every considerate mind these statistics must plead most eloquently for additional agency, of the right kind, for the spread of the Gospel in that great empire:—

The *numerical* results of missionary enterprise in China are not striking, some 3,000 being the number of accredited church members. But it must not be forgotten that facilities for missionary labour, beyond most of the open ports, only date back some five years; and the helps to acquire a pure vernacular, in many places, quite recent; so that it may in truth be said that the Christian Church has but commenced her great work in the land of Sinim.

There is another fact which the Church would do well to ponder in the spirit of prayer—that she cannot reasonably expect great Gospel success among the Chinese unless her agents are efficient and greatly multiplied, so as to ensure a *greater number* of tried men and good speakers in the great centres of missionary effort. At present, the removals by death, failure of health, and other causes, allow but few, in the whole empire, to give the lengthened service so desirable. Is it reasonable that the spiritual subjugation of 300 millions should be left to some 100 men, who can only show an average of about six years' service?

The loss of men by mortality, failure of health, &c., in the Government and mercantile establishments is great. G. W. Cooke, Esq., in his work on China, gives the following: "Of the 600 men who now form the strength of the 59th, there are 150 in hospital. This regiment has been at Hongkong for eight years, and there are not ten men of those who originally landed now left. I was told, although the statement seems quite incredible, that upwards of 2,000 men have been buried or sent home permanently invalided since the 59th have been at Hongkong." The *Chinese Repository* for 1847—long before the above gentleman wrote—gives a table showing the mortality of the troops at Hongkong during the five preceding summers. After showing the decrease of mortality, the following reason is assigned: "The new barracks, which are said to be not only unrivalled, but unequalled in the British dominions, by their construction and location so favourable to the health and comfort of the occupants, illustrate the economy as well as the humanity, of the Government by which they have been provided." So that it is plain the mortality and failure of health referred to by G. W. Cooke, Esq., is not avoidable by Government.

The *Chinese Repository* gives the proportion of deaths to the *resident* European population in 1847 as 3.50 per cent. But no returns are given of the losses to mercantile establishments by removals to England, &c., which would considerably add to the number of changes.

The above facts show that, in China, the pressure upon strength and vitality is considerable;

nor can missionaries expect to be exempt from the general law.

The following statistics are based on a paper prepared and published by S. W. Williams, LL.D., in 1858, with my own notes on missionary labour in the Canton province from that date to September, 1864. The subject has its difficulties, and with all possible care, some little inaccuracies may be detected; but in this I am only willing to stand corrected, that the Church may know what she is doing for China. I give the names of some missionaries in full, as they are well known both in Great Britain and America.

The Christian countries that have sent missionaries to the Chinese are, chiefly, England, Germany, and America; and from 1807 to 1853—say fifty years—213 men were sent, which gives about three missionaries in every two years to each country. America stands at the head of the list; for, as far as can be ascertained, she sent 113, England 78, and Germany, Holland, &c., 22. The London Missionary Society sent 37 missionaries to the Chinese, which is more than any society or board sent. The American Board of Commissioners for Foreign Missions sent 30, and the American Presbyterian Board 30. All other societies and boards number from 16 to one.

Of the 213 missionaries sent, 87 remained in China in 1858, less than one to three millions; 19 of that number having visited their homes once or oftener; and 23 were absent on account of health, or for other causes.

Of the whole number, 69 have retired, and 89 have died in connexion with their respective missions.

The total period of labour of the 39 who have died in the work is 241 years, an average of 6½ years to each; but the aggregate of Dr. Morrison, 27 years; Dr. Medhurst, 40 years; Mr. Dyer, 16 years; Dr. Abel, 15 years; Mr. Goddard, 15 years; Mr. Pohlman, 11 years; and Mr. Quarterman, 11 years, is 135 years, and leaves to the other 32 only 106 years, or an average of 3½ years.

The total period of labour of the 69 who have retired (5 of whom are still in China) is 378 years, or an average of 5½ years. But deducting the aggregate of Dr. Williams, 24 years; Mr. S. Johnson, 20 years; Dr. Parker, 13 years; Mr. Dean, 22 years; Mr. Milne, son of Dr. Milne, 15 years, or 94 years;—there remains to the 64 others 284 years, or an average of 4½ years.

The statistics of the Canton province date from 1807 to 1864, and approximate to correctness. The total number of missionaries sent by the three Christian countries is 61. Thirty-six of this number have died or retired, one or two having retired only for a time, we hope. The total period of labour of the 36 is about 244 years, or an average of a little less than 6½. Of this total, 7 had visited their homes once or more; but deducting the total of Dr. Morrison, 27 years; Dr. Williams, 24 years; Dr. Hobson, 20 years; Dr. Parker, 13 years; Mr. W. Bonney, 19 years; Mr. Gensehn, 10 years; or 119 years, an average of 19 years and 10 months—five of the six had been home once or more—the remaining 30 have an aggregate of 125 years only, or an average of 4 years and 2 months.

Of the 25 missionaries now in the province (two have very recently arrived, and are not counted),

to of 213 years of service has been given, age of about 6½ years. But Dr. Legg's Mr. Lechler's 17 years, Dr. Ball's 22 Happer's 15 years, give a total of 79 in average of 19 years and 9 months. e four has been home once or more. ing 134 years, divided among the other an average of about 6 years and 4

re statistics show that most of the mis- China are comparatively young men, ears having been spent in learning how e sword of the Spirit, which consider- as the average of full service. How can edied? How can a greater number of men be retained in China—men who the idiom and pure intonation of the uage as a sceptre of respect over any nce in our preaching-rooms—men who upwards, and get upwards, the infant scriptural and experimental knowledge can leave a Christian literature behind e legacy of their love? We ask, how

can such men be multiplied? The mortality will continue, in all probability, in the same ratio; retirement, from failure of health and other causes, the same too; so that the only means Evangelical Christendom has of bringing about so desirable an end, is the rapid and continuous multiplication of men of energy and power.

I am sorry to state, upon good authority, that the number of missionaries in China is not greater than ten years ago. When, we may ask, will China be spiritually subjugated at this rate? We have an insidious philosophy, permeating the higher and influencing the lower classes, to contend with. We have the opposition of idolatry and superstition, made authoritative by years. We have the flaunting pride of an intellectualism, shallow to a degree, to oppose Christianity everywhere by its withering sneer, and, if I mistake not, the work calls for good men, for wise men, and for men of large experience. "The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest." S.

AMERICA.

New York, December 9, 1864.

HOW OF THE PRESIDENTIAL CONTEST.

hat the election is over, there re- cely a trace of the intense excite- ch preceded it. The victors have e grown tired of congratulating r, and the defeated party have ac- result so complacently, that it is elieve they are greatly dissatisfied. Multitudes of men who did their eir candidates, while they had hope , adopt the declared policy of their almost as heartily as if they had osed it. We look on with wonder ude, while so fierce a storm gives , sudden and so complete a calm. , every department of trade and eels the influence of this decision.

of the war, we know, lies in the od. But we now expect to fight t issue is reached, and we expect to Business men, who before the elec- w not what to do, can lay plans nd if gold goes up under the pros- delayed peace, the Government go up also. The nation braces he struggle, demands of the Govern- almost vigour in the prosecution of nd does not shrink from paying the

amount almost equal to its annual income in ordinary times. The greater part of this considerable sum has already been contributed, and there remains no doubt that the whole will be received by the middle of the current month. Some of your readers will be glad to know that the Amoy Mission of that Board is to be reinforced by four missionaries, two male, and two female, who will sail about the 20th inst. Rev. J. O. N. Talmadge will return to the field in which he has rendered such well-known and successful service. He will be accompanied by the Rev. J. Howard van Doren, who has just been ordained to the missionary work, and whose zeal and talents give promise of singular usefulness.

The American Board, as you know, has no need to abridge its great work. One of its most respected missionaries, Rev. H. H. Jessup, lately sailed for England upon his return to Syria. A part of his errand to this country has been to solicit funds for the erection of a Female Seminary in Beyrout. More than two-thirds of the needed sum were subscribed before he left, and the remainder is sure to be contributed. This will add ten thousand dollars to the very liberal gifts which have just been made for the support of the missions of the American Board.

THE SYRIAN MISSION FIELD: NEW COLLEGE AND ARABIC BIBLE.

FOREIGN MISSIONS.

only and confident temper is proving rable to every religious enterprise. o months ago the Board of Foreign of the Reformed Dutch Church all for thirty thousand dollars; an

There are other ways in which this mission-field of Syria is attracting the attention of American Christians. The attempt to endow an Arabic college has been made within the past year, and has met a munificent response

from gentlemen of different denominations. Many circumstances are combining to arouse the Oriental mind to unusual activity; and it is seen that the offer of a liberal literary and scientific training will appear very inviting to multitudes of Arabic-speaking youth. If this training can be given under Evangelical auspices, it is evident that it will not even greatly increase the number of native preachers, but help to imbue all the educated and influential classes with Christian knowledge and feeling. This grand undertaking is already beyond the risk of failure. A large part of the funds has been already secured. A part of the faculty, if not the whole, has been appointed, and is on the way to Syria. If British Christians should be solicited to help in this work, they may be sure that in America it has commanded the sympathy and co-operation of the wisest and best friends of missions.

Just at this moment, too, the new Arabic translation of the Scriptures is completed, and steps are taking to give it the widest diffusion. This great work, begun by Rev. Dr. Eli Smith, and completed by Rev. Dr. van Dyck, has been sixteen years in progress. Of the merit of the translation it is not necessary for me to speak, since the British and Foreign Bible Society have rejected all other translations in its favour. The American Bible Society, upon the recent and urgent solicitation of the Syrian Mission, have resolved to electotype at least four editions of this version, and have requested Dr. van Dyck to superintend the work in person. The rapidity with which recent partial editions have been taken up, and the immense field of future distribution among the 120 millions who read the Arabic language, give the very highest interest to this undertaking. The cost of issuing the four editions will be not less than 45,000 dollars. But the society indulges no doubt that the means of performing so important a work will be placed in its hands.

BIBLES FOR THE SOUTH—INCREASED CHRISTIAN LIBERALITY.

While I speak of the American Bible Society, it is proper to say that it continues to send large supplies of Bibles and Testaments to the people and armies of the South. The number of volumes thus sent have been increased by many thousands since I wrote you on this subject.

The Methodist Episcopal Church has reduced the work of benevolent contributions to a very perfect system. The gross amount of the collections made in this denomination

in the year closing with October, 1864, was 558,000 dollars. The estimate for the coming year is larger by 64,000 dollars, and reaches the amount of 622,000 dollars, of which the full half is appropriated to foreign missions. No doubt is entertained that this large sum will be contributed.

Similar statements might be made concerning the increased liberality of every Evangelical denomination. Christian men among us are giving upon a scale that has had no example in our previous history. Nor are their gifts regulated by a nice calculation of the proportion between a dollar in gold and a dollar in paper. They are giving freely in proportion to the need; and the fact is almost as pleasant to our patriotism as to our piety. It encourages us to think of our nation as a "vineyard which God's right hand hath planted, and a branch that he has made strong for himself." We expect the vine to be "purged, that it may bring forth more fruit;" but not to be "destroyed," since "a blessing is in it."

DEATH OF PROFESSOR SILLIMAN.

Our religious press has taken notice of the recent death of Professor Benjamin Silliman, a name long known and respected among us, both in the scientific and the religious world. For forty-seven years, from 1806 to 1853, he was Professor of Chemistry and Natural Philosophy in Yale College. In that chair, which he occupied with distinguished ability, and by the *Journal of Science*, of which he was for many years the editor, he has exerted a very wide influence upon scientific study in America. His simple and unwavering faith in the religion of Christ, and his readiness to avow it upon all fitting occasions, has aided not a little to confute that claim of infidelity, that high attainments in physical science are inconsistent with a hearty acceptance of revealed religion. Happily, he has not stood alone among our scientific men. But his most respectable position, his attractive character and presence, his large attainments, and his long professional life, have enabled him to bear such available testimony for Christianity as could be borne by few others. His death was a fitting conclusion of his consistent and persuasive life. On the morning of November 24th, the day of our National Thanksgiving, after awaking early, and speaking of his own occasions for thanksgiving in his apparent recovery from a recent sickness, he proceeded, according to the custom of his old age, to give utterance to his morning prayer, while still reclining in his bed. This

prayer was very full of grateful expressions, and of particular petitions for children and grandchildren. Then, after the Lord's Prayer had been repeated at his request, he recited a part of Watts's version of the 5th Psalm—

Lord, in the morning thou shalt hear;
and asked to have the hymn—

Come Holy Spirit, Heavenly Dove,

repeated to him. After this, while anticipating with joy the more protracted family worship to which his increasing strength promised that day to admit him, and expressing his desire to attend the public thanksgiving service, a shadow passed over his features, he breathed somewhat heavily, and was gone. He was eighty-five years old.

Home Intelligence.

BISHOP COLENZO AND BISHOP GRAY.

The Judicial Committee of Privy Council has at the present moment a new ecclesiastical cause before it;—not, however, affecting matters of doctrine; or at least only in a very indirect manner. Nevertheless, the case involves questions of such grave and wide bearing on the condition of the Episcopal Church in our colonies, and its relations to the mother Church at home, that we are sure our readers will be glad of a short summary of the long and abstruse pleadings which were addressed to the Court for and against their interference.

It will be remembered that the Bishop of Cape Town, assuming to himself the powers of Metropolitan Bishop of the Church of South Africa, summoned Dr. Colenso, as Bishop of Natal, to appear before him and answer to the charge of heresy, involved in the publication of his work on the Pentateuch. Bishop Colenso disputed his authority, and refused to appear; on which Bishop Gray, having first taken counsel with other bishops in Africa, pronounced on the heretic bishop a sentence of deposition. Against this sentence Bishop Colenso appealed to the Queen in Council.

The grounds on which the Bishop of Cape Town bases his jurisdiction may be shortly stated. Some years ago he was the only bishop in South Africa. It was then judged requisite that his diocese should be broken up, and divided into three sees. To facilitate this process, he resigned his appointment, and this arrangement was made. To one of the new dioceses Dr. Colenso was appointed, and it appears that the doctor was consecrated a few weeks before the appointment of Dr. Gray. The new patent by which Dr. Gray was appointed to the circumscribed See of Cape Town contained words that made him metropolitan, and gave him jurisdiction over the other bishops, with no other appeal, on their part, than one to the Archbishop of Canterbury. It is alleged that Dr. Colenso knew and consented to this control over him before he ac-

cepted his own see; but the bishop himself denies this, and says that he was not aware he would have to render to Bishop Gray any further obedience than a suffragan is bound to render to his metropolitan. When, therefore, after the publication of Bishop Colenso's unfortunate work, Bishop Gray proceeded to put his patent into actual force by the deposition of his suffragan, the present appeal to the Queen was at once instituted.

The points argued by the counsel for Bishop Colenso are three. 1. That the Cape being a colony in possession of a constitution granted by the Crown, the Sovereign could not, in point of fact, after that create a new ecclesiastical court without the consent of the Colonial Parliament, nor had the Crown power to grant to the Bishop of Cape Town a criminal jurisdiction over another bishop, so as to justify him in proceeding to the act of deposition. 2. That the Crown had no power to issue a patent, nor did it in fact issue a patent, defeating Bishop Colenso's right of appeal to the Crown, and remitting him for redress only to the Archbishop of Canterbury. 3. That Bishop Colenso had never waived his right of appeal to the Crown by any contract, real or supposed, with the Bishop of Cape Town. Such are the pleas on the part of the appellant. The answers of the counsel for the bishop may be supposed. They plead that on the colony of Natal being a conquest of the Crown (which, by the way, the appellants deny), the Crown had a right to declare that the Bishop of Natal should be subject to the Bishop of Cape Town, as a matter of positive and coercive law, and they argue that by the patents the Bishop of Natal was in fact submitted to the jurisdiction of the Bishop of Cape Town. 2. They argue that an archbishop can at common law deprive a suffragan (of which there is one case in English ecclesiastical history, in the deprivation of a Bishop of St. David's), and that in the case before the Court the appeal lies in the first instance to the Archbishop of

Canterbury. But, 3, they virtually give up the claim they were disposed to insist on at the outset, that the Crown is ousted of its jurisdiction altogether; and Sir Hugh Cairns, for Bishop Gray, admitted that the Bishop of Natal would have, in the end, a right of appeal to the Crown. All he contended for was that he had claimed that right too soon; he ought first to have appealed to the Archbishop of Canterbury, and in the event of an adverse judgment there, he would have his remedy in an appeal to the Crown.

It will be evident from this sketch that the heretical opinions of the Bishop of Natal do not come into consideration at all. It is purely a case of abstract constitutional law. Its decision, however, one way or the other, cannot fail mightily to affect the position and progress of the churches in the colonies, and the decision of the Court is therefore looked forward to with great interest.

THE ADDRESS TO THE ARCHBISHOPS.

The lay address thanking the Archbishops of Canterbury and York for their pastoral letters in support of the doctrines involved in the decision of the Judicial Committee of Council was presented to their Graces at Lambeth Palace, in the course of last month, by a highly-respectable deputation of the subscribers. The address, signed by 137,000 lay members of the Church of England, was read by the Earl of Romney, after a few introductory remarks. The Archbishop of Canterbury then replied:—

I accept with cordial satisfaction the expression of your gratitude for the pastoral letter which I recently addressed to the clergy and laity of my province under circumstances of no ordinary gravity. Articles of belief, which had ever been held by the Church Catholic, and by all its several branches, seemed to be impugned, and deep anxiety pervaded the minds of a large proportion of the members of our Church. I thus felt myself called upon to give my reasons for having dissented from the recent judgment of the Judicial Committee of the Privy Council. The principle on which I proceeded is the very principle laid down and recognised by that judgment itself—namely, that such rule or teaching only is to be ascribed to the Church as we find to be expressly stated in her articles or formularies, or which are plainly to be involved in or to be collected from that which is written. The doctrines in question seemed to me to be so "plainly involved in or to be collected from" the articles and formularies of our Church, that I had no alternative but to dissent from a judgment which denounced the contrary; and it is most gratifying to me to find that the course I then pursued is so consonant with the views and feelings of that large and important body of Churchmen whom you represent, and that there is so resolute a determination on their part to

maintain and uphold the cardinal doctrines of our Church.

This was followed by a reply from the Archbishop of York, who said:—

I thank you mostly sincerely for the address that has just been read, so far as it relates to myself. I thank you for the support which it gives to me, whose experience in the episcopal office has been short, and who would gladly have left the leading part in these discussions entirely to older and wiser prelates. Nothing but a strong sense of duty would have drawn from me the Pastoral Letter to which the address is a reply. I do not conceal from myself that these are times of severe trial. The person of our Lord himself, and the Divine doctrine that fell from His own lips, will hardly escape the criticism which has begun with the book that reveals them; but, on the other hand, past ages have seen the same sort of cloud storm the sky, and the storm has passed and the Sun of Righteousness shines still unchanged in the heavens, Author of light and life to them that turn towards Him. I am persuaded that this will be the issue now even if the storm be long and many hearts fail because of it. The duty of Christian teachers at this time is not difficult to see. The Church of England is founded on the Word of God—that is her law and her doctrine. She has no other weapon against sin and evil in the world. Our duty is to be more and more active in preaching that Word—more earnest in the study of it, and of all that can throw light upon it—more sedulous in presenting its warnings and consolations convincingly to our people—more diligent in instructing our children—more careful that our preaching shall not be an echo of some past generation, but an application of eternal truths to the needs of men and women in this somewhat luxurious and self-indulgent, but intellectual age. If this is the effect of our present troubles, the Church of Christ may emerge from them chastened and strengthened for her work of turning souls to Christ.

It is remarkable that even some writers in the secular press, who have referred, in an unfriendly and depreciatory tone, to the course adopted by the Archbishops and those who have identified themselves with their sentiments, have felt themselves compelled to quote the concluding sentences of the northern Primate's reply, as giving the best possible advice under existing circumstances.

THE CLERICAL SUBSCRIPTION COMMISSION.

According to a report in the newspapers, the Royal Commissioners have unanimously agreed to recommend—

1st. That the declaration prescribed by the Act of Uniformity—viz., "I do hereby declare my unfeigned assent and consent to all and every thing contained and prescribed in and by the book intituled the Book of Common Prayer"—shall not be required of or from any clergyman of the United Church hereafter; and 2ndly, that there shall be from henceforth but one form of subscription and declaration—viz., "I assent to the Thirty-nine Articles of Religion and the Book of Common Prayer, and of ordering of Bishops

nd Deacons; I believe the doctrine of
ed Church of England and Ireland as
t forth to be agreeable to the Word of
l in public prayer and administration of
ments I will use the form in the said
scribed, and none other, except so far as
ordered by lawful authority."

THE BISHOP OF LONDON'S FUND.

Bishop of London recently presided
dual meeting of the Islington Church
n Society, and stated that the pro-
de by his fund, for overtaking the
destitution of the metropolis, was
ouraging. The desired fund is a
sterling in ten years, at the rate of
a-year. The Bishop said that
st year, which was now closed, they
ved in actual money 99,900*l.*, while
promises to the extent of 71,000*l.*
He was thankful to say there was no
m of interest, every week producing
ble sums. And these contributions
ed an infinite amount of Christian
in other ways. Then, as to the
e:—

the year they had provided the means
eighty clergymen to the diocese, each
g a population of 2,000 supplied, in
l, or more than the tenth part of the
million. Of Scripture-readers and mis-
m fifty-nine additional had been pro-
rather beyond than below the ten
nate. Again, means had been provided
seven mission-stations, each the centre
place of worship; and grants had been
twenty-four permanent churches, repre-
sents, derived from one source or another,
240,000*l.*

REREDOS DISPUTE AT TORQUAY.

ars that the Tractarians are proceed-
st and too far for the aged Bishop
. It is something new to find him
the ardour, checking the impetu-
positively prohibiting the practices
mi-Romanists in his diocese. Yet
what has lately occurred between
a Tractarian clergyman in Tor-
t. John's Church in that town has
r repair, the principal feature in the
a being a new chancel, which is
in the highest style of mediæval art.
her innovations, a reredos was fitted
back of the communion-table, the
as wealthy individuals. This reredos
abscise piece of sculpture, professing
the crucifixion, but really bringing
ly to view only a crucifix, and that,
aged, that, when put in its place, it
form an integral portion of the
hen the Bishop of Jamaica, who
duty for the aged prelate in the

western diocese, went to consecrate the chancel,
he was so struck with this piece of Popish
innovation, that he refused to proceed, but re-
ported the matter to the bishop, who at once
adopted his coadjutor's views, and refused to
consecrate or even to licence the place till
an assurance were given him that the reredos
should be removed with all convenient speed,
and that in the meantime it should be
concealed. The incumbent very reluctantly,
and after many evasions, was forced to comply
so far as the temporary concealment went, but
we believe the offensive piece of furniture
has not yet been removed.

PROTESTANT ALLIANCE PRIZES ON THE PAPACY.

On the 9th of last month a numerous-
attended meeting was held at Freemasons'
Hall for the distribution of the prizes offered
by the Protestant Alliance to the successful
candidates for examination in Barrow's work
on the supremacy of the Pope. The chair
was taken by the Hon. Arthur Kinnaird.
There were about 200 candidates, of whom
fifteen obtained money prizes, the highest
50*l.* and a gold medal, and thirty-six
certificates of merit. The circumstances con-
nected with the examination and the prizes
are well described in the following extract
from the address of Mr. John McGregor:—

That was the second examination held by the
Protestant Alliance. The first took place about
seven years ago, on which occasion there were
thirty-six candidates. Two or three gentlemen dis-
tinguished themselves on that occasion. One of
them afterwards went to a university, and,
having been ordained, was selected by his friend
Mr. Maguire as his curate; while another wrote
an answer to "Essays and Reviews," which was
characterised by one of the Quarterly Reviews as
the most able reply that had appeared. On this
occasion they had a larger number of candidates,
a very much larger number of prizes, and, perhaps,
also a corresponding increase of interest. The
expense occasioned by this second examination—
already well repaid by the interest and instruction
connected with it—in prizes and other matters
was about 500*l.* The number of candidates was
about 200, and they were examined in London,
Dublin, Bristol, and Edinburgh. The examina-
tion took place in January last.

The meeting was afterwards addressed by
the Chairman, by Dr. Davis, by Colonel
Walker, and the Rev. Robert Maguire, who
reminded the meeting that, by a curious
coincidence, this meeting was held on the
three hundredth anniversary of the day when
Pope Pius IV. promulgated the creed which
went under his name, and which separated
the Roman Catholic Church from all other
churches in the world. The meeting was
altogether one of considerable interest.

OBITUARY.

The Presbyterian community of London has lost two of its most distinguished ministers—the Rev. Dr. Archer, for thirty-three years minister of Oxenden Chapel, who died at Chelsea on the 23rd of November; and the Rev. James D. Burns, of Hampstead, who died at Mentone, in the Maritime Alps, on the 27th of November. For the last six or eight years, owing to failing strength, Dr.

Archer's appearances in public have not been frequent, but both on the platform and in the pulpit, his ready eloquence and the warm heart and energy which he threw into his effort, made him a great favourite, both in London and the provinces. Mr. Burns was a man of great beauty. He has written many hymns and short poems, which are calculated to retain an enduring place in our literature.

Monthly Survey of Missions.

TURKEY.

We congratulate the American Board on the progress towards self-support of missions in Turkey, as indicated by recent intelligence from both the Western and Eastern portions of the Ottoman empire. A meeting of the native ministers and lay representatives held at Broosa, in Western Turkey, has resulted in constituting an organization, called "Union of the Evangelical Armenian Churches of Bithynia." The constituent members are ordained native Evangelical ministers, and one delegate from each of the churches, the ministers having the privileges of membership, excepting that they may not vote. The Union intended to promote the closer fellowship and co-operation of the churches, the improvement of their general spiritual condition, education, and kindred objects. That it is Presbyterian rather than Congregational in its structure, is apparent from the fact, that provision is made for receiving appeals from members of the churches against sentences pronounced upon them in cases of discipline, the decision of the Union being final.

Similar action is reported from the field of the Central Turkey mission, where an ecclesiastical organization has been formed by the native converts, the name of which, as literally translated, "The Presbyterian Assembly of Aintab and Vicinity." In the former case, it is understood that while missionaries will not have the responsible vote in this ecclesiastical body, and will not be subject to its discipline, they will be invited to attend its meetings, and take part, by invitation, in its ecclesiastical acts, so far as they may deem it well to do so. Neither the native ministers and churches, nor the missionaries, expedient that an ecclesiastical body in Turkey should be originally connected with America.

The Central Turkey Mission has sustained a heavy blow in the death of one of its colleagues appeared to regard as its most distinguished member—the Rev. Zenas Gossett. Occupying other posts, he had arrived at Marash, where he was about to fill a responsible position in the Theological Seminary. Genial and gentle—with mental power and energy, and above all, with sterling piety, it seemed, as he was but a young man, as the Lord had lengthened service before him. "We do not understand this providence," said Dr. Pratt; "we are crying out for men—for help—and God takes the strongest and most hopeful man we already have!"

The results of an average of ten or twelve years' labour by the American mission in Eastern Turkey are thus stated by one of the labourers from another field, after he had taken part in the annual meeting at Erzurum, where their operations were brought under review: "Some three thousand Protestants enrolled, and nearly five hundred communities gathered into churches, with an annual contribution of 1,200 dollars to the cause of the Gospel—these are only the first fruits of the great preparatory work accomplished by progress among a thinking people, where scores of villages seem almost brought to a point of deciding for the truth." It is also noticed that there is a giving way of opinion on the part of the Armenian ecclesiastics and others, and a growing conviction that the truth is with the Evangelicals.

PERSIA.

The mountain districts of Persia are much disturbed. The Rev. Mr. Shedd, a servant, in travelling to the plain, fell among thieves, was badly stoned, and lost

fixtures." The long-expected collision with the Turkish Government seems approaching, and in this state of things the Gospel is unwelcome :—

approaches to Tekhoma, and probably Tiary, are all guarded ; no foreigner can enter the without a hazard of life. The helpers resident are silenced, and in danger of either being riven out. One young man from Oroomia, temporarily located there, has just returned, aped by secreting himself for days in caves and out of the way places, and being exposed ings and sufferings. Mar Shimon (or his savage uncles and father, who control him) is o be playing a double game, but is known to be secretly, and sometimes openly, favouring to the Turks, and so also to our helpers, and the Evangelical work. In some cases he has agun the work of finding the helpers, and instigating violence against them.

INDIA.

young men have been baptized at the Free Church Mission in Calcutta. Writs of *opus* were contemplated in two cases by the heathen relatives—and in one case was taken out—but were not served. These converts all came from the Rural Mission about fifty miles north of Calcutta, which is exclusively worked by native agency. re baptized in that city, in order to prevent tumult and outrage. But thither their friends followed them, and gave "incessant trouble." For three days the ies and their converts were "almost in a state of siege." The young men displayed mess and sincerity.

ative missionary of Indapore (Rev. Narayan Sheshadri), when on a visit to Jaubna, eleven adults and five children. He is careful to state that this is not the result te movement," but adds that it may certainly be termed a "family movement," most averts being related to those who had already become Christians.

r baptisms are reported by the United Presbyterian missionaries in Rajpootana ; one re, and three in Beawr. The Ajmere convert (a Jati or Jain priest) is the first ptized at that station, and he attests his sincerity by having given up a considerable of property and all his means of worldly support. Of the other three, one is a ho has for months walked sixteen miles every Saturday to listen to Christian returning on the Monday. The Rev. Mr. Shoolbred depicts with graphic power s which accompanied their baptism. With looks of prying curiosity the audience the filling of the glass vessel which served as baptismal font from the lota (brass of a Brahmin—a precaution the missionaries still think it necessary to take against nations made, that they mix the water with blood and other impurities. One Lalla, who had for nearly three months daily attended Mr. Shoolbred's preaching, still grave suspicions that the Christian rite of baptism must have something in it he initiatory formulas of his own priesthood :—

s glance [writes Mr. Shoolbred] never ceased to rest on me, watching my every motion, as ed up close at my feet, with no sign of life in him except the long protruding neck and re. When it came to the sprinkling of the water he had risen to his feet, as if drawn up by aetic force, and pushing forward his head until within a few inches of mine, he had scanned se eagerness every movement of hand and lip, and carefully noted every word I uttered. ds of his—"A bāt ghani dāchi hai" (this is a most excellent thing)—gave vent to the elings of his heart, and to his thorough conviction now that our religion depended on none icks and mummeries with which he had become so familiar through association with the he Sauts, but, in its sublime simplicity, attested its origin to be divine.

a is an old man, but with "an eye whose fires age has not quenched." When, me of the crowd, he first listened to Mr. Shoolbred's preaching, he became deeply l. The inquiries which he made on that occasion and on the morrow, when he e missionary, and joined in the family worship, being answered to his satisfaction, ted his renunciation of his former belief, in the following emphatic manner :—

day he again appeared, and after worship followed me into my room. Bending low at my esented me with two halves of cocoanut kernel, the usual offering presented to a Guru from ecomes his disciple ; and although I disclaimed any title to such worship as they are in the aying to their religious teachers, he could scarcely be restrained. Three months have passed meeting, and poor old Lalla has not been once absent from our morning worship. Some-rings with him quite a number of his neighbours, with their wives and children. I cherish hat in this we have the beginning of a most important movement, which, by the blessing of issue in Christianising many of these poor Indian weavers.

only is the name of Havelock yet fragrant, but his personal influence is still orthern India. Six adults have been received into the Church by baptism at i, and of these two—a brother and a sister—originally Mussulmans, are the orphan of an old servant of that Christian soldier. "I have no doubt," writes the mis-the good influence under which they were thus brought was the original means of

impressing them with a conviction of the excellence of Christianity, and that the seed thus sown has borne fruit after many days." Another missionary (like the former, in connection with the Church of England Society), during an itinerancy, visited a bazaar in Kumal. Here he met with a banker, who took him home, with some friends, and there, with them, listened attentively while he explained the doctrines of Christianity. A Brahmin, who was present, tried to establish his views; but as the company thought them less deserving attention than the teaching of Scripture, he left in disgust. The missionary adds:—

The banker then asked me how it was that Europeans, having such a holy religion, there were so few among us who followed the precepts of it; whether we had not two Bibles in use; how it was that such a number could live a life according to their own inclinations? He then mentioned some godly officers, whom he knew, among them General Havelock and a son of his, and thought it a pity we had not more like them.

Details of the losses sustained by the missions at Calcutta and the adjacent country from the terrific cyclone by which they have been visited, will be found in our "Foreign Intelligence."

In a letter from Umritsur, the Rev. T. S. Fitzpatrick, of the Church Missionary Society, writing of the prosperity of the Punjab, observes:—

A few days since, a very respectable and well-informed Sikh, whom I have known for twelve years, but who does not know a word of English, told me that his nation is now so impressed with the wisdom, power, and justice of the English, that it is a common saying amongst them, that God has imparted a sixteenth portion of himself to them. . . . For several reasons, I am more than ever drawn towards these people, and am led to hope that we are not far from the eve of a great movement amongst them in search of divine truth.

The Rev. C. Reuther, of the Church Missionary Society, after attending a mela, or fair, at Dalamow, on the Ganges, in the province of Oude, writes, that though the managing Brahmins knew that missionary influence goes directly against their trade, yet they were all very friendly, invited him to their houses, and heard the Gospel gladly. The place has acquired celebrity on account of its having been the abode of a great Hindoo saint, and hence, too, bathing there is considered most meritorious. The Brahmins, however, laughed, even before the pilgrims, at the idea of having their sins washed away by the Ganges. The people listened eagerly to the preaching of the missionaries. "They literally pressed upon us," says Mr. Reuther, "to hear the Word of God."

The conversion of two Brahmins is reported from the Masulipatam Church Mission by the Rev. R. Noble, who writes:—

It has pleased the Lord to bring out from our third class a fine young Brahmin (Siviramakrishnamma) nineteen years old, to make an open avowal of faith in Christ. He was summoned before the collector and magistrate, and, after openly avowing his belief in Christianity, as he was leaving, he was seized by his family and friends; but the magistrate, hurrying from his seat, ran in among them, and succeeded most kindly and energetically in extricating him. The following day another young Brahmin, in his twentieth year, who has read with us two years, and who had long been very favourably disposed, came forward to embrace Christianity. There is great excitement in the town, and many of our boys have been withdrawn.

We regret to hear of a revival of heathenism at Bombay. Increased wealth is assigned as the cause. "A number of our most ignorant and superstitious people," writes a native pastor, "have acquired large fortunes by the cotton trade. Now these people are completely in the hands of crafty priests, who move them to do almost anything they please. Hence new temples and idols are springing up in our midst; and old forsaken rites and ceremonies are being revived. A great many of our enlightened classes are also carried away by these things. They are in the minority, and they now find that it is of no avail to oppose the old orthodox party."

A society has been formed in Edinburgh for promoting the spiritual interests of Europeans in India, other than the servants of the Government. It is proposed to send out an agent to inquire and report how this may best be done.

CEYLON.

At several points in the Kandian country numbers of Singhalese have renounced Buddhism and embraced Christianity. Three villages are named in which the good work is most apparent, all situated within a few miles of the town of Kornegalle—a station under the charge of the Rev. J. I. Jones, of the Church Missionary Society. About thirty have been enrolled as Christians at Talampitiya, and thirteen at Kudagama; while at Korigammana (now occupied by an agent of the Baptist Society) there are also several believers and inquirers. Thirteen of these converts have been baptized; twelve were

the first village already named; the thirteenth was a young priest who had only thrown off his robes a few days previously, giving up, with them, a very considerable income, derived from his office in a heathen temple. His knowledge of the truth was derived from John Edward Hunapolo, formerly a Buddhist priest, like himself, but who had been baptized some years before, and to whose zeal in spreading the Gospel the whole movement seems largely attributable. The missionaries appear to have scarcely visited these villages for five years; but, after that interval, some of the baptized converts traced their first inquiries respecting the Gospel to the preaching of Mr. Jones. Hupola is a man of learning, and in controversy more than a match for his former colleagues in the priesthood. A number of them made their appearance at a village where there were some Christian converts, and producing a Bible, challenged them to a discussion upon its contents. The priests were aware that Hupola and the older converts were absent, and showed a bold front accordingly; and the young and timid disciples were depressed. But Hupola being sent for, and unexpectedly making his appearance, the Buddhists evaded all controversy, and beat an ignominious retreat. The result was, that on the following Sunday the Christians had a larger congregation than ever, numbering several who, up to that time, had opposed the preaching of the Word. In this same village, one of the candidates for Christian fellowship was urged by his friends to join a devil ceremony. His reply was, "No; I will do anything to help you that I lawfully can; I will give you all the grain in my store, if you need it; but I will have nothing to do with devil ceremonies."

The Bishop of Colombo writes to the Propagation Society, "We are on the eve of a great movement, I trust towards Christianity. The crowds that listen to our preaching now are quite without precedent, and I am assured by the oldest missionaries that they have never seen anything like it before." The Bishop says that both the Church Missionary and the Propagation Societies have been instrumental in bringing about this result.

CHINA.

A missionary of the American Methodist Episcopal Board at Fuh-chau reports the baptism, twenty-five miles from that place, of eight converts, all adults.

The missionaries at Baypay (Amoy) report a steady increase in the number of worshippers. Persons from at least fifteen different villages around that place now regularly attend Divine service in the English Presbyterian chapel there.

SOUTHERN AFRICA.

It is said that the Episcopal mission to the Orange Free State is likely to prove a failure, owing to its Tractarian tendencies, among a Bible-loving people. Bishop Twells has identified himself with a clergyman of the Romanising class, who was rejected by the Propagation Society, on account of his ultra-sacramentarian views. The people remonstrated, but to no purpose. We learn that "the inhabitants of one of the three parishes have met together and refused any grant for the support of any mission not Evangelical in its principles and practice. Thus one source—the most liberal of all—has been cut off. More than this, the inhabitants have memorialised the Volksraad to withdraw the Government grant—request the Raad will only be too happy to accede to. So far, then, as the most important wish is concerned, the mission will be unaided."

WESTERN AFRICA.

A missionary of the American Board on the Gaboon reports that Mr. Du Chaillu, who had been residing at Camma, but was about leaving for an exploring tour in the interior, has given his premises at Camma to the mission; and the brethren hope to send an efficient helper to occupy the place. Five persons have been received into the Church by baptism. One of these," observes the missionary, "is a woman, we might say, an honourable woman"—the first Mpongwe woman ever received to the church in Gaboon:—

Her admission produces much talk. It is felt the more by her people, as she has signed the profession pledge, and manumitted her three slaves. She has been more than two years in coming to these decisions. She was formerly in great reputation as a fetish woman, or *great doctor*. Her husband came with her, or before her, and they knelt side by side for baptism. Two of those released were slaves. Many others are now asking admission to the church.

EASTERN AFRICA.

Bishop Tozer has quitted the interior of the country, and is now at Zanzibar. He writes, after his arrival there, in an encouraging strain:—

This morning we had the good news that the Sultan had allowed us to rent a large house close to the water side, on very easy terms. Nor is this all. The Consul has promised me 50*l.* a-year on his

own account, unsolicited, and one of the other residents has offered me a similar sum. All this sounds almost too good to be true, but it is peace after war—sunshine after rain—and the morning joy after the heaviness of the dark night.

MADAGASCAR.

As the memorial churches in course of erection in Madagascar will necessitate a large outlay of money, it has, of course, been thought desirable by the missionaries to obtain proper title-deeds from the Government. But—says one of them—

Some months ago they [Government] refused to acknowledge the validity of the grants of sites made by Radama II., and though they had drawn up another document, which, if verified, would have amounted to a title-deed—or, at least, given us a right during the pleasure of the Crown to hold these places—as yet that document has not been forthcoming, and, as I hear the Government refused to let the Roman Catholics buy a piece of ground for a chapel, I am afraid we, too, shall not get proper title-deeds.

One Sunday the Queen had 300 bullocks distributed to upwards of 28,000 civilians, who had repaired her rice banks, and at the same time a “kabary” was held. On this occasion, certain of the speakers gave utterance to opinions most adverse to religious liberty:—

They were in favour of things as they were in the late Queen's time. What she liked, they like; and what she did not like, they don't like. They also added that if many more new things were introduced here, they would have to clear away the cactuses now overgrowing the rock at Ampamano, in order to be able to throw the criminals down again, as they used to do in olden times.

ABYSSINIA.

Theodoros, the ruler of Abyssinia, regards it as an insult for any one to question his lineal descent from King Solomon. The Rev. Mr. Stern, the missionary, having stated, in his confiscated papers, that Theodoros's mother had been a vendor of kosso, a medicinal fruit (Mr. Stern was quite right), the monarch became very angry, and wished to know the source from which he had derived his information:—

As he would not mention the name of his informant, the King ordered him and Mr. Rosenthal to be beaten and put to the Abyssinian rack; *i.e.*, the wrist of the hand and upper part of the arm of both gentlemen were firmly tied with ropes, in consequence of which the blood was forced out of the tips of the fingers. After the prisoners had confessed the rack was removed, but we may imagine how dreadfully they suffered. Whether the efforts made by the English Government in behalf of the prisoners will not be too late, and whether they will lead at all to a satisfactory result, is still doubtful.

CANADA.

Within twenty-four hours after the occurrence of the fearful cyclone at Calcutta, there was an awful hurricane in Canada. How far the influence of the hurricane extended we are not informed; but although of the briefest duration, lasting only two minutes and a half, it swept away the Indian church, on the Rama station of the Wesleyan Missionary Society together with four of the Indian houses, laid prostrate a mile of fencing, and seriously injured some parts of the mission premises. Happily, no lives were lost in the mission station. Provision has been made for the restoration of the place of worship for the poor Indians without delay.

NEW ZEALAND.

While war has been devastating some other parts of the island, the last annual letter from the two Church missionaries in the Kaitia district show that during the year they have met with much encouragement. Thirty adults have been admitted by them into the visible Church of Christ.

In another district—Opotiki—we read of the natives having worked hard all the year to get the timber sawn for their new church, and to raise money to pay the carpenters for erecting it, the cost being more than 600*l*. During this period, the people gave every indication of loyalty, and sent deputations to the Governor to assure him that they had no intention of joining in the war. As the year drew to a close, however, they came to another determination. The change was brought about thus: A feast was being held, the Queen's flag had been hoisted, and there was great rejoicing, when a Roman priest appeared upon the scene, bringing a letter from the rebel party of Waikato. The missionary, at first, did not believe this; but he goes on to say:—

When I asked the priest whether he had brought the letter, he hesitated a little, and then answered in the affirmative; and in going out with me, he told me the contents of it, which were that all the Maoris in the Bay of Plenty and the East Coast were to come at once and drive the Europeans away, of whom the writer spoke in an offensive way. From that moment the people, step by step, became more deeply involved in the war.

So, too, we read that at Turanga—

The priests have stated, without reserve, that they do not belong to the English nation, and that

ives will embrace the Romish faith, the Emperor of the French will take them under his

POLYNESIA.

nunts from the Sandwich Islands mention the sailing of the missionary ship, Morn-for Micronesia, on her ninth voyage. The association of Oahu had resolved to be first week in the present month as a week of prayer, and of special effort to pecuniary difficulties of the times.

op Patteson, of the Melanesian Mission, has had a very narrow escape from death :—d in the course of his missionary travels landed at an island in the South Pacific, had ad-hundred natives, and was returning to his schooner, the Southern Cross, when, as the off, the natives, by one of those sudden and unreasoning impulses which sometimes move mpted to detain the boat by force. They were unsuccessful; but as it was pushing off they lower of arrows, by which two of the boat's crew were mortally wounded. It was with ulty that the boat regained the ship; but happily the Bishop was unhurt.

Literature.

cut.-General Thomas Jackson. By Pro-L. DABNEY, D.D., of Richmond, Vir-Edited by Rev. W. CHALMERS, A.M., Vol. I. Nisbet and Co.

he present American conflict, the only who seems to have won from both sides admiration is Stonewall Jackson. Here d by a personal friend what manner of as—how nature made the warrior, and moulded him into the good soldier of ist. It is a remarkable story, and in mmon place it is unspeakably refreshing ith such strength of character and force It is inevitable that Dr. Dabney should e "peculiar institution" which is the all these troubles; but no apology will the friends of freedom to slavery, any the cause in which he fought will blind d readers to the personal worth of the om among the many incidents, amusing iring, with which the volume abounds, the following tale for the times :—

ictions of the sin committed by the Go-of the United States, in the unnecessary m of mails, and the consequent imposition n the Sabbath-day, were very strong. . . ce he related with peculiar satisfaction. t proceeding on the Sabbath-day to Divine ith a Christian associate, his friend prop-ly at the post-office for his letters, on at there was probably a letter from a dear hose health was in a most critical state, for aught he knew, demand his immediate he dissuaded him by the argument, that ty for departing in this from the Sabbath t known, but only suspected. They went church, and enjoyed a peaceful day. On r it was ascertained that there was a letter d, from his afflicted relation, announcing ming state of disease; but there was also e, arrived that day, correcting all the r distress, and stating that the health of r was restored. "Now," said Jackson, riend causelessly dishonoured the Sabbath, ave suffered a day of harrowing anxiety, next day's news would have shown utterly ; but God rewarded him for his obedience, ily shielding him from this gratuitous He sent him the antidote along with the

Memorials of the Rev. William Bull, of Newport Pagnell. By his Grandson, the Rev. JOSIAH BULL, M.A. Nisbet and Co.

It will be long before the sheep tire of the pas-tures green; it will be long before we ourselves tire of the song, as from these pastures green the lark springs upward towards heaven's gate. And it will be long before the Church of Christ has had too much of John Newton's kindly sense and rich experimental wisdom, or wearies of the exquisite melodies which we owe to the Bard of Olney. This book is full of both Newton and Cowper, and contains many interesting details regarding those two great philanthropists, Wilberforce and Thorn-ton. But apart from these celebrities, there is charm sufficient in the subject of the memorial, the genial, witty, eccentric, and truly devoted William Bull, the first of an illustrious line. With its amusing anecdotes, the book is very light read-ing; yet it contains many a weighty lesson. Our only wonder is, how the editor has been able, after the lapse of so many years, to bring together such a multitude of minute and curious facts; but we thank him heartily for thus enabling us to live that old time over again, and in such charming company.

Nichol's Series of Standard Divines: Puritan Period.—*Nichol's Series of Commentaries: Puritan Period.* Edinburgh: James Nichol. London: Nisbet and Co.

THE issue of Dr. Thomas Goodwin's works ("Stan-dard" series) has reached the ninth volume, which consists, for the most part, of an elaborate treatise upon election. Charnock's works are in course of publication, and two volumes are now in the hands of subscribers. These last comprise the well-known "Discourse of Divine Providence," and the discourses on the Existence and Attributes of God. A copious introduction by Dr. M'Cosh, containing a sketch of Charnock's life and an essay upon the Puritan preaching, the Puritan lecture, and the philosophical principles involved in the Puritan theology, greatly enhance the value of this above former editions.

Supplemental to the "Standard Divines," their spirited publisher has commenced the issue of a series of approved commentaries and expository discourses upon continuous portions of Scripture by the same class of old writers. He engages to furnish, at intervals of three or four months, three volumes, each carefully edited, got up in good style, and of a size which itself reminds us of the Puritan Divines (crown quarto), for 16s. 6d. It is probable that eight or ten times that amount would not purchase many of the works which the subscribers to this series will thus be able to obtain. The project is a real boon to students of limited means, and we gladly commend it to public notice. Two volumes are already issued—the first containing Airay's Lectures on the Philippians (1618) and Cartwright's Commentary on the Colossians (1612); and the second, King's Lectures on Jonah (1618) and Rainolds's Sermons on Obadiah and Haggai (1613.) Cheap as is the rate at which these works are issued, however, some who need them most may be the least able to subscribe for them. Opulent laymen, knowing such cases, would do well to act upon the advice given by the Rev. T. Binney, in his new work on "Money," and supplement an inadequate ministerial stipend by a present of valuable books, among which might well be included Nichol's Series of Commentaries. In not a few pulpits, much that is defective would be remedied by the preparatory use of these helps to the study of Sacred Scripture.

The Leisure Hour: 1864.—*The Sunday at Home*: 1864. The Religious Tract Society.

THE contents of these volumes are as varied and attractive as any of their predecessors. This is perhaps saying less than is demanded by strict justice; but periodicals which have secured the well-deserved popularity now attained by the *Leisure Hour* and the *Sunday at Home* may well dispense with what to those who have not seen the works themselves may appear a too partial style of criticism. The illustrations, both in colours and on wood, are as numerous as ever, and in some of the former we notice a completeness of execution which shows a great advance upon some of the plates in colours issued some time since. We observe with satisfaction that the most powerful organ of public opinion in the empire awards its praise to these works, as capable of affording greater interest than any of the sensation novel class. We may add, that even the columns of a newspaper would, by many persons, not favoured with extensive libraries and ample stores of information, be perused more intelligently and with greater mental advantage by the light of these pages than in its absence. Take, for example, the American war. In every telegram and letter figure the names of Generals Grant and Lee, or of Mr. Seward and Mr. (now Chief Justice)

Chase. In the *Leisure Hour* we meet with their portraits, as obtained from America, with details of their personal character and history. In the same way, the Schleswig-Holstein war, the Shakespeare and Calvin celebrations, and we know not how many other topics, current during the year just closed, are illustrated by pen or pencil—generally both—either in that periodical or in the *Sunday at Home*. It is scarcely necessary to say, that nothing of a questionable character, in doctrine or ethics, finds a place in pages whose careful editorial supervision is guaranteed by the Religious Tract Society.

The Word of Promise. A Handbook to the Promises of Scripture. By HORATIUS BONAR, D.D. The Religious Tract Society.

WE are acquainted with several collections of Scripture promises, in which some attempt has been made to classify them. The work before us, due to the facile hand and warm heart of Dr. Bonar, differs from all that we have before seen upon the promises. In the first place, it professes rather to be a selection than a collection; in the next place, its arrangement is simple; and in the third place, the author has so interwoven matter of his own, that the book is an agreeable one for regular perusal as well as for reference. The table of contents exhibits the order of subjects and the texts quoted, and there are two chapters preliminary upon the sureness of the word of promise, and the arrangement of its promises. The original matter introduced in the course of the work occurs in the form of introductory paragraphs before each section of the promises. It is an elegant little book, and an appropriate companion for every Christian.

Essays, Thoughts and Reflections, and Letters. By the Rev. HENRY WOODWARD, A.M. With a Memoir by his Son, THOMAS WOODWARD, A.M. Fifth Edition, enlarged. Macmillan and Co.

THE memoir of Mr. Woodward carries us far back. He was born in 1775, and died in 1863, having been rector of one parish for upwards of half a century. His father, Dr. Richard Woodward, was born in 1726, and was in succession Dean of Clogher and Bishop of Cloyne. The family is an honourable and an ancient one; but we are chiefly interested in the fact of its connexion with some of the brightest names in the history of the Church in Ireland. Mr. Woodward, the subject of this memoir, was ordained when little more than twenty-two, and, according to his own account, when he was a stranger, in his personal experience, to the power of vital religion. A great spiritual change subsequently passed over him, and he was not only a new man as it regards himself, but in relation to his work. In his work he laboured abundantly, and the Divine blessing so rested upon what he did, that great good was wrought by his means. The brief and unvarnished record of his life and labours will be acceptable to many besides those who were favoured with his acquaintance.

oir is followed by the literary remains, two general heads of "Essays" and "Thoughts and Reflections." The "Letters" mention the title are, we suppose, those contained in the memoir.

There are forty essays on a variety of subjects, moral, partly theological, and partly on what may be called miscellaneous matters. It is evident that some of these have been contained in periodical publications, and taken as a whole they are manifestly the gleanings of a few years. In their style they are generally simple, showing that they were the free utterances of the author's thoughts. The entire absence of everything like ornament or art in the composition, and the plain and earnest tone of the essays, will not like every reader, and to show that the aim was neither reputation nor popularity to do good.

in the Desert for Christ's Flock. By J. H. P. F. Shaw and Co. *Spring.* By the Author of the "Feast of the Passover, and the Feast of Remembrance," Shaw and Co.

These two nice little volumes together, they are similar in outward appearance and their general character. The first is a collection of chapters or meditations on sacred subjects. The chapters are the devout utterances of a pious man, who breathes throughout an atmosphere of earnest affection. A number of beautiful passages are appropriately introduced. Every page is filled with faith, hope, and charity. We highly recommend it as a book which will be useful for perusal in quiet moments, and as alike suitable either for personal possession or as a present to a Christian friend.

Every work might be spoken of in almost the same terms; the chapters are fewer, and the number of other poetical pieces are, in part,

The first chapter is entitled "The Refreshing Springs," and the remainder of the book is devoted to hope, joy, consolation, and strength. The subjects are treated of in an easy and cheerful manner, and as the language comes from the heart, it is addressed to the heart. In these days, when we are so much inclined to meet with books which remind us of the glow and fervour of other times.

in the Way. Original Hymns and Songs. By ANNA SHIPTON. Morgan and

very beautiful book—to the eye, and to the ear. It is elegantly printed, and otherwise arranged, but the contents are worthy of the title. A series of hymns and hymn-like poems here to us is a string of pearls such as a true poet only could give us. We do not like to be content with our praises, and we are somewhat weary, or seem to be so; but in this case we find no inducement to severity, and we are glad to have the opportunity to commend

a work which is alike honourable to the pen, the head, and the heart of the authoress.

The Child's Commentator on the Holy Scripture. By the Rev. INGRAM COBBIN, M.A. Jackson, Walford, and Hodder.

THE whole of that portion of the Bible which admits of being thus dealt with, from Genesis to Revelation, is here presented, in consecutive narratives, so that this book has less the character of a commentary than of a series of brief expositions. Much that, unexplained, must be obscure to the juvenile mind, is invested with intelligent interest, by a reference to Oriental customs, Jewish antiquities, and similar kinds of information; while direct practical lessons are not forgotten. Engravings, some of which are coloured, illustrate the text.

Going to the Dogs; or, The Adventures of Frank. Showing how he was Brought up to Follow neither Trade nor Profession, and what his very Genteel Bringing up brought him to. Virtue Brothers and Co.

THE title of this book sufficiently indicates that it is a tale, and that it has a moral. It is scarcely to be expected that in these pages we should give an account of the plot; and even if we were inclined to do this, we might be tempted to occupy more space than we can afford. Suffice it to say, then, that there is enough of the romantic and the striking to keep up the reader's interest. As for the way in which the story is told, it reveals considerable power on the part of the writer. Last of all, but not least, there is a religious element running through the volume, which exempts it from the blame so often deserved by works of fiction. The author not only knows the ways of the world, but is no stranger to the best of all ways; so that while this is not what we should call a religious novel, it is one that may be placed in the hands of all young people; and they may profit by it.

The Chamba Mission: How it came to be Begun, and how it has been Carried on to the Close of 1863. Nisbet and Co.

THE leading facts relating to the origin of the Chamba or Chumba Mission were given in the November number of *Christendom* (p. 555). This little book is from the pen of the founder of the mission, and gives the whole history in detail.

The Collager in Town and Country: 1864. The Religious Tract Society.

A PENNY monthly magazine, well adapted for distribution in the homes of the poor, whose educational advantages have been but scanty, and to whom, therefore, instruction must be imparted in the simplest form. Every number is as it should be, illustrated.

Original Fables and Sketches. By Mrs. PROSSER. The Religious Tract Society.

A SERIES of reprints from the *Leisure Hour*, containing much wholesome advice, in the garb of innocent fiction.

Monthly Retrospect.

FOREIGN.

FRANCE is occupied at the present moment with theological questions, as well as in her Protestant communions only, but even in the boasted unity of the Church, there are indications of a schism. Not, of course, that theological, as political, disputes can be carried on in France with the same amount of freedom as in England; but each country, according to its national temper, has its own way of showing its interest in these questions. Ultramontane doctrines, as we have often had occasion to deplore in these columns, are to be in the ascendant; but it seems that the Emperor and his Ministers have not yet patronised a return to the principles of independence that prevailed in the Church; and the Archbishop of Paris has placed himself at the head of the reaction. Among the Protestants, the war between the Orthodox and the Rationalists widens as the day for the elections to the consistories approaches. We refer our correspondents for a graphic account of the excitement that prevails among all the members of the Protestant denomination, both those who are Unitarians and those who are only Protestants in name. We may add that the reaction has found its way into the secular newspapers, though not much to the advantage of orthodoxy. All the French papers that notice the question, so far as we have seen, are on the side of M. Coquerel and the Rationalists, whom they absurdly identify with toleration and charity. This is easily explained. The French press is divided into sections of Popery and infidelity; and both of them, though from different motives, are opposed to the spread of Evangelical views. Add to this, that the venerable Guizot, has identified himself with the cause of orthodoxy, and the old political system of government of which M. Guizot was the ablest upholder, to have an opportunity of wounding him through the sides of the Evangelicals notwithstanding these obstacles, we are glad to learn that the Evangelical party anticipate success.

In Germany the jars that arise in the relations between Church and State are on the increase. In some of the minor States, indeed, the Church has been placed in the thralldom of the State, but only to be placed under the control of what our correspondents describe as universal suffrage, which is justly regarded as the more formidable of the two. This is well illustrated by our correspondent in the case of Baden, where the test of the whole Christian body avails nothing to remove a heterodox teacher, from his theological professorship, which is in the gift of the State, but from his office of pastor, which is in the gift of the young men in the practical work of parishes, which was the creation of the State. This is not proceeding upon any legal ground, such as the proper construction of a law of the own Court of Appeal, but upon the vague and undefined plea that it is necessary to fetter the free aspirations of theological speculation. It will be seen, however, that the tyrannical overriding of the conscience of the Church is not altogether new. Divine Providence, as usual, brings good out of evil. The Church, tied up by the use of her ancient forms and modes of action, is driven to adopt others more adapted to the present circumstances; and the cordiality and unity exhibited in these binds of the same Church, and even the Churches of different States, in a bond of union and love that would probably never have been allowed if each had been left to its ancient and regular modes of organization.

The crisis through which Italian liberty is now passing becomes daily more sharp. The change of capital is now finally determined upon; the transfer is made with all convenient speed; and Italy, having thus performed her part of the drama, waits, with great impatience, the advent of the day when it will behave herself. Hitherto there has arisen no reason to suspect the Emperor of France. Nay, he has lately given a singular proof of his determination to carry out his policy irrespective of the will of the Pope. Our readers are well aware that the brave men of the south, whose atrocities, as they are reported on good authority, shock the ear, whenever they are pressed by the Italian soldiers, take refuge in Rome. But it

new convention has been entered into with the Italian Government, by which the French authorities in the city undertake to secure and deliver up every brigand who may be foundeltering himself in Rome, and who is demanded by the Italian authorities. In this there is no reference to the authority of the Pope whatever. This is a deeper stab at the temporal authority than the previous one, for here is no recognition whatever of the Pope's sovereignty in his own city. But neither this nor the former convention has yet been able to draw forth a single remonstrance from the Papal Government. The Pope is stripped of one estate after another of his ancient sway, but he makes no sign. It must not be supposed, however, that because Popery is thus under the ban, that Protestantism is in corresponding favour. The best that can be said of the authorities is that they are indifferent; some even of the agents of the present liberal Government are, on questions of the Church, decidedly reactionary. For an amazing instance of the petty spite and the gross ignorance of some of these people we refer to the letter of our Italian correspondent.

We have more than once recorded our opinion, in these pages, that the late Polish insurrection was more religious than secular—Roman Catholic rather than national. A report, lately issued by the Russian Government, takes this view of the question, and states that the insurrection was planned, the leaders sheltered, and even the agents of assassination hired, in the Polish monasteries. Of course, allowance must be made for the fact that the report is published to justify to the world the measures of severity that the Czar has taken against the monks and nuns. The great majority of these establishments have been suppressed—partly on the ground that they did not contain the minimum number of monks required by law, and partly because clear proofs of abetting the rebellion were found in some of them. But the suppression does not appear to have been conducted vindictively, for provision was in every case made for the subsistence of the expelled monks. In the other parts of his dominions, the Emperor Alexander shows a strong desire to ameliorate the condition of his subjects, and to elevate them in the social and political scale.

The position of the Turkish missionaries and their converts is not much altered since our last. We regret to observe that the Constantinople correspondent of the *Times* has thrown himself zealously into the cause of the Turks and of the English Embassy. We should have regretted still more, however, if he had been able to assign any solid grounds for taking such a course. But, on the contrary, his statements only run over again the old and already refuted accusations of missionary indiscretion, and of the danger to which English influence in Constantinople was exposed, if exerted on behalf of the missionary cause. We, in our turn, might be tempted to ask, what is the good of influence, or what is it supposed to consist in, if it cannot keep our own countrymen and co-religionists out of prison? We are willing to wait, however, for the results of that interference which Lord Russell promised to make on behalf of the missionaries; and if a better state of things can be settled for the future, we are willing to let bygones be bygones.

The American President has addressed his annual message to Congress, in which he declares his determination to continue the war till slavery is abolished, and the Union restored. The financial affairs of the country are not satisfactory. The national debt has already reached upwards of 500 millions sterling; and new and extraordinary projects are suggested with a view to raise additional supplies. The military situation is curious. General Sherman has undertaken a march right through the hostile State of Georgia, with what object is not known. He is evidently making for the seacoast; but whether to capture and hold one of the cities there, or whether to be taken on board the Federal fleet, cannot yet be ascertained. Hitherto, he seems to have met with no enemy to bar his progress, nor is it known whether the Confederates could collect in time a force sufficient to dispute his march. The Confederates, on their part, have also had great success. The march of Sherman has left open the State of Tennessee, into which the Confederates have poured, and now shut up the only available Federal force in Nashville, the capital of the State. If that fall, the Federals admit that they will no longer be able to hold either Tennessee or Kentucky; and great excitement in consequence prevails at Washington. There are indications of fresh hostilities being about to commence between Lee and Grant. On neither side is there the smallest indication of the cessation of the war.

HOME.

There is a general feeling of uneasiness abroad as to the state and prospects of the National Church. The lines of demarcation between different parties become more sharp

and marked than ever ; and a mutual feeling of bitterness and distrust begins to take the place of that co-operation and sympathy which at the first alarm respecting the decision of the Judicial Committee on "Essays and Reviews" prevailed for a moment between the Tractarians and the Evangelical body. None can be surprised at this result who knows the insidious manner in which the former body turned the alarm to their own party purposes. The Church was in danger according to them ; and that danger was only to be averted by the adoption of a policy which we do not hesitate to say would have amounted to an ecclesiastical revolution. The Royal supremacy—that sheet anchor of the liberties of the Christian laity—was to be swept away, and the whole control over the doctrines and discipline of the Church was to be handed over to the "spirituality," under which imposing title was thinly veiled a reference to the bishops and their creatures. Of course the specious pretexts were easily seen through. An important communication to the *Record*, under the signature of "A.," was among the first to raise the note of alarm, and the attention which that writer drew to the insidious schemes that were on foot so embittered the Tractarian party, that another writer, incorrectly supposed at first to be the Bishop of Oxford, took the field against him in the *Churchman*, and denounced him with a virulence and an acerbity which Billingsgate could hardly surpass. These letters, whatever else they prove, and whoever may be responsible for them, plainly demonstrate that the union between the High and the Low Church is already at an end. We cannot pretend to be sorry for this conclusion. No good could have come of such an alliance. We trust we need not at this time of day make any protestation of our repugnance to the views of Bishop Colenso and the Essayists ; but after all, we are not sure that they are the worst of the enemies with whom the Church has to contend within her own borders. It is very sad to say with the Rationalists, that the Scripture contains, but is not itself, the Word of God ; but is it less heterodox to say with the Tractarians, that the Scripture neither is nor contains the "whole" Word of God, but must be eked out and supplemented by the doubtful echoes of tradition ?

The same controversy, though in another aspect, has been raging between the High Church and the Rationalists. Mr. Keble, the author of the "Christian Year," addressed the editor of the *Times* on the constitution of the Court of Appeal, and contended that questions of doctrine ought to be left for the decision of the Church, which had a "common law" for settling such questions as inspiration and the perpetuity of punishment, as well as the State had for the regulation of its affairs. This brought out a writer who is generally understood to be Dean Stanley, and who challenged this whole doctrine of the Church's common law. A learned controversy then arose, in which Professor Pusey took part, on the point whether the Fifth General Council had condemned Origen's doctrine of the limited duration of punishment, and, if so, whether the decrees of that Fifth Council were binding on the Church of England. It elicited from Mr. Keble a statement that though all Scripture was inspired, yet all was not inspired with an equal amount of important truth, which his antagonist rather unfairly twisted into an admission that Scripture was not all equally inspired. Mr. Fitzjames Stephen, well known for his legal defence of the Essayists, took part in the dispute, by insisting that what the High Churchmen wanted was not a change in the court, but a change in the law, and warning the people of England that no greater danger to their liberties could arise than that theological opinion should be at the mercy of the ever-varying views of the Bench of Bishops. So the controversy stands at the present moment—a singular proof of the interest which these questions are exciting in the public mind.

The growing importance of Church questions is still further seen in the way that secular politicians already begin to appreciate them, and are striving to turn them to political account. Whatever estimate may be formed of Mr. Disraeli as a statesman, no one would deny him the faculty of being wise in his generation, and gifted with the power to discern as quickly as most men the questions that, to use his own phrase, "loom in the distance ;" and Mr. Disraeli is now steadily and zealously engaged in building up his party upon the advocacy of ecclesiastical privilege, in the hope of thereby securing Church support. At a meeting held in the course of the month, for the support of certain religious objects in the diocese of Oxford, Mr. Disraeli delivered a remarkable speech, in which he pledged his party to the support of Church-rates, and to the Church side of all the questions that have lately been in dispute between the Church and Dissent. But he went further. While he professed to recognise the existence of the Evangelical and the Tractarian parties, as both constituent portions of the Church of England, he poured forth the vials of his con-

temptuous sarcasm upon its rationalising members, as mere heretics at second hand, and gave in his adhesion to such a modification of the Court of Final Appeal as would enable the Church to have jurisdiction over her own doctrines. On this point, indeed, he was more than usually mysterious; but one point he thought it safe to make clear, that the spirituality should decide upon doctrinal questions. It was supposed that Mr. Gladstone had also given in his adhesion to the same principle; but, from a correspondence that has recently been made public, it would appear that the right honourable gentleman refuses to commit himself to any opinion. A memorial was, some time ago, sent up from certain clergymen in the diocese of Exeter to the Government, setting forth the disadvantages of the present Court of Appeal. It was sent to the Chancellor of the Exchequer for presentation, with a request that he would give it his support. Mr. Gladstone, in his reply, stated that he agreed with the memorialists in thinking the present constitution of the court unsatisfactory; but added that it appeared to him, that it belonged to the Bishops, in conjunction with the Queen's Ministers, to consider in what way the constitution of that court might most properly be amended.

The Prison Ministers' Bill of 1863 took the Protestants of this country by surprise. It is well known that the Roman Catholics, elated by their past success, meditate a fresh aggression, by having Romish chaplains, paid out of the poor-rates, attached to the different workhouses of the county, for the spiritual instruction of the paupers of that denomination. We are glad to see, however, that the Protestants are resolved not to be caught napping a second time. A meeting of the vestry of St. Pancras was held on this subject a few days ago, at which it was unanimously resolved that the project, which it appears is recommended in the report of a select committee of the House of Commons, should be resisted, and resolutions were passed declaring that there is no restriction on Romish paupers now in workhouses to see their clergy at all proper and seasonable hours. It was also unanimously resolved that communications should be made to the guardians and vestries of the different Poor-law unions throughout the country, so that a joint and energetic resistance may be made to this new advance of Popery towards recognition and endowment in England.

A good deal of excitement has been raised in the South and East of Scotland by one of the railway companies—the North British, we believe—adding to their practice of passenger trains that of running goods trains during the Lord's-day. All the religious bodies there have protested against this open and wanton violation of the Fourth Commandment; and the practice has been condemned also at several public meetings, convened and presided over by laymen. The case is too gross to be defended even by that portion of the press which habitually defends all infractions of the Sabbath rest; and while they resort to their old arguments in favour of Sunday passenger trains, which, on this occasion, was only incidentally brought into the dispute, they are compelled to admit that for this running of goods trains no sufficient excuse or defence can be offered.

The Roman Catholic hierarchy in Ireland some time ago announced their intention to raise and to head a new agitation in that long-disturbed country. They issued circulars soliciting aid and co-operation in a movement for striving—of course by legal and constitutional means—to bring about the downfall of the Protestant Establishment of Ireland, and the adoption of such a system of tenant right as would be just—that is, agreeable—to the Irish peasantry. Men wondered why a hierarchy which had so little to complain of—which were allowed so much of their own way—would plunge into the perils and discomforts of a popular agitation—and why they should do so especially at the present time; but the reason is becoming plain. It seems they can hardly help themselves. They must put themselves at the head of some secular movement, if they would not see their spiritual power slip out of their hands. That there is great danger of this happening may be judged from the circumstance that at Skibbereen, on the west coast of Ireland, where the population is almost exclusively Roman Catholic, the Romish priest has been burnt in effigy, and insults have been cast on the Romish bishop of the diocese because of his opposition to what is called the Fenian agitation—a secret movement of a seditious, if not reasonable nature. It seems that the leaders of this secret society pay as little regard to priests as to sovereigns, and it is with a view to divert these people from associations so dangerous to their order that they propose to commence an agitation of their own.

Evangelical Alliance.

NOTE.—The Evangelical Alliance is responsible only for what is inserted under this head.

WEEK OF PRAYER, JANUARY 2—7, 1865.

Christians residing in and around London are earnestly invited to be present at the following meetings, to be held, during the Week of Prayer, in Freemasons' Hall, Great Queen-street, Lincoln's inn-fields, in accordance with the invitation which has been issued to Christians throughout the world:—

ARRANGEMENTS.

Mornings, at Eleven o'clock.

- Monday, Jan.* 2.—Subject: Thanksgiving for Blessings upon Individuals, Nations, and Churches; together with Confession of Sins. Chairman: The Right Hon. Lord Calthorpe. Address by the Hon. and Rev. B. W. Noel, M.A.
- Tuesday, „* 3.—Subject: Pastors, Teachers, Evangelists, and Missionaries; and especially Missions among the Jews and Heathen. Chairman: Joseph Tritton, Esq. Address by Rev. Capel Molyneux, M.A.
- Wednesday, „* 4.—Subject: The Children of Christian Parents, Congregations, and Schools. Chairman: Captain Trotter. Address by Rev. W. L. Thornton, M.A.
- Thursday, „* 5.—Subject: Sunday-schools, and all actively engaged in Christian Work. Chairman: John Corderoy, Esq. Address by Rev. James Hamilton, D.D.
- Friday, „* 6.—Subject: Spiritual and Temporal Blessings on our Nations; "for Kings and all in authority;" the Sanctification of the Sabbath; the Cessation of War; the Abolition of Slavery; and Removal of all Oppression. Chairman: Sir R. Morton Peto, Bart., M.P. Address by Rev. Archibald Macmillan.
- Saturday, „* 7.—Subject: The Christian Church; for increased Holiness, Activity, and Harmony among its several Sections. Chairman: Robert Baxter, Esq. Address by Rev. William Pennefather, M.A.

The following Evening Meetings will be held in the same place, commencing at Seven o'clock, when Addresses will be given on the progress of the work of God in different countries:—

- Tuesday, Jan.* 3.—Subject: The Recent Revival in the Principality of Wales, and its Results. Chairman: The Hon. William Ashley. Address by Rev. Owen Thomas, Minister of the Welsh Chapel, Jewin-crescent.
- Wednesday, „* 4.—Subject: Times of Refreshing in Scotland. Chairman: Thomas Chambers, Esq. Address by Rev. Donald Fraser, of Inverness.
- Thursday, „* 5.—Subject: Fruits of the Revival in Ireland. Chairman: The Lord Radstock. Address by Rev. Robert Knox, D.D., of Belfast.
- Friday, „* 6.—Subject: Syria and the East. Chairman: James Spicer, Esq. Address by Rev. Daniel Bliss, D.D., of Beyrout.

"Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."—Malachi iii. 10.

THE REV. DR. BLISS.

The Rev. Daniel Bliss, D.D., of Beyrout, and one of the missionaries of the American Board, is now in London, on his way from America, to take the charge of the new Arabic College to be established at Beyrout. At the last meeting of Committee of Council, the Rev. Dr. Bliss was introduced and kindly welcomed by the members. Several drawing-room meetings have been held, at which interesting particulars have been given relative to the Gospel in Syria.

DENMARK.

The following letter has been received, signed by several Danish pastors and schoolmasters, on the subject of the memorial from the German

Branch of the Evangelical Alliance, addressed to the British Branch, assembled in Conference at Edinburgh:—

Address to the British Organization of the Evangelical Alliance.

"Dear and honoured Brethren in Christ,—In the name of the German Branch of the Evangelical Alliance, eight German theologians and clergymen have forwarded to you a letter, which is found printed in No. XXVIII. of the *Evangelical Alliance Intelligencer* for this year,* in which those theologians, with a view of awakening the sympathies of the English people for Germany, and accordingly removing those entertained in behalf of Denmark, pretend, 'not as German politicians, but as German Christians,' to justify

* See *Evangelical Christendom*, August, 1864, page 408.

rar of Germany against Denmark 'for the y of the Duchies (Schleswig and Holstein) righteous and holy one.'

'We shall not, dear brethren in the Lord, in this enter into any examination of the causes obvious now than ever, we venture to say) of breadful war waged by Germany against our native country, which, as it was to be fore-has succumbed in the unequal contest; we in this respect with you, dear brethren, he Evangelical Alliance cannot undertake amination of such political matters. But the said theologians, in their eagerness to that this war has been not only righteous, oly, have brought forward for this purpose, five different heads, various very grave tions against us, we cannot keep silence to ; but we pray you, for the sake of truth and urch, our country and ourselves, to listen o us, while in defending ourselves we shall our to keep strictly to the admonition of postle, and write in the spirit of Christian iesa.

efore we proceed, we wish to premise the ration, that the way in which the words eswig-Holstein' are used in the letter is tly misleading; for the Duchy of Holstein, ish not a single Danish clergyman or school-r has had any employment, has nothing ver to do with the matter in question.

ow, as to the second, third, and fifth heads ; accusations, against our unbelieving hearts he general destructive influence of our con-and doings in the Church and in the school, sh to express our deep and heartfelt regret ing how brethren in the Lord, who 'in the reek of this year have lifted up their hands, ing the Prince of Peace to grant peace on and goodwill toward men,' in such an extra-urly easy way hurl out their accusations and unce their severe condemnation of their ren and fellow-labourers in the service of the as also of the teachers of the youth. 'Who hou that judgest another man's servant!' ve a right to ask with the Apostle Paul; the so, as those German divines cannot have had porpunity of knowing us personally, nor of acquainted with our doings by their own al experience. They should not have for- a, that in times as these the accounts ick their judgment has been founded were unlikely to have been influenced by blind a. And now, when it is particularly stated us, that 'in the period of the Danish ny the people have been sadly estranged the ordinances of the Church and from reli- in general,' and 'that many of us have been ieving Rationalists, who by general unfitness, n some instances by immoral conduct, have all esteem and influence,' every Christian r must think with horror that we have been s and robbers, instead of shepherds (St. x. 1), and that the Danish Church, by e we have been taught and sent out, must fallen off from the truth of the Gospel. But not so, dear brethren. In spite of all our and sins, we thank God that we may ven-o state that in the recent times the Lord has raisted in mercy our Church, so that His and His sacraments are honoured and loved uch people; and we, the children and its of this Church, have partaken of His ig, so that in the Schleswig congregations,

L. XIX.—VI. NEW SERIES.—JANUARY.

in the Church, as in the school, we have been endeavouring to teach the pure truth of the Gospel, knowing nothing for our salvation but Jesus Christ and Him crucified, wherefore we also have the hope that when the political tempests have been appeased, it will be known and testi-fied that our labour has not been in vain. And when our accusers have represented all our 'German predecessors'—those who have suc-ceeded us are left unmentioned—as 'pious and zealous' men, and, in strict contradistinction to them, have depicted us Danish-educated clergy-men almost as children of perdition, we leave it to your consideration, dear brethren, whether you do not think that those German theologians, in composing their letter, may have forgotten the words of our Lord about the mote and the beam. We, at least, are of opinion that if those words had been duly minded by them, they would scarcely thus have condemned us, whom, we think at least, they will not deny to be their fellow-labourers in the Church of Christ, nor praise so highly those whom they call their own in every sense of the word. We teachers, in particular, cannot but regret that men who wish to be valued for their discretion should have written down an accusation as the one, 'that not a vestige of Christian spirit has been perceptible in the Danish teachers;' and we must protest against the asser-tion, that we should have degraded the school by instilling into the children political objects, unless, indeed, they think that we have been guilty of this crime, because we have taught the children to honour the King as well as to fear God.

"There is yet another fact we wish to mention—namely, that accusations, essentially the same as those of the letter, have been raised against us, and have met with their refutation, at the meeting of the Evangelical Alliance assembled at Berlin in September, 1857; and we are indeed surprised to see the name of the revered Dr. Tholuck among the other names by which this letter to you has been signed; for it is not more than one or two years since he recommended to professors and students the perusal of a book, composed by G. Schumacher, formerly a clergyman in the Duchy of Schleswig, which contained the gravest accusations against the conduct of the Danish Government in Schleswig, as well as against many persons mentioned by name. Now, this book has found an elaborate and complete refutation, founded on facts, and it was proved to be nothing but a lampoon in the true sense of the word; but just for this very reason we had expected that the revered Dr. Tholuck should have been taught to see how cautious one ought to be in believing everything, especially in times and circumstances in which the passions have such sway, and how carefully one ought to try the spirits, both those that are judged and those that judge others.

"And how necessary this is will be evinced, we hope, clearly and distinctly by what we have to say with regard to the first and fourth head of the accusations, which we shall examine more mi-nutely, as we are enabled to prove by positive reasons how little trustworthy all these statements are. For when we are told here: 'It is an un-deniable fact that more than 150,000 Protestants have been deprived of their original German pas-tors,' then this statement is not true. No less than some thirty pastors fled at the approach of the Royal Army in the year 1850; they left their congregations, and stayed away for months, with-

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out giving their lawful Government any explanation of their conduct. About all these pastors it cannot be said with any semblance of right that they have been taken away from their congregations. Nor can this be said about those who had been installed by the Revolutionary Government, 1848-49, in offices from which they had expelled those that had been called before by his Majesty the King; for even our antagonists must acknowledge that it was perfectly just that these have been reinstated and the others removed. And as for the rest, it must be expressly stated that it was by no means all the clergymen appointed by the Revolutionary Government that were deprived of their offices; some of them continued in them, while others were removed to other places. Now it shall not be denied, that perhaps some 40 clergymen were divested of office in 1849 by the commission installed for the administration of the Duchy; but it must be expressly stated, that the reason was their downright refractory behaviour towards the said commission, of which, however, only one member was a Dane, while the two others were the Prussian Count Eulenburg and the English Colonel Hodges. By the Danish Government, properly so called, only very few clergymen have been deprived of office, and the reason of their deposition was in most cases, that these clergymen had refused to read the prayers used in the Church from times of yore for his Majesty the King and the Royal Family. Consequently the assertion of 150,000 Christians having been deprived of their original German pastors will be found quite misleading. A stronger expression must be employed, when we come to speak of the next assertion, that more than 80,000 inhabitants have been deprived of their German native language in church and school, instead of which 'a language totally unintelligible'—we suppose, the Danish—'has been introduced.' For when by these words the authors of the letter are alluding to the districts, which may now be called mixed as to the language, though formerly only the Danish language was spoken there, we shall not here enter into a more detailed examination of the mutual relations of the two languages, but only state that, as anybody very easily may ascertain by visiting the place itself, many parishes in those districts to this very day still are so Danish, that either all or the greater majority of the inhabitants, both young and old, only speak Danish; so that, even before 1848, several 'German' pastors, holding office in these parishes, have spoken in favour of the introduction of the Danish language into church and school. But now, when it is further pretended 'that in the performance of Divine service that language, totally unintelligible for the inhabitants, has been exclusively used,' then the authors have uttered a palpable untruth, it being not only law, but a law strictly obeyed, that Divine service every Sunday and festival should be performed alternately in the Danish and the German language. And when it is further stated, that all the holy acts—baptisms, marriages, and burials—have been performed in the same unintelligible language, this is another downright untruth, it being, according to the law, left to the choice of every inhabitant whether he wished to have any of the ministerial acts mentioned performed in the one or in the other language, and we dare protest that no instance can be produced of this right having been withheld for any one. But now to conclude—for we can but smile at the authors of the

letter being unwilling to grant that who have held office in the mixed poor credit of having *understood* the language—when under the fourth head that the 'Gustavus-Adolphus Union Bible Society have been dissolved or that this is a mere fiction, whereas it is that the Bible Society formerly existing in the Duchies has been dissolved; but that it mingled disloyal politics in its reports, and besides, a particular Bible Society immediately formed for the Duchy whose efforts have been crowned with more success than those of the former, as proved.

"This, dear brethren in Christ, is what we have to say to you, before whom we have been accused. We have spoken the truth as best we could, as Christians, and this is the truth, the 'undeniable facts' which have been set before us, some are greatly exaggerated, the rest are untruths. We need not tell you how it has given us to see how those theologians, whose names also in our country command great respect, have come from the way of truth. We certainly think that they have done so out of but only for want of discretion, and have not postponed their judgment to their own experience, they had satisfied themselves about the truth of those reports on which they founded it. Nor need we to tell you, we have been rejoiced and comforted by your impartial and truly Christian Verily, it was more than we could expect, such powerful voices were raised against us we have not been heard.

"There is still one thing which we omit to mention. We are men who in the last six months have, with all our power, been much humbled under the powerful light of the truth that we trust that your Christian love for us a willing ear, when we come to speak of our cares, not in behalf of ourselves, but of numerous congregations, who use the Danish language in church and school, shall limit our observation to these (I do not mean to admit that what has happened in Schleswig has been just!), because the most manifest injustice has been committed. We also appeal through you to those theologians who, as they are true Christians, least of all can appreciate the nation, without even any religious scruple, with the greatest wilfulness, disturbs the life of the Church in the Danish Duchies of Schleswig. In proof of this assertion we produce neither doubtful nor exaggerated facts, but facts obvious and easily sustained by anybody.

"That revolution which accompanied the invasion of the Austrian soldiers into the Duchy left almost all the congregations north of the border who, with unfeigned faithfulness, remained to the King. Their pastors were men of love and confidence with the King, there was no reason whatever to expel them from their offices, the less so as they in the month of February given them which had been demanded of them, would submit to the Prussian-Austrian government, as long as the country was in the

lies. But in order to get rid of these n—no matter whether they were natives lucky or of the kingdom, whether they called to their offices before or after ly because they continued loyal to their new plan, unheard of in history, was nd acted upon, without any consideration eparable injury thus done to the Church. is left to the choice of these clergymen o break their oath of loyalty to King IX. of Denmark, and thus remain in ces, or to keep their oath and be deposed. tion was asked of these clergymen, and rother clergymen, who had been appointed intendents of the Church, whether they d it must be well observed, that this has ne before the King has signed the peace many—in any respect considered them- und by their oath of loyalty which they n to him. Nobody was found wavering, praised! All who were asked declared til the King himself, by concluding the ad released them from their oath, they t disengage themselves from it. The nce was, that these clergymen, very few , were deposed from their offices expressly nt of this declaration, and other clergy- e sent in their stead, to many of whom sh language of the population is a foreign cult one, in which they only very im- can express themselves. Yet this is greatest offence given; but instead of stors and teachers, who are now re- from their congregations, because they : perjure themselves, others are sent who almost exclusively are still—until fusion of the peace—the subjects of the Denmark, many of whom have in former rorn the oath of loyalty to the late King, VII. (and accordingly bound themselves t the law of succession sanctioned by him), ne of them even to King Christian IX.

Now when these men, before they have ally released by the King from their offer themselves to be used for purposes ey cannot but know are contrary to his , we leave it to them to defend before i their conscience their interpretation of ial oath—namely, that it should only bind obedience towards the lord of the country as he is in possession of power, but not to towards him when fortune declares him—we can only think with horror of i interpretation, and we mean that the the very bond that should hold when weak. But now, dear brethren, you may ourselves what must be the condition of l congregations, who think in the same as we of the meaning of the oath of a bject. How can they, who in the ty of their mind consider the very doubt bliness of an oath as a horrible sin, receive en as spiritual guides, who in a manner ehensible to them are deviating from their ry notions of loyalty? When these appear in the congregations, lifting up ad to bless them, must not this very hand their hearers of the oath which has been y the same hand and not have been i in a lawful manner! The greater the s in these congregations, the more rooted ag of indignation and offence with which lled at this proceeding of the German

powers against the life of their Church and their schools. Nor have they remained silent at all this. Many congregations have almost unanimously petitioned for permission to retain those men who had hitherto been trusted with the office, expressly stating how much injury would be done to their church by such a proceeding. But the congregations have met with a most decided refusal; therefore the churches are now left empty in many places; an impassable gulf is opened between clergyman and congregation, and their lamentations sound over to us, who, expelled and banished as we are, cannot bring any help. Verily, if those eight German theologians have effected nothing else by writing their letter to you, dear and honoured brethren, they have given us a welcome opportunity to bring before you the sighs and complaints of those many congregations.

"We recommend them to your sympathy and that of all Christians; indeed, they are deserving of it.

"In the name of the Danish pastors and teachers from Schleswig, assembled in Copenhagen, the 23rd October, 1864 :—

"F. R. C. VON BULOW; ALETH HANSEN; J. M. L. HJORT; J. KROG; N. L. FEILBERG; H. F. FEILBERG; W. MUNN; C. D. MOLLER; C. J. NIELSEN; H. ROTH; S. B. THIEGE, Professor; J. P. TRAUSTEDT, Pastors and Teachers from Schleswig."

The following reply to the above letter has been adopted and forwarded to Copenhagen :—

"Evangelical Alliance, 7, Adam-street, Strand, London, Dec. 6, 1864.

"Beloved Brethren in the Lord,—We have received, and have read with profound interest, your address to us of the 23rd of October last, in which you express your grief at what you deem the unjust accusations made against you by the German brethren; whose letter was published in a former number of our *Alliance Intelligencer*; and give your reply to them.

"It affords us unspeakable satisfaction, and is the occasion of real thankfulness to God, that you do not fail to appreciate the difficulties of the position in which the letter of our German brethren placed us, and that you should express yourselves as you do respecting our reply, when you say, 'We need not tell you how much we have been rejoiced and comforted at reading your impartial and truly Christian answer.' And we think it will still further be to you a source of pleasure to be informed that our German brethren, as far as we know, have taken no exception to it, nor have they urged us to express ourselves in a manner which might harmonise better with their opinions.

"For various reasons, which it is unnecessary for us to enlarge upon, or indeed to specify, we cannot regard it as our province to enter into the conflicting statements brought before us by our German and Danish brethren (equally beloved for the Lord's sake) in such a way as would alone qualify us to pronounce upon them; nor, indeed, if it were, could we form a deliberate and satisfactory judgment without seeking much larger information and a much clearer understanding of all the facts than we either possess or could easily obtain. And you, dear brethren, will not, we are sure, expect this from us. You will be satisfied to know that our minds are greatly relieved by the

address you have kindly sent us, and that it is our intention to give the same publicity to it as was given to the letter to which it is a reply.

"We must, however, do you the justice, and allow ourselves the gratification, of adding that we are very thankful to observe the Christian spirit in which, as we think, your address is written. You do not forget that the writers of the letter are your brethren, since they are partakers with you of the same adoption; and they, we are persuaded, when they shall read your address, if they shall be convinced by it, will deeply regret that they have indulged harsh thoughts or said erroneous things concerning you; and if, on the contrary, it should fail to convince them, they will, nevertheless, while retaining their own views, not only concede to you a similar liberty, but honour and love you as true servants of Christ and their brethren in Him.

"For ourselves, we assure you, as we also gave them the assurance, that we most sincerely sympathise with all who suffer wrong in the kingdom of our Lord, and for His sake, be they Germans or be they Danes. When, therefore, you bespeak from us 'a willing ear' to the sorrowful complaints of those of your countrymen who are in a very special manner sufferers by the late unhappy war, and the consequences which have followed it, your appeal to our Christian feelings finds us already predisposed to entertain it; and we desire, through you, to convey to them our sentiments of sympathy, and the expression of our prayerful hope that the God of all grace will sustain and comfort them under their trials, and in the end cause these afflictions to subserve their true happiness and His glory.

"Our hearts were exercised with many sorrows while that war was raging. We deplored that Christian nations, professing the same Protestant faith, should be engaged in mortal conflict with each other, and we thought with unfeigned distress of the multitudes who, without fault of their own, were made widows and fatherless by the ruthless sword, as well as of the various forms in which tribulation had to be endured from its ravages by thousands of comparatively unoffending citizens and peasants. But we remember that it is sometimes by 'terrible things in righteousness' that the Lord corrects the nations, and accomplishes His designs of mercy towards His own people. We fervently join our prayers with yours that out of these great calamities which the country of our Danish brethren has suffered, she may, through the hand of a gracious God healing her wounds, and drying her tears, by the restoration of peace, spring up again to new prosperity, and shine forth still brighter than aforesaid among the kingdoms of Europe as a noble community of Christian people, fearing God and blessed by Him. Thus may the Lord graciously exalt those whom He has humbled, and lift up those whom He has cast down.

"We shall still rejoice to cultivate friendly relations with you, and, through the medium of the Evangelical Alliance, to interchange, in every

practicable way, those offices of brotherly love which so much tend, by their blessed influence, to cement the hearts of true believers to each other. And more especially in these times of rebuke when not only do irreligion and ungodliness abound among the masses of the people, but so many in our own country, as well as among the Protestant nations of the Continent, who ought to be pillars in the churches, instead of earnestly contending for 'the faith once delivered to the saints,' seem to apostatise from it, some passing over to Popery, and others verging to the very confines of infidelity, we feel how needful it is that the Church of the living God should be united in bearing its testimony to 'those things which are' still, as they have been from the beginning 'most surely believed among us;' and in holding up before the face of an unbelieving world the majestic glory of our crucified and risen Redeemer, and the oneness of all the redeemed in Him.

"In the believing recognition of your agreement with us in these sentiments, as in all the fundamental doctrines of the Gospel, we commend ourselves, beloved brethren, to your affection, and heartily pray that peace may be on you, and mercy, and upon the Israel of God."

"Brethren, the grace of our Lord Jesus Christ be with your spirit.

"CALTHORPE, President.

"JAMES DAVIS, Secretary.

"H. SCHMETTAU, Ph. D., Foreign Secretary."

NEW MEMBERS.

The following persons have been admitted to membership since April last: The Right Hon. the Earl of Kintore; William Long, Esq., Great Cumberland-place. Rev. T. D. H. Batterby; Rev. W. J. Pollock; E. J. Grayson, Esq.; and Rev. J. E. Saull, of Keswick. Rev. Colin Campbell; Rev. G. F. Head and Rev. T. C. Webster, of Lancaster; Richard Usher, Esq., Mrs. Usher, and Andrew M'Cormick, Esq., of New Ross; Henry Maull, Esq., and Mrs. Maull, Ramsgate; Captain John Hancock, R.N., and Brownlow North, Esq., Edinburgh; James Shaw, Esq., C. W. Shaw Esq., J. T. Bristow, Esq., and John Lytle, Esq., of Belfast; Rev. Dr. Jenkins, Pimlico; Rev. H. W. Plumtre, Eastwood; Major-General Walker J. O. M'Queen, Esq., Miss J. Shaw Stewart, Mrs. H. Hoseason, and Miss Louisa Douglas, of Edinburgh; Rev. W. H. Bonner, Plaistow; Rev. William Wilson and Mrs. Wilson, Sheffield; Mrs. Graham Dixon, Mrs. Bartley, Colonel Heyland and Mrs. Heyland, of Jersey; James Fenning Esq., and Mrs. Fenning, Clapham-park; Rev. A. F. Buscarlet, Naples; Rev. J. Collie, Genoa; Rev. J. M'Dougall, Florence; Rev. Mr. Figu and Rev. John Williams, Milan; Colonel and Mrs. Colin M'Kenzie, of Calcutta; G. S. Bristow Esq., Rev. H. N. Dupont, Rev. S. March, Rev. H. H. Carlisle, Charles May, Esq., and J. C. Sharpe, Esq., of Southampton. Ambrose Bann Esq., Stamford-hill; W. J. Johnson, Esq., Fleet street.

JAMES DAVIS, Secretary.

HERMANN SCHMETTAU, Foreign Secretary.

Evangelical Christendom.

THE ENCYCLICAL LETTER.

unnecessary for us here to enter into any description, or to present any summary, of the Encyclical Letter recently issued by the Pope. The document, which has been the subject of comment for weeks in all European countries, must be familiar to our readers. Suffice it to say that, at this moment of crisis and of peril for the Roman Church when the Pope is himself conscious that his throne is rocking on the waves of revolution which he can neither control nor guide, he has published an elaborate manifesto, in which the Papacy is identified with the straitest sect of Ultramontanism. The pretensions of the priesthood are elevated to a standard which scarcely have suited the atmosphere of Europe in those mediæval ages, when a monk or clerk, and an educated man were synonymous terms. The training of the young and the direction of opinion in the old are alike claimed for the Church. The temporal and the spiritual are mixed up in that utter confusion which is so thoroughly characteristic of Popery. The advance of the world in scientific knowledge and political improvement is blindly ignored or angrily condemned, and it is boldly proclaimed to be heresy to affirm that the Papacy can ally itself with modern civilization and progress. Such are the main contents of this astounding production, which Protestants see that combination of recklessness, folly, and self-confidence displayed by the ancients a kind of madness, with which the higher powers struck down the heathen intended to destroy, and on which all thoughtful Romanists have looked with amazement, with misgiving, with shame, and with distress.

It is with feelings very different from exultation that we regard this Encyclical Letter. There is so much infidelity and so little faith in these days, and the taunt of the scoerner is so apt to be directed against all that is called holy, whether Catholic or Popish, that we cannot, without deep regret, behold religion in any degraded condition. Not to laugh, not to point the finger, but to take a garment, and to veil this humiliating and deplorable spectacle, is the prompting of a good heart upon the occasion. If infidelity could in any case, or by any arguments, be justified, it would be when religion is thus degraded. "*Non Deos vulgi negare solent;*" said Epicurus, "*sed vulgi opiniones Deo applicare profanum;*" and the materialistic followers of Epicurus in our time may paraphrase and apply these words of their master, by declaring that it were better to have no opinion of God at all than one so unworthy of Him as that proclaimed by the man who calls himself the spiritual father of Christendom. For what could be a more unworthy opinion of the omnipotent and all-wise Creator, than that He has endowed man with faculties impelling him to the pursuit of knowledge, and implanted in him instincts which declare authoritatively that it is his duty to make use of these faculties, and yet made it a sin for him to push onward to the end which they urge him? To say that there is evil in the world is one thing; that progress in art and science is not necessarily connected with religion, is another; but to affirm, as this Encyclical affirms, that the evil is more powerful than the good, that the energy of the human intellect, working in various provinces of nature, is alien to nature's God, that the animating spirit of modern civilisation which has brought unnumbered blessings to man, which has added the numbers of the human species, checked disease, shed the golden smile of the sun's rays upon the bleak hill-side and the waste morass, harnessed the latent powers to the car of humanity, and sent knowledge in a thousand forms

into the abodes of ignorance, is not divine, but diabolic—this is to utter an opinion of the Most High which may well be alleged to be more dishonouring than unbelief. One of the earliest effects of this Encyclical will be to send a number of minds, in startled and impetuous recoil from such religion, into the dark embrace of infidelity or atheism.

It is some consolation to reflect that the document is pre-eminently and distinctly Popish, and that its Popery cannot easily be confounded with the unpolluted Gospel of Christ. No candid infidel can turn upon Christians and say, *This* is what your faith conducts to. The whole affair is Romish. The references to Scripture are few and far between, while Fathers and saints are quoted in almost every sentence, and there is an ostentatious display of reverence for the Virgin Mary. The impression conveyed is not that certain powers and agencies which it denounces are opposed to God or to the great doctrinal truths of Christianity, but that they set themselves against the Church of Rome. The ideal of duty suggested is submission to the Pope and dogged resistance to all improvement. This is not what can be accepted as Christianity; it is the essence and perfection of that spirit which has converted primitive Christianity into the Romish apostacy, and by casting out which the Church of Rome might be restored to what it was in the days of the apostles.

It is indeed this consideration which lends its highest interest and importance to the Encyclical. It is especially adapted, under the blessing of God, to promote that separation between the Popish and the Christian, in the Romish communion, of which the signs of the time appear to give indication. Within the Church of Rome there are two powers and parties, between which there has hitherto been no explicit declaration of war, but which are naturally and irreconcilably hostile to each other. The first of these parties, while devout in spirit and unbending in attachment to the central truths of Christianity, is bound by slender ties, either of belief or of affection, to the Papacy. It is a learned party. It has engaged in those critical studies in which Protestant theologians showed the way. One of its leading minds, Dollinger of Munich, has attained a recognised and lofty place among the theologians of Europe. It is a national party. Without explicitly denying the supremacy of the Pope, it favours the theory of national churches, and its Italian section, headed by Passaglia, declares boldly for a free Church in a free State. It does not flatly reject the dogma of Papal infallibility, but it qualifies and circumscribes it, and refuses to anchor by it, instead of sailing onward in the current of modern ideas. It is on the side of freedom—religious, political, and social—being firmly persuaded that “truth, like a torch, the more it’s shook, it shines,” and that the religion which is divine has nothing to fear from conscience honestly listened to, or reason justly interrogated. Among laymen and politicians, the most eminent representative of this party is M. de Montalembert, a man whose sincerity of devotion to Roman Catholicism has never been called in question, and who scruples not to affirm that the doctrines of the Church of Rome admit of association with constitutional government on the English model. The other party in the Romish communion is that of the Ultramontane. Its views are embodied in the Encyclical Letter. It condemns all that the antagonistic party approves. It scorns learning, holding that a good Catholic requires to know only what his priest tells him, and preferring legends about the saints to critical inquiries into the historical records of Christianity. It fears and denounces science. It detests freedom in every form, and would gag the press and annihilate the platform. It is anti-national, leaning towards the centralisation of all ecclesiastical authority in Rome. Such are the two parties which agree in assuming the name of Roman Catholic. They are to be found in all countries where

Roman Catholicism is known, and their existence is, perhaps, the most important fact in contemporary history. They are not, as we said, as yet arrayed in mutual hostility, but the breach between them is gradually becoming wider. Except in Italy, indeed, the party which opposes the Ultramontanes is cautious, fearing, and anxiously wishful to avoid being called anti-Papal. In Italy, Passaglia and his followers are restrained by no timidity or delicacy, but proclaim openly that the temporal power of the Pope ought to be divorced from the spiritual, and a Church free from pontifical domination established. In France, also, there begin to be heard ecclesiastical protests against the policy of the Vatican, and announcements, from the lips of priests, that Ultramontane Romanism is no longer a faith for an intelligent man. Abbé Guettec, writing in the *Union Méridienne*, declares not only that the Encyclical is "a defiance to all modern society, the proclamation of a complete rupture between that society and the Roman Church," but affirms that the rupture in question was "long since an accomplished fact." Pius IX. he pronounces "a vain and ignorant man, if ever there was one," who has thrown himself into the arms of the party of reaction. "The General of the Jesuits," he says, "governs the Romish Church in the present day. No one doubts the fact, and those who for certain motives deny it, know as well as we do that it is so." The Pope "understands that the modern mind will be too strong for his word," and that the only thing to be thought of is, "how to unite, by in-dissoluble bonds, those who, by fanaticism, by feeble-mindedness, by interest, are tempted to make a complete sacrifice of their understanding, their conscience, their free will, to follow blindly the Pope, under pretence that, being the vicar of Christ, and infallible, he is sure to lead them to salvation." Utterances like these, though they are as yet not the rule, but the exception, have deep significance. Nevertheless, it is on the whole true that the Liberal and reforming party within the Church of Rome has been desirous to avoid rupture with the authorities of the Church, and to remain on terms of cold civility with the Ultramontanes. On the side of Rome, however, there has been no forbearance. Every attempt, on the part of the Liberals, to introduce intellectual movements within the Romish communion, or to associate the clergy with scientific enlightenment, has been sternly checked. A quarterly Review, set on foot by the party in Great Britain, whose ability, candour, and breadth of sympathy had at once commended it to watchers of the intellectual and moral horizon, was summarily put down. The project of a clerical congress, in which opinion on the relation of the Church to science might have found expression, was condemned. Last of all comes this Encyclical, which is directed pointedly and emphatically against the advance party in the Roman Catholic communion. It leaves for that party no ground to stand upon. It presents a summary of their most cherished ideas, of their highest aspirations and dearest hopes, and brands the whole with the name of heresy. With peremptory arrogance, it bids them be assured that compromise is impossible, that what they have sought to veil as the weakness of a few ecclesiastics is essential to soundness in the faith, that their fond endeavours to prove the Church to which they lovingly cling reconcilable with progress and civilisation, are unpardonable insults to the Papacy. As in the sixteenth century, so now, Rome scourges from her bosom those children who ask for a purer faith and a more liberal culture, and announces, with the relentless austerity and obstinacy which drove Luther and Calvin from a Church they could have died to serve, that no terms can be made with men who appeal to reason, to Scripture, to conscience, or to God, against the doctrine that Papal infallibility can make evil good and good evil.

The Encyclical, therefore, amounts to a declaration of war on the part of the Ultramontanes against their opponents within the pale of the Church of Rome.

The Pope calls the civilised world to witness that he has drawn the sword and thrown away the scabbard. Are there any circumstances to countenance the belief that the opposite party will be driven by it from their negative and pacific attitude into one of more pronounced hostility? Are there any indications that the publication of the Encyclical, by Pius IX., may correspond to the launching of the bull against Luther, by Leo X., and mark the stage at which the breach between Rome and the modern reforming party became irreparable? This momentous question admits, we think, of an affirmative answer.

The counsellors of the Papacy have not only done their utmost to drive the enlightened party into avowed hostility, but have prepared them allies of a more influential kind. The grasping, centralising, domineering policy of the Ultramontane has given offence to nations famed for their devotion to the Roman See. In order that all ecclesiastical appointments throughout the Romish world may be in the hands of the Pope, engagements entered into with Portugal have been violated, and Spain and Austria have felt that the burden laid upon them by the Papacy is too heavy for them to bear. In France and in Italy the dogged opposition of the Pontifical authorities to Italian and Imperial policy has prepared Victor Emmanuel to set up a Church not Popish, but national, and has extorted the practical admission from Napoleon III., that the conciliation he so long expected to effect between Rome and modern civilisation is hopeless. This we take to be the meaning of his appointment of Prince Napoleon to a place in the Privy Council, and of the highly significant allusion, in the official declaration respecting the Encyclical, that its publication was permitted with exception of whatever might be "contrary to the liberties, franchises and maxims of the Gallican Church." In short, the policy of the Vatican has been directed, as if by express purpose, to favour the erection of National Churches and to provide kingly protectors for the reforming party, if it should resolve upon rupture with the Pope.

We are now in a position to appreciate the full importance of the Encyclical Letter. Did we resign ourselves to the guidance of hope and enthusiasm, we might regale our imagination with visions of Italy, France, Austria, Portugal, and Spain casting off the yoke of Rome, establishing churches on a national basis, and effecting a second Reformation as comprehensive as the first. Were the nationalisation of the church once achieved, their emancipation from the thralldom of Romish error would become a matter of the highest probability. The Pope and the Ultramontanes are entirely correct in regarding Papal infallibility as the keystone in the arch of Roman Catholicism. When that goes, all goes. The testimony of history is distinct and emphatic that nations which have cast off Romish supremacy have abandoned, or by one, the peculiarities of Romanism, its Mariolatry, its saint-worship, its theory of sacerdotal or sacramental salvation, its penances, its indulgences, its mass. Henry VIII., when he made himself pope in England, was a zealous opponent of the doctrines of the Reformers. All that in him lay to keep England true to Romanism, while independent of Rome—all that could be effected by the State, the dungeon, the gallows—he did; but his efforts were unavailing. The new truth came in the wake of the new freedom, and covered England from shore to shore. Thus, as now, the policy of Rome was fitted to bring about this result. Then, as now, she set small store by doctrinal adhesion, if the claim of supremacy was rejected. Thus, as now, it was reckless in offending monarchs and people, and disposing them to listen to arguments in favour of more complete reformation. Should Victor Emmanuel carry out the scheme of a free Church in a free State—should Napoleon III. assert in their entirety the Gallican liberties—the Papacy, to judge by all analogies, would persist in inflicting such annoyances and affronts upon both sovereigns, that

TO SABBATH-SCHOOL TEACHERS AND OTHER CHRISTIAN WORKERS. 57

would feel themselves compelled to cut the doctrinal moorings by which their
would still be held to Rome. The National Churches would thus gravitate
that body of Christian doctrine which, in its substance, is held by all Pro-
churches. The unity of the Catholic faith—a unity consisting not in allegiance
earthly potentate, ecclesiastical or civil, but in acceptance of the grand truths
Christian religion—would become apparent, and the hand of fellowship would
ely be held out to Protestants. For such an extension of communion the
ant churches are prepared by the sifting controversies to which all sectarian
ces have in this century been subjected, and if they beheld Italy and France
g Papal supremacy and Romish error, how gladly would right-minded Pro-
disregard formulas, badges, systems, and recognise them as the national
s of one Catholic Church !

t perhaps we look too far into the future. Such changes as we indicate must
esult of time. These, however, are days in which revolutions partake of the
of all other things, and the facts of the present situation—first, the existence of
of vast extent in the Church of Rome earnest in the Christian faith, profoundly
d with the importance of religion, devout in spirit, but no longer in the strict
pish ; and second, the impetuous tendency of monarchs and peoples to cease
omish, and to become national—have not been exemplified since the sixteenth

Were the movement of opinion in Roman Catholic countries a mere infidel
to throw off constraint, it would assuredly end in nothing. The succession
d theories and philosophies is of very slight importance in relation to
al or spiritual advancement of the race. Clouds they are without water,
out the light, but giving no rain. It is because the party opposed
Ultramontanes is animated with a genuine faith, it is because Dollinger
maglia are religious men, that we regard their views and proceedings
isfaction and with hope, and deem it possible that they may lead from the
of Rome that remnant of true Catholicism and genuine Christianity which
been extinguished by Papal domination or stifled under Romish superstition.
ults, however, are with Providence. For us the matter of chief concern is
hend clearly the monitions and lessons of this extraordinary juncture, and to
t them into practical duties. The intelligence of Europe is ceasing to be
; for us it is to strive that it cease not to be Christian. And how shall we
ive ? First, as always, by prayer to Him who sitteth above the floods, king
that He would send forth a spirit of wisdom, of courage, of energy, of faith,

His people at this time ; and, secondly, by combining a calm and firm adhe-
the truths of the Gospel, in their simplicity and in their clearness, with patient
ation for the prepossessions, the peculiarities, the partial knowledge, of men
struggling onwards to the light—with singleness of eye to the glory of Christ
prosperity and extension, not of our denominations, but of His Church—
diness at all moments to assist Evangelical Christians on the Continent with
with prayer, with all the resources, spiritual and material, which the
y has placed at our command. B.

SABBATH-SCHOOL TEACHERS AND OTHER CHRISTIAN
WORKERS.

LESS DELIVERED AT FREEMASONS' HALL, JANUARY 5, 1863, BY JAMES HAMILTON, D.D.

eld is the world. In cultivating it He invites His people to be fellow-
s with Him. To every Christian is confided a portion of seed-corn—facts,
recepts, principles—which, if they only find a lodgment in a living spirit,
and sanctify. The pastor amidst his flock, the teacher amidst his class, the

58 TO SABBATH-SCHOOL TEACHERS AND OTHER CHRISTIAN WORKERS.

parent amidst his children, should remember, "This is my field. Here the Lord set me, and said, Occupy till I come. *His* field is the *world*; my little allotment within these four walls. O that I may be wise to win souls! O that I may them all brought to a clear and early decision, and choosing that good part which shall never be taken from them!"

The ground is fallow. You never saw a field in which wheat sprang up spontaneously; and there never was a mind in which holy desires and devout affections grew up of their own accord. The ground is fallow; and if there be no instruction and no good influence—no opening of the heart and no putting in of sacred truth when the angel-reapers come, they will find no harvest there.

But you have got the precious truth, and in a certain, though subordinate sense you have a powerful influence. Break up the ground, and sow.

Break up the ground. The backwoodsman finds his lot a jungle or a block forest trees. Not a sunbeam can reach the cold dead soil, and the very rain poisoned as it soaks through the brown fir needles—the felted arbor-vitæ leaves. But against this brooding and primeval incubus the feller comes up, and as before the strokes of his nimble hatchet one colossus after another crashes down, a bright opening is cleared, and for the first time since the flood a following summer is rippling in the sunny breeze the rye or Indian corn.

And so the evangelist in Tahiti or Tinnevely—the City missionaries and Bible women in London—the preachers in the wynds of Glasgow—the teachers in our ragged schools—they are pioneers. Their ground is not only fallow, but filled with a fearful overgrowth of superstition, sottish ignorance, and astounding immorality. And yet, answering prayer and prospering noble effort, how often has the Most High given to these faithful labourers a glorious recompense, and in the very heart of the devil's jungle permitted them to see a garden of God.

But most of us have a task less formidable—at least, as far as concerns gross darkness and disgusting vice—and a task which ought to be exceedingly attractive for the field is already enclosed; the objects of our effort are our own—our own children, our own scholars, our own people. And when you think of the possible results—or, rather, of the inevitable alternatives—is there any effort, any watchfulness, any self-denial, any instance in prayer you can grudge, if haply you may save some—nay, if haply (and wherefore not?) you may save them all?

That our meditation may be practical, we offer a few hints, which, perhaps may suggest to some minds thoughts not less practical, and still more useful.

1. Be definite. What do you wish to do? To save souls. To impart that knowledge which saves and sanctifies, and to follow it up with the most powerful motives. First of all, you wish to see the Saviour loved, and trusted, and revered and then to see your children walking in the truth—open, ingenuous, affectionate, unselfish, guileless followers of the Lamb of God. You long to see them such that you may hope their path through life will be beneficent and holy, and that heaven will hereafter be their home.

2. Be diligent. Look well to the state of your field, your flock, your family. Even if the good seed is growing, weeds will be growing also, and these it is the business of a good husbandman to notice and uproot. Not always finding fault, but watching for the welfare of those who are dear to you; and in the spirit of Him who does not break the bruised reed nor quench the smoking flax, noticing every effort at well-doing in such a way as may lead on to yet greater things than these.

3. Be hopeful. Love is the essence of the Gospel, and where the spirit of the Gospel is imbibed there will come forth a character benign, effusive, cordial—not easily "puffed up," not easily "provoked." But love "hopeth all things," and is

business so arduous as yours, my friends, it is of the utmost moment to be bright-hearted and hopeful.

Nearly all the men who in this world of ours have achieved any great success, or rendered any enduring service, were men of an eager, ardent spirit: that is, they not only had a profound conviction that their cause was good, but they seem never to have doubted that, sooner or later, it would triumph. Such a man was Luther; with pope and emperor, monks and politicians all against him, he sang, "God is our Refuge," and never doubted that the Gospel would be published and welcomed through the length and breadth of his beloved Germany. Such a man was our own Latimer; in the straightforwardness of his own genial spirit publishing the glad tidings cheerily, with much confidence in the native sense of Englishmen, and with unfaltering confidence in the truth of God; gay even as he went to martyrdom, because persuaded that "such a candle would be that day lighted in England, as should never be put out." Such men were Whitfield and Wesley, John Howard and John Williams; they were strong in the goodness of their cause, and remembering that their Master could not be defeated, they would not permit themselves to be daunted. And such a man was the Apostle Paul. Everything was adverse. The Gospel was a novelty. The Greeks were disdainful; the Jews were fiercely hostile; and amongst professed believers many failed "to adorn the doctrine." Still, that doctrine Paul knew was the power of God unto salvation, and, with stout heart and elastic, he went on proclaiming it, amidst stripes and imprisonments, "in tumults, in labours, in watchings, in fastings," and for his ardent, unquenchable zeal growing millions will arise and bless his memory.

Your work is hard. To instruct the ignorant; to reclaim the vicious; to eradicate long habits of evil; to create and foster elements of worth and nobleness in natures base, sensual, selfish; to make the lying truthful, the cunning open, the dishonest upright, the idle industrious; to bring to Christ the careless, and to train to Christian excellence converts who have everything still to learn; is not this hard work? Is it not so hard, that if you could not hope for higher help, it would be altogether presumptuous and chimerical?

But that higher help is promised, and, daily claiming it, you should proceed on the assumption that it is given you. God is with you. He is evermore on the side of truth and goodness, and in this most arduous business He who has invited you to be His fellow-workers ensures your success. In due reason ye shall reap, if ye faint not.

The Christian and the Christian teacher should be an embodied Gospel, full of that "peace and good-will" by which it brings "glory to God." A sombre temperament or splenetic humour may coexist with a certain amount of religious principle or devotional feeling; but if the mind were fully surrendering to the "joyful sound," it could hardly be desponding or gloomy. And there is a contagion in genuine happiness. Instead of imagining that religion is another name for sourness and severity, spectators would perceive that it is the secret of true blessedness—the source of a joy to which they themselves are strangers. And thus "the lively hope" shining in your looks and movements would not only disarm hostility, but might awaken in many a mind the wish to share it, and your hortatory or preceptive instructions would be prodigiously facilitated and enforced by the prepossession of your cheerful countenance.

True, many of the objects of your solicitude may be at present uninviting and unpromising; but the philanthropist is like the man who takes up a lump of earthy ore and espies in it a bar of precious metal: he is like the man who gathers rags from the dust heap or the kennel, and foresees them converted into sheets of virgin

paper, ready to receive the bright thoughts and fair pictures projected on them by the poet's pen or the artist's pencil. He is one who in an island of dirty savages describes a commonwealth of intelligence and piety not come as yet; and who in convict-ship or prison recognises a gymnasium for moral discipline, the probationary school from which, by God's blessing on well-directed effort, may yet emerge many renovated and ennobled character. And he is one who in a ragged class, or in the new recruits of a reformatory, hails so many problems for Christian zeal, and hope to see as many trophies of all-conquering and all-transforming grace.

And so, in order to be successful, you must be sanguine. Let your scholars and inmates see how exalted are your aims and hopes on their behalf; and even when you are met by some outburst of ingratitude or depravity, however much you may be dismayed or afflicted, you must not be disheartened. In reproving, beware of that tone which makes the transgressor despair of himself, and which tells him that there is no recovery for such a reprobate. And cherish every hopeful appearance. The beginning is usually small; the first indications of better things are usually confused and feeble, and mixed with much infirmity. But the Lord Jesus "did not break the bruised reed, nor quench the smoking flax." Under His benignant fostering, fanned and cherished by the Spirit of all grace, many a time has the smoking flax flamed up into a burning and shining light: many a time has the bruised, down-trodden seedling been tended and sheltered and nurtured till it grew up into a tree of righteousness.

"Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost."

ANCIENT AND MODERN PILGRIMS TO THE HOLY LAND.*

PILGRIMAGES to the Holy Land began at an early date, and as M. de Pressensé remarks, it would be very curious to trace their history. This, however, it is not our purpose to do at any length, as it would not only require a considerable amount of research, but more space than we can spare. We shall therefore content ourselves with repeating a few of the facts mentioned by M. de Pressensé, and with adding a few from the stores at our disposal. There are no traces of such pilgrimages in the apostolic age, and it is not till we come to the time of Constantine the Great that we begin to meet with them. The idea of pious visits to places famous in sacred history seems to have been unknown to the Ancient Jews, who, like the Christians of the early Church, entertained more spiritual views of religious faith and duty. But when the Church degenerated from its first heavenly-mindedness, and began to value earthly ceremonies and distinctions, then, and not till then, did it begin to reckon pilgrimages among religious virtues. The practice was common among the pagans, and exists among them at the present day in India and elsewhere. It was adopted by the Mohammedans, and in some cases even by the Jews. Helen,

* *Le Pays de l'Evangile. Notes d'un Voyage en Orient.* Par Edmond de Pressensé. (The Country of the Gospel. Notes of a Journey in the East. By E. de Pressensé.) Paris: Ch. Meyrueis. 1864.

Peregrinatores Medii Aevi Quatuor. Burchardus de Monte Sion; Ricoldus de Monte Crucis; Odoricus de Foro Julii; Wilbrandus de Oldenburg. (Four Pilgrims of the Middle Ages; two of whom are now edited for the first time; and two in a more correct form than before. By J. C. M. Laurent.) Leipzig: J. C. Hinrichs. 1864.

Die Pilgerfahrt des Ritters Arnold von Harff von Cöln durch Italien, Syrien, Aegypten, Arabien, Aethiopien, Nubien, Palästina, die Türkei, Frankreich und Spanien, etc. (The Pilgrimage of Count Arnold von Harff from Cologne through Italy, Syria, Egypt, Arabia, Ethiopia, Nubia, Palestine, Turkey, France and Spain.) Edited by Dr. E. von Groote. Cologne: J. N. Heberle. 1860.

Sacred Scenes; or Notes of Travel in Egypt and the Holy Land. By Rev. F. Ferguson, M.A. Glasgow: Adamson. London: Jackson, Walford, and Hodder.

the mother of Constantine, may be said to have founded the custom in connexion with Christianity, and ancient writers tell us of her extraordinary zeal and devotion in discovering and adorning the supposed scenes of Scripture events. Her example was contagious, and from that time the fashion was determined. Persons of all ranks counted it a holy and a meritorious act to go to Palestine, to worship at the so-called holy places, which became more and more numerous as ages rolled away. The ingenuity of priests and monks pretended to discover, one after another, almost every celebrated spot mentioned in the Bible; while the credulity of pilgrims greedily swallowed the fictions which were repeated to them. If we are to believe these shameless impostors, everything has been found out, from the place where Adam was created, to the upper room where the disciples met after the resurrection. We believe that a certain number of the sites identified were genuine, but our faith does not accept the larger portion of them. A careful study of the New Testament, and of the history of the Holy Land on to the days of Constantine, shows it to be morally impossible for the monks and priests of later days to have been anything but deceivers in a great many cases.

The churches and monasteries which were erected by the first patrons of pilgrimages would have sunk into ruin but for the zeal with which these pious journeys were advocated. This zeal, however, was unabating, and presented so many inducements to pilgrims, that the trade became almost universal. Men of all sects and of all nations hastened to Jerusalem and the surrounding lands, and monasteries and churches were built and endowed even amid the solitudes of deserts and the crags of the mountains. There is, for example, upon the traditional Mount Sinai a monastery which has existed for thirteen hundred years, while some in an Egyptian wilderness were founded even earlier. Like churches and monasteries were scattered broadcast over all Palestine, and some of those which still exist there are of very ancient origin. Money was found for the building, endowing, and adorning these places; men were found in swarms ready to spend their days in them; and pilgrims were never wanting; for poor and rich, indigent and affluent, were alike accepted. There were not a few to whom a pilgrimage was the fulfilment of a vow, or the performance of a penance; but whatever the motives which urged them, they went as we have said. The mutations of European Governments, and the changes of affairs in Palestine itself, put no stop to the stream of misguided souls which flowed into the Holy Land. In course of time the Crusades began, and hundreds of thousands of our fellow-men went out to Palestine to return no more. Doubtless many must have had no other prospect, but they had learned to think that to die there was to die at the very gate of heaven. The Crusades left enduring marks upon the face of the land, but the infidel once more came into peaceable occupation, and pilgrims had to run fresh risks. Yet the infidel did not suppress pilgrimages; he annoyed and plundered the pilgrims, but he was content to show his superiority, and to be enriched. All this was known, but the greater the danger, the greater the merit, and, in any case, a successful pilgrimage was like a successful voyage to Ophir; the spiritual merchant came home laden with pardons, and benedictions, and indulgences, and relics—enough to enrich himself and his heirs for ever. Still further to tempt those who wanted to win heaven's favour in this way, there were all along the land-route, and wherever pilgrims were likely to touch, monasteries and churches, full of relics, and lavish in pardons and blessings. We are alternately amused and saddened as we peruse the records of those who have written the story of their pilgrimage to Palestine. Undoubtedly the collapse of the Crusades lessened the number of pilgrims, but certainly not to the degree that M. de Pressensé supposes.

It was not until the period of the Reformation that the general question of pilgrimages was revised, and not till then that the records of pilgrims began to take the shape of regular books of travel. Pilgrims did not travel in the ordinary sense of the word. They were on their way to heaven, and the best route thither was through the Holy Land. They did not want to see anything unless it was connected with some pious tradition, or some devout and holy saint or angel, or some wonderful scene in Satanic history. St. George and the dragon were placed on the same level as Adam and Cain, or any other scriptural characters. Merit was the one commodity sought for, and marvels were accepted as a matter of course. The Reformation, however, opened the eyes and mouths of many men, and the effect became apparent in the matter of pilgrimages everywhere. Rome has ever since been less able to flaunt the whole paraphernalia of her lying wonders before the world; and though they have not been renounced, they have become less popular; and that of the comparatively few who now go on pilgrimage to Palestine, only a small minority believe the fictions of the monks: indeed, some of the old fictions seem to be quite forgotten.

We could write a long chapter about the disgraceful perversion of religious truth and character which the old pilgrimages fostered. There is no reason to think that Chaucer's pictures of his pilgrims to Canterbury are essentially false, and we know how vile some of his pilgrims were. Nor is there reason to doubt that many of the pilgrims to Palestine were as vile as any that Chaucer has painted. The idea of holiness was that of merit, and whatever a man's personal character, merit could be acquired to any extent by a pilgrimage. And so they who rebelled against heaven in their life, believed they could evade the claims of justice in the death. By accomplishing a pilgrimage, they could make heaven itself their debtor to any extent that could possibly be required. To show that we do not exaggerate our reference to the merits obtainable by pilgrims, we take a single paragraph from the work of Arnold von Harff (1496 to 1499), where he is speaking of Bethlehem. He first mentions the altar where Christ was circumcised, and at which there was granted indulgence and remission for all sins, both as to punishment and guilt. In the same Church there was the altar where the three kings prepared to offer the gifts to the infant Jesus; there was granted indulgence for seven years and seven times forty days. At the place where Christ was born (in the same church) there was allowed forgiveness, again, of all sins as to their punishment and guilt. At the manger hard by there was also granted remission of all sins, as to their penalty and guilt. This was not amiss for a single church: a man might visit it, and in the matter of pardon only could obtain more than three times as much as he required. And so lavish were the dispensers of pardons, that they would give complete absolution for visiting a spot commemorative of an event which never occurred, or for visiting relics which were unquestionably spurious. The writer just referred to leaves the chapel where the manger had been, and where they showed a round hole into which the star dived which had led the three kings to Bethlehem! He then comes to a grotto, wherein lie many of the innocent children whom Herod slew, and where an indulgence of seven years and seven times forty days is granted. Not far away he finds another grotto, with a chapel named after St. Jerome, and containing his tomb. Here the pilgrim was told that St. Jerome translated the Bible from Hebrew into Greek, and from Greek into Latin, which was a curious piece of history, but decorated with another indulgence of seven years and seven times forty days. The number forty, so common in these indulgences, is a reminiscence of the forty days of the Saviour's fasting and victory over Satan.

But passing from these base corruptions, let us just glance at what an

Jewish traveller says upon a single point. We refer to Benjamin of Tudela, who died in 1173, after travelling in the East. Among other places, he went into Hebron. Here, he says, there had been a Jewish synagogue, but the Christians (he probably means the Crusaders or their contemporaries) made six tombs, which they called after the names of Abraham, Sarah, Isaac, Rebekah, Jacob, and Leah, saying to pilgrims that these were the tombs of the patriarchs, and making money by the business. The Jew who would pay what was asked was allowed to pass through the iron gate into the caverns below, and to see the real tombs. We suppose that the tombs, which Benjamin says were of Christian manufacture, are the same which the Prince of Wales and his suite were allowed to see three or four years ago, as a very great favour. Hence we must conclude that the monkish frauds have been in some cases adopted by the Mohammedans, partly for the sake of gain, and partly from superstitious motives.

The four mediæval pilgrims whose "progresses" have been edited by M. Laurent, furnish new illustrations of the rapacity which has made merchandise of the very dust of Palestine, and of the iniquity which in the name of Christianity has converted the land into a magazine of fetters for the souls of men. The first of the four is called Burchardus de Monte Sion, and wrote probably about A.D. 1283. He was one of the most popular of all who had written accounts of the Terra-Sancta, the Holy Land, and not without reason, for on most questions he is accurate, and says precisely what he saw. Even now, his little treatise is of real value to the student for its topographical and other information. When we call him accurate, we mean that he is so to the best of his ability, and that he does not seem to invent strange tales, like some old travellers. To say that he was credulous, is to say what is true of every pilgrim that ever went on pilgrimage. Take an example. Burchardus tells us that at the distance of about two bowshots from Tyre there was shown among the sands the place of the preaching of Jesus Christ on that occasion when the woman exclaimed, "Blessed is the womb that bore thee," &c. There was also shown the stone upon which the Saviour then stood. This stone was never covered with sand, although the sand used to be blown about and to cover various objects as snow does among us in winter. We do not know of any conceivable reason for laying the scene of Christ's preaching at Tyre on the occasion referred to; but we are sufficiently satisfied that the identity of the stone and the little miracle connected with it were priestly falsehoods. When he got to Sarepta, they showed the good man the chamber where Elijah lodged with the widow. At Antaradus he saw "the first church which the blessed Peter erected in honour of the blessed Virgin." Upon Mount Tabor they showed him the ruins of the three tabernacles or cells which were constructed according to St. Peter's wish. He went to Nazareth, and saw there the place where the angel saluted Mary, but he does not say a word about the wonderful cottage of the Virgin which soon after took its flight over sea and land to Loretto, in Italy. If any such cottage had existed, we may be sure he would have heard of it. His silence condemns the Popish fraud from beginning to end. We may remark that, at Loretto, they say the "holy house" was removed from Nazareth, in 1291, but no writer is known to refer to it till 200 years after.

Time would fail us to tell of all the wonders which the old pilgrims saw in Palestine. They were not merely exhibited to them at Jerusalem, but were scattered at convenient distances over all the land. The reader will remember the indulgences which were so common when Arnold von Harff went on his pilgrimage, in 1496. It was but very little more than two hundred years earlier that the traveller, Burchardus, whom we have been speaking of, visited Palestine. The earlier one was a priest, the later one a layman; both of them, but especially the layman, can tell us of the strange things they saw; and yet, who would believe that the priest literally

knows nothing of the entire system of indulgences? It is nevertheless a fact. A huge fiction which scattered indulgences broadcast over the world, was not known till 1283. This fraud, which has since brought untold millions into the Romish treasury, which is even now a chief source of its wealth, sprang into active life about 1300, when a plenary indulgence was promised to all who would visit Rome. The pilgrims who went on that occasion are said to have been more than two millions in number, and every one of them brought something to give to the priests, who were unable to receive the gifts in the usual manner, and raked them into heaps as they fell in showers upon the sacred floor. The vices and crimes of the pilgrims were almost as great as their gifts and their piety; but vice and crime were nothing compared with the gain, and so indulgences became an institution, and a mine of wealth to popes and priests all over the world. When Burchardus wrote, they had to be content with more material devices. At Hebron, for instance, there was the "Age of Damascus"—the Field of Damascus—where Adam was made. In this field there was a reddish earth or clay, which was trafficked in, not as a simple curiosity, but as a charm to preserve a man from mischief. Like the wood of the cross and Peter's chains, the clay never became less; so that, however much was dug and carried away, the hole always filled up again. This was very poor compared with indulgences, the inventor of which—Thomas Aquinas, we believe, first threw out the notion—ought to be placed at the head of the Popish calendar.

We must give the names and probable dates of the other three medieval pilgrims, but no more, as we are impatient to take up M. de Pressensé's book. The second pilgrim, then, is Ricoldus de Monte Crucis, an Italian missionary monk, who travelled in the East about A.D. 1300. The third pilgrim is Odoricus de Foro Julii, an Italian from Friuli, who visited Palestine apparently a little later than Ricoldus. The fourth pilgrim is Wilbrandus of Oldenburg. All of these are curious, and throw much light upon the pilgrimages of the olden time; but just now it is exceedingly important that what modern pilgrims have to say should be attended to. From what we have said, it will be plain enough that modern pilgrims may aid us in comparing the character and measure of superstition in Palestine with those of the superstitions of the middle ages. Not a few of the miraculous objects which were formerly shown have been lost or destroyed, or allowed to fall into neglect, in spite of their miraculous powers, while some have been supplanted by others. Antoninus the Martyr (A.D. 570) relates that he saw *two* waterpots at Cana, and repeated the miracle of changing water into wine—by what sleight of hand we know not. At a much more recent date *six* waterpots have been shown at Cana, all broken; but when Dr. Clarke went he found that two of the six waterpots were whole!

But it is not merely as against superstition that careful accounts of the Holy Land are to be coveted; they are of inestimable worth for the illustration and confirmation of the Scriptures. Let any one examine the lists of names in the book of Joshua, and he will find a good number of places mentioned there, and nowhere else in Scripture. Not a few of these names are equally unmentioned by uninspired writers. Judge, then, of the satisfaction we must feel when we see modern travellers exploring the nooks and corners of Palestine, and detecting one after another the sites or modern representatives of the villages and towns of the Old Testament. So too, with the New Testament. The tourist goes and visits Bethlehem, Nazareth, Cana, and Nain; he climbs the Mount of Olives and gazes upon Gethsemane; he wends his way to Bethany, and goes down from Jerusalem to Jericho. Jerusalem itself, though not in its glory, stands before him in its solemn grandeur and venerable decay. He can go to Lydda and Joppa, and Cæsarea, and on to the coasts of Tyre and Sidon. He can explore the Sea of Tiberias and catch and eat its fish. He can, for himself that Chorazin, and Bethsaida, and Capernaum, have fallen according

the word of the Redeemer; so fallen indeed, that the site of some of them is uncertain, and all have crumbled into dust. He can see over all the land traces of that Roman power and activity which are so conspicuous in the New Testament. The whole country is as the Bible describes it: there are the Jordan, and Siloam, the Pool of Bethesda, and Jacob's Well: there are Lebanon and Hermon, the mountains of Moab and the plain of Jezreel. The very cedars of Lebanon still linger on the mountain sides. The succession of invaders and conquerors, the long ages of oppression and degradation, and the natural effects of time, have alike failed to erase altogether the Palestine of the Bible. The ancient customs many of them yet linger on; the corn is threshed upon the floor, the women grind at the mill, the householder goes up to the housetop, and hospitality gives water for washing the stranger's hands. Everything serves to remind us that these are indeed the hills, the valleys, and the plains over which Israel of old wandered, and where Christ and His Apostles walked. The effect of all these things upon the pious mind is elevating, strengthening, and instructive, and we can scarcely understand how any one can find in Palestine anything that does not shed a new light upon the sacred page, or anything that does not reveal new evidences of its truth.

Even M. Renan has succumbed in part to the inexorable logic of facts, although he has strangely misunderstood some of those facts. M. de Pressensé also felt the force of what he saw, and he describes in glowing terms the emotions which he experienced. In the very first sentence of his preface he says: "The tour which I made last spring in the East has left to me ineffaceable impressions—a kind of luminous track in mind and heart;" and again: "This land of the Gospel has given me a new intuition of the glorious past; it has seemed to reanimate itself for me, and that upon the ground which I trod, He who fills for us the past, the present, and eternity, lived again, as in ancient days, in all the reality of His divine humanity; that He disengaged himself as well from the cold fogs of metaphysics as from the gilded clouds of legend, and that He showed himself to me, as He appeared to St. Peter and St. John, to Mary of Bethany, and to the woman who laid hold of His garment, or the sinful one who wept at His feet. I hope to bear this impression into the work which I am preparing on the life of Jesus; but if these notes of travel, written for the most part under my tent, and in the places which I describe, are able to retain some traces of them, not too soon effaced, they will have attained their end." And again: "I have related not only what I have seen, but what I have thought and felt, mingling freely the present with the past, narratives with reflections, and sketches of scenery with judgments upon men and things." In one respect he has occupied the position which falls to the lot of most who visit Palestine; he has not been a discoverer. His aim was not scientific exploration, which is necessarily left to men of science and of leisure; nor antiquarian research, which few are qualified for; but observation upon things in general, and some of the least disputed points of sacred topography. He was about to write a life of Christ, and in the hope and belief that the Holy Land would supply him with new and useful ideas and impressions, he went thither. We quite believe that his labour has not been lost, and that in his agreeable volume he has supplied to others what will profit them.

The outline of the book is soon indicated. A preliminary chapter is given to the subject of pilgrimages and travels to the Holy Land. This supplies varied information and suggestions, and although limited in its range, tells us all that most will need to know in that department of history and literature. The second chapter is also preliminary, and describes the chief geographical divisions of the country. The remainder of the book is made up of the author's journal, or notes made from time to time as he proceeded. This journal commences on board the steamer from Marseilles to Alexandria, and the first date is March 1, 1864. On the 6th of the

same month Alexandria was reached ; but it need not detain us, nor need we stay to relate our author's experience in the land of the Pharaohs. Suffice it to say, that after seeing Cairo and some of the ruins and remains of greatest interest in Lower Egypt, M. de Pressensé and his friends re-embarked at Alexandria for Joppa, or Jaffa, which they reached on the 17th of March, landing at ten P.M. After a glimpse of Jaffa, the travellers crossed the luxuriant plain of Sharon, passing by way of Lydda and Ramleh, and traversing the hilly and desolate district which lies nearest Jerusalem. The deep emotion which all writers describe, or nearly all, who speak of their first view of Jerusalem, the Holy City, befel M. de Pressensé, and he tries in vain to say what he felt. "I cannot express it," he says ; "the soul is overcome with emotion ; it is for the moment stupefied. Behold, then, the great sanctuary of humanity, that altar bedewed with blood divine ! It is fallen and dishonoured enough ! In Jerusalem I seek, I see, none but Jesus. The heart bears with difficulty the burden of such a shock. That hour, so expected, so desired, which crowns so many others, and which answers to all that there is great in life, surprises you like the most unlooked for event. Behold, then, those hills which one has pictured to himself so many times ! Behold that corner of the world where heaven abased itself, and where the Son of God strove, suffered, and conquered. What can we say ! Adore and bless Him who has given us this great day among the days of this brief and miserable existence."

Jerusalem, with all its sorrows and ills, abounds in attractions, but we have not space to repeat what our pilgrim saw and says upon the subject. He visited the principal places of attraction in and around the city, including the Mount of Olives and Bethany. From what he says, the superstitious pilgrimages which are even now made to Jerusalem are characterised by much that is to be deplored and condemned. It further appears that the social and political condition of the country is as bad as it well can be. These are things of which we who are so highly favoured should not lose sight. We do not know what may come of the movements which we will here enumerate, but we trust they will be overruled to good. First, there is the project for reconstructing the harbour of Joppa, and the formation of a railway to Jerusalem from that place. And then there is a scheme for supplying Jerusalem with water from Solomon's pools, in connexion with which there is at the city a company of English sappers and miners engaged in making a scientific survey. These are hopeful signs, and if carried out, will powerfully affect the state of the country.

To return to M. de Pressensé. He went to Bethlehem, and Hebron, and the Dead Sea, and saw what remains of Jericho. He then turned his steps northward, and soon found himself at Shechem, or Nablus. Here is Ebal, and here is Gerizim, and here is the Well of Jacob, and here are the last remnants of the Samaritan race and religion. The place is replete with objects of interest, but our travellers can only scan them hastily, and they only pause to pay their respects to Sebaste, where once the city of Samaria stood. The route followed led them among hills and valleys to Jenin, which is the En-Gannim of Scripture ; thence it took them over the plain of Jezreel, with Mount Gilboa on the right, Mount Tabor further on on the same side, and the range of Carmel on the left. Our pilgrims had crossed the path which the prophet took when he outran Ahab's chariot. From Jezreel's plain they went up to Carmel, and thence to Nazareth (which will never cease to have its charms), and on to the Sea of Galilee. Here there is not only the lake, but many associations of the most agreeable character connected with the Gospel history. These are inviting themes, but we must be content to mention them only, and to say that M. de Pressensé seems to have drunk in the true inspiration of those hallowed spots which it was allowed him to visit.

The remainder of the pilgrimage must be told in a few words. From the sea of

berias our friend went by way of Safed, across the mountains of Naphtali, to the sources of the Jordan, and away to Damascus; hence to Baalbek, and finally to Beyrout, where wanderings in Palestine and Syria end with so many. From Beyrout the way home was diversified by a call at Smyrna, and a railway trip thence to Athens; a look at Constantinople, another at Athens, and another at Venice, where for the present we bid adieu to one who has our best thanks for his most instructive and graphic narrative.

The materials for Mr. Ferguson's book were chiefly acquired during a tour to Egypt and Palestine early in 1862. The author introduces a considerable amount of information drawn from reliable sources, and this, added to his own observations and sections, helps to fill his pages with useful and agreeable matter. In the first place, he travelled over the more frequented parts of Lower Egypt, after which he went from Alexandria to Joppa and Jerusalem. Of Jerusalem he writes with considerable fulness. In the Holy City he went about with open eyes, and, indeed, he seldom fails to pass some judgment upon the more important objects and places which came under notice. After exploring Jerusalem, and, of course, making excursions to the Dead Sea, Jordan, Jericho, Bethlehem, and Hebron, he proceeded northwards on the usual track. Passing Bethel and Shiloh, he went on to Nablus, to see the Samaritans, Ebal, Gerizim, Jacob's Well, &c. After this he crossed the plain of Samaria to Nazareth; thence to Tiberias, round to Cana, to Nazareth again, and to Carmel. From Carmel he went north again by Acre, Tyre, and Sidon, to Beyrout and the Dog River. From Beyrout he went eastward to Damascus, where his narrative rather abruptly closes, through, what we think, a mistaken arrangement with his publishers. It is an earnest Christian book, full of varied information, and as evidently cost its author considerable research and thought. There is a pervading didactic element in the work, which will place before the reader numerous reflections connected with Holy Writ, and which, from its spiritual, intelligent, and scriptural features, admirably illustrates the difference between ancient and modern pilgrims.

C.

Foreign Intelligence.

FRANCE.

—, France, January, 1865.

THE POPE'S LAST ENCYCLICAL.

The great religious event of the last few days is the publication of the Encyclical letter, addressed by the Pope to all the cardinals, primates, archbishops, and bishops of the Roman communion. All your readers doubtless acquainted with this document, I have no need to give any analysis of it. Pius IX. has thought proper to point out and condemn, under the name of errors or *heresies*, eighty propositions on the most varied subjects relating to religion, morality, philosophy, politics, and civil legislation. There are some points on which all pious men will agree with the Roman Pontiff; those, for example, wherein he disapproves of Pantheism, Naturalism, absolute Rationalism, &c. the Pope is not satisfied with contending

against the different forms of infidelity. He claims for the Romish Church supremacy over the State. He attacks freedom of conscience and religious liberty, freedom of the press, freedom of public education, popular suffrage—in a word, all the ideas and institutions of modern civilisation, and concludes his letter by saying that it is an error to believe that the Roman Pontiff can *agree with and reconcile himself to liberalism and progress*.

What can be the motives which have induced Pius IX. to promulgate such an Encyclical, in present circumstances? Is it a reply to the Franco-Italian Convention? Is the Court of Rome anxious to show that it will never enter into any arrangement with the new kingdom of Italy? Is it an indirect warning to Napoleon III.? Is it an act of bravado, intended to prove that the Papacy is ready to struggle to the last extremity against what-

for the acts of a liberal tendency which marked the commencement of his reign. All respect, then, for the intentions of this weak old man, and pity for his weak and bigoted scruples!

But the Cardinals who are Pius IX.'s Ministers and counsellors would have acted wisely in employing every effort to dissuade the pontiff from committing so serious a mistake as this. Very far from playing the part of a new Gregory VII., an Innocent III., or a Sextus V., the Pope has gratuitously exposed himself to the ridicule and contempt of the nineteenth century. He resembles old Priam, who essayed to reappear upon the field of battle, and threw at his enemies a *telum imbellis sine ictu*. This crusade of the Papacy against modern society is not formidable; it is simply ridiculous; and whatever is ridiculous is disastrous to those who know not how to avoid it.

DISSATISFACTION OF THE FRENCH GOVERNMENT.

It is curious and instructive to examine what took place in France after the appearance of the famous Encyclical. This investigation will throw new light upon the religious condition of our country.

Napoleon III., and the members of the Cabinet, on reading the Pontifical manifesto, did not conceal their displeasure. They saw in it an act of hostility, and even ingratitude, and they were right. What! while the Emperor of the French resorts to every possible expedient to maintain his relations with the Roman Court, and even risks his popularity

French Government will make to it.

Secondly, the Minister of taking the advice of the Council addressed to all the archbishops a circular, in which he interdicted reading the Encyclical from the respective dioceses, in an office Minister of Worship justifies by the text of the Organic Law that the document cannot be the sanction of the civil power contains propositions contrary franchises, and institutions empire.

I shall not attempt to ascribe prohibition like this is against principles of religious liberty; this matter for too long a dissertation suffice to say, that such is our The Organic Articles, which, as Napoleon I., have determined of the Romish Church to the reserve to the political authority of interdicting the publication of all bulls, briefs, and other Papal which might be opposed to the laws of our country. The State followed the example of kings since the Council of Trent its procedure to what was strictly

ATTITUDE AND CONDUCT OF

Now let us consider what has the members of the episcopate

approach the Court of Rome with having committed a very serious mistake. These moderate bishops have submitted without remonstrance to the interdict of the civil power, and deem themselves happy to be able to maintain complete silence upon this affair. Thus, M. Darboy, Archbishop of Paris, has not uttered a single word of adhesion to the Encyclical.

But there are other bishops—those who obey the inspirations of the Jesuits, the fanatics and violent men—who have pursued a very different line of conduct. The Archbishops and Bishops of *Cambray, Nevers, Montauban, Bourges*—and many others—have addressed to the Minister of Worship letters in which they bitterly complain of the restrictions which are imposed on their communications to the inhabitants of their respective dioceses. They speak, in every variety of tone, that as journalists, Protestants, Freethinkers, Jews, &c., we have a right of publication and attack upon the Encyclical, it is odious and intolerable that the heads of the Church should not, in their turn, have the right of communicating and justifying Pius IX.'s letter.

But these prelates here commit a sophism which has been justly refuted by the *Constitutionnel* newspaper, the organ of the Government. The bishops may, as *individuals*, or as *private persons*, reprint and dispose of the Encyclical, adding to it their own comments. But they cannot communicate it in the churches, in their *episcopal capacity*, &c. This is a legitimate distinction. A judge, for example, is free to make known, by means of the press, whatever opinions he may think good and likely to be of use; but when he is seated upon the bench, and pronounces a sentence, he must confine himself to the provisions of the statute bearing upon the case. So, too, a professor may say what he chooses in a newspaper, a periodical, or a book, but when he speaks before the students, in an academic hall, he owes to the Government which gives him a salary from the public treasury an altogether different responsibility. The bishops ought to understand the justness of this distinction; but they find it very convenient to receive the money of the State, without contracting any obligation towards it.

Lastly, two prelates, M. de Dreux-Brézé, Bishop of *Moulins*, and M. Matthieu, Cardinal-Bishop of *Beauvais*, have openly violated the injunction laid down by the Minister of Worship, and have read the Encyclical from their pulpits. We shall see what the Government will do under these circumstances.

The conflict is very excited, and may be productive of most serious consequences.

OPINIONS OF THE POLITICAL PRESS ON THE ENCYCLICAL.

The journals of Paris and the departments have naturally filled long columns with their remarks upon the Papal Encyclical. It deserves notice, that with the exception of the *Monde*, a Jesuit paper, and the *Union*, the representative of the old Legitimist party, all the organs of public opinion, even the most moderate, such as the *Journal des Débats* and *La France*, have unanimously censured the letter emanating from the Vatican. They accuse the Roman Pontiff, in language more or less respectful, of reviving the disused maxims of the middle ages, and of having no perception of the wants of the present time. The *Journal des Villes et des Campagnes*, which is in direct communication with the Archbishop of Paris, and which has a large number of priests among its subscribers, expresses no very favourable opinion of the Encyclical. All this proves that the Jesuits do not possess any great influence in France, in spite of the incredible efforts which they have made to obtain an ascendancy over and mislead the public mind.

Most of the political and literary journals come to the conclusion that the Church should be separated from the State. This is just now the universal theme of the press. As the two powers cannot work in harmony, there remains, they say, but one thing to be done, to pronounce a divorce, or separation, on account of incompatibility of ideas and temper! But the bishops and priests will by no means consent to give up the money they receive from the public treasury. Here is a fine prospect for the Pope! He runs the risk of the Romish Church in France becoming a mere voluntary association! How is it that Pius IX. displays so little foresight or common sense?

VIOLENT CONTROVERSY AMONG THE PROTESTANTS.

I shall not detain you long, on this occasion, with reference to the internal struggles of our Churches; for I have already often spoken of these conflicts in sufficient detail; and at the moment of my writing, the Protestant elections have not yet commenced in Paris. They are to take place on the 22nd of January, and you will probably know the results before the publication of your next number. God grant that they may be favourable to the cause of Evangelical religion!

While awaiting that decisive moment, the controversy in the Protestant press continues, and seems to become daily more violent. The *Lien*, and its subordinate, the *Liberal Protestant*, are incessantly abusing the Orthodox, as being *exclusive* and *intolerant* persons; they accuse them of committing *persecuting, inquisitorial, and illegal* acts—*dissimulation*, and other scandalous charges of the same kind. It is a melancholy spectacle to see writers still calling themselves members of our holy and glorious Church, having recourse to such weapons, and using invective in the place of serious and logical argument.

Nothing is more difficult than to obtain from these advocates of the negative school sound reasoning and plain proof. They constantly evade the true point of a controversy, and are for ever harping upon their great words—*forbearance, toleration, charity, and brotherly love*—as if these were magic terms, before which all the fundamental doctrines of the Gospel must disappear. This proceeding only demonstrates how the Rationalist journals have to act towards their readers, the great majority of whom possess no kind of acquaintance with religious things, and suffer themselves to be led astray by empty sophisms.

L'Espérance, which represents Evangelical religion and the essential principles of our communion, maintains the struggle with energy and perseverance. It has recently published articles in which the real state of things is explained in a manner as luminous as it is striking. Every Protestant elector, if he has taken the trouble to reflect upon the subject, must be fully aware that the present conflict involves the foundations of the Gospel and of the Church.

INTERFERENCE OF FREE-THINKERS AND DEMAGOGUES.

Several political journals, whose editors are avowed infidels, or men completely indifferent to the truths and promises of the Christian religion, warmly espouse the cause of M. Coquerel and his friends.

One of these journalists, M. Charles Dolfus, has recently inserted in the *Opinion Nationale* an article in which he says that "*Christianity must be absorbed in humanity,—that the man Jesus must be put in the place of Jesus-God,—that the supernatural must fall with all its doctrinal appendages, &c.*" Well, M. Dolfus, being a Protestant by birth, has demanded that his name should be inscribed upon the parochial register, and he will vote for the candidates proposed by M. Coquerel. In truth, these are singular allies!

The democratic spirit which prevails among the working classes is also turned to account in order to gain votes for the negative candidates. The Orthodox are represented to the electors as the enemies of liberty, and the partisans of political as religious despotism. What pitiable

THE ORTHODOX CANDIDATES FOR

L'Espérance has published a list of names recommended by Evangelical writers to the electors. The first I mention is M. Guizot, who enjoys an illustrious reputation, nobly acquired by his political, and literary labours. Then comes M. Mallet, who has long been distinguished by his liberality and his zeal for the reformation of religion. In the third place, I may mention General Chabaud-Latour, who has rendered great services to the country in a capacity, and is devoted to every good cause. Messrs. Theodore Vernes and Alfred Assolant are also a very honourable character, and are attached to families which have diligently to the interest of the flocks in Paris. The sixth candidate, M. Laffon de Ladébat, by a mutual understanding, been chosen by the other party. It would be a great loss to French Protestantism if such men were not elected. X.

Paris, January 19,

THE WEEK OF PRAYER IN PARIS—THE STATISTICAL ELECTIONS.

If ever a Week of Prayer were desired, it was this year in Paris, and the few who to pray felt it, and the prayers were heard. But the extreme pressure for time avoidable hurry in France on the first of the year, renders it a peculiarly valuable one for religious gatherings. It was changed to the second week, it was the wishes of many. As it was, a rapid united meeting for prayer was held in the evening in a different church, pastors of various denominations being present. A handful of English met in the Central Chapel, every day; and private meetings were held here and there.

The one absorbing topic is the present election, the result of which I hope to see in a postscript. Every nerve is strung either side—by the advocates of a developing Christianity, to be perfect in science and knowledge and recondite art, and by the representatives of primitive Christianity, once and for ever perfect in Christ, God manifest in the flesh; t

linking themselves to the wicked, and looking to the world for help and cheer, and receiving from the unbelieving mass what they seek ; the second looking upward to Jesus, and seeking with uprightness to enlighten their fellow-men and clear away the dust thrown around the simplest facts. The warmth on both sides is extreme, and the choice of electors is made clearer and clearer. "*The choice must be made*" say the Radicals, "between the authority of conscience and the authority of the Presbyterian Council ; between the Gospel and Confessions of Faith ; between the Christianity of Christ and the Christianity of the Orthodox ; between Christian toleration and Pharisaical exclusiveness ; between liberty in union and liberty in isolation ; between a vast Church accepting within its bosom every shade and every tendency, in order to harmonise and pacify them by charity, and narrow sects which engender fanaticism or which end in failure ; between progressive reform, which will gradually conquer mankind, and the motionless or retrograde dogma which becomes more and more repugnant to the conscience of our contemporaries ; between freedom and slavery ; between the letter that killeth and the spirit that giveth life. The choice must be made between those who acknowledge that the truth emanated from God is revealed by its own brilliancy, and those who suppose that religious truth can have no effect without the stamp of an external authority ; between those who believe, with Jesus, that the love of the Heavenly Father is the very essence of religion, and those who substitute for the love of the Father dry and barren theories ; between those who, with Samuel Vincent, affirm that Protestantism is the religion of modern times, and those who, with M. Guizot, despair of the future of French Protestantism."

"*The choice must be made*," say the Orthodox, "between Divine revelation and natural religion ; between the sovereign authority of the Word of God and that of reason and conscience ; between the Bible divinely inspired and the Bible mingled with legends and errors ; between the Gospel and a Christianity accommodated to the errors and passions of the world ; between the religion of Jesus Christ and that of wise men and philosophers ; between the Spirit of Christ and the spirit of the age ; between Jesus Christ the Son of God and Jesus Christ a teacher of morals ; between Jesus Christ the Saviour and Redeemer and Jesus Christ a mere model, not even attaining the highest degree of human perfection ; between Divine hopes

and hopes resting on the sands of ephemeral systems ; between immortality and vain aspirations ; between life eternal and death ; between the Christian Reformed Church and a humanitarian, deistical, or pantheistical Church." So stand the parties. Every elector is sought out and visited by agents on both sides, and strange indeed are the facts elicited by these visits ; ignorance, indifference, the most absurd notions, are found to prevail in many places ; and in others, whole companies of Protestant men are wondering which side is right, and are glad to learn the facts of the case.

The question is a delicate one how far men who are legally electors, and yet do not belong to the Reformed Church, having adhered to some other form of worship, should vote. Some will do it without scruple voluntarily, as exercising their legal rights, throwing their weight into the Orthodox side ; others, and among these the men who on conscientious grounds, such as the separation of Church and State, object to all national churches, will not go up to vote. Nay, however much these latter sympathise with the Orthodox, there is among them an under current of feeling that, when the disruption occurs, supposing that at some future time the Orthodox are compelled to leave the National Church and relinquish State assistance, it will be the resurrection of the Protestant Church of France ! It may be the means of purifying and invigorating the Christian body throughout France ; but at the same time, it will be leaving the golden candlestick without light, to fall into darkness before the gloomy shrine already preparing to claim universal adherence, under the yet unnamed and undeveloped religion of the future.

January 20.

PASTOR JUILLERAT'S CIRCULAR.

The last and most touching circular I give you in full ; it is from the venerable Pastor Juillerat, President of the Reformed Consistory of Paris :—

To the Faithful of the Reformed Church of Paris.

My beloved Brethren,—I did not intend to speak in the great debate at this moment submitted to your consciences, but rather to leave to younger and stronger men the honour of defending the faith and independence of the beloved Church of Paris, to whose service I have been wholly devoted for forty-eight years. The recent attacks made upon me by a journal, which sought to throw insinuations upon my good faith, would not have sufficed to modify my resolution, for I know, my beloved brethren, that you all, without exception, have done true and prompt justice to such manoeuvres. But I learn that certain of my lay colleagues

in the Presbyterian Council and Consistory are the object of attacks and insinuations no less perfidious, and that the most false and odious insinuations are carried against them from house to house. I can and must hold my peace no longer; silence would be almost cowardly.

I therefore come forward, my beloved brethren, and I say to you, under the eye of the God of truth, before whom I shall shortly appear: These men who are outraged and calumniated are Christians, true, faithful Protestants; for more than thirty years I have seen them at work; in the days of peace, as in the times of difficulty through which the Church has passed, their devotedness no less than their piety, their moderation no less than their zeal, have never failed. In not maintaining them in the post already confided to them, and which they have valiantly occupied, universal suffrage would strike to the heart not only the Protestant Church of Paris, not only the Protestant Churches of France, but the Protestantism of the whole world.

You will ratify, my beloved brethren, this public testimony, that, in such serious circumstances, I owed to them from my Christian affection and gratitude; you will give to the re-eligible members, as well as to the two new candidates, whom I separate from my old colleagues neither in my sympathy nor my confidence, a majority which will insure the advance of the kingdom of God. You will believe my emotion, you will believe your old pastor, remembering that he has always preached concord with firmness, and that, almost at the commencement of a ministry of nearly sixty years, he had the privilege, during the stormy outburst of 1815 at Nismes, to hold aloft, not without some peril, the banner of the pure Gospel and religious liberty.

JUILLERAT.

An article in the *Siccle* of this morning is very like a forlorn hope on the Liberal side, who have not hesitated to call the whole nation to take their part against the Orthodox. Sunday is the day appointed for the elections.

THE ENCYCLICAL AND M. CAYLA'S NEW PAMPHLET.

One word on the Encyclical. I have just received the new pamphlet of M. J. M. Cayla, whose "Pope and Emperor," and many other pamphlets, have from time to time obtained universal attention. The "*César Pontife*" will cause many an ear to tingle. It begins with the Pope's letter, shows the opinion of the press in the various European states, discusses the two expedients of the Liberals, Gallicanism on one hand, or a Free Church in a

Free State on the other; rejects them both, the first as retrograde, the second as throwing all power into the hands of the Jesuits; and concludes: "*Let Cæsar be Pontiff! Let him call a national council in Paris, or any other city, and convoke all the archbishops and bishops of France, with curés delegated by the free choice of the faithful. Let the question then be put to the clergy, Are you for the French Constitution? or are you for the Encyclical? Those who adhere to the latter to be considered as having resigned their functions. Let Cæsar be Pontiff, not like the Pope-king, who calls himself the Vicar of Jesus Christ dying on the cross to redeem mankind, while he exhibits the luxury and pride of earthly kings. That would be to return to mediæval times, which we all repudiate. Let Cæsar be Pontiff—that is, let the State, without arrogating the least authority over consciences, become the only protector, guide, and counsellor of the national clergy. . . . The time seems come to cut the cable, and reject all foreign interference in our National Church. . . . Our answer to the Encyclical is in these words, as terrible to the temporal Papacy as those written on the palace of the King of Babylon: *Cæsar Pontiff!*" Now what will Cæsar say?*

THE REV. H. G. GUINNESS IN PARIS.

The Rev. H. Grattan Guinness is preaching in Paris. The refreshment is unspeakable to turn away from the exertion of diving into science, and the weariness of contesting disputed points, to receive the full, clear flow of God's everlasting truth. To be placed in presence of eternal things in the glorious old way of Christ's Gospel, to hear things called by their right names, and to see a man in earnest, really believing that his fellow-men before him are to live or die eternally, and that not one of them need die, but believe and live, nerves one for future work, and gives one present spirit. He is interpreted to French audiences, which have hitherto been crowded. Last night, at Taitbout Chapel, where, however, the auditory was not very numerous, the series of questions addressed to the consciences of Christians was most solemn.

ITALY.

THE POPE'S ENCYCLICAL LETTER.

The Pope's Encyclical Letter is addressed to his "venerable brethren, all the patriarchs, primates, archbishops, and bishops, in communion with the Apostolic See," and is dated from St. Peter's, Rome, "December 8, 1864,

the tenth anniversary of the definition of the dogma of the Immaculate Conception of the Virgin Mary, the Mother of God." In this document Pius IX. reminds the prelates that his predecessors have never failed to state

and condemn the errors against the fundamental principles of religion spread throughout society, and in particular against the Roman Catholic Church. He adds that from the commencement of his pontificate he has invariably rebuked these errors in his Allocutions delivered at the Consistories, and in his frequent Encyclical Letters to the bishops. Seeing, therefore, that errors and false opinions are constantly upon the increase in religious and lay society, the Pope declares that he addresses himself to the bishops upon the present occasion to excite their zeal to confute error, and to arrest the evil which false ideas of religion, philosophy, and politics inflict upon the modern world.

The Encyclical Letter then proceeds to enunciate the gravest errors which must first be confuted. These are stated as the opinions of those who say that civil progress requires society to be governed without reference to religion, or without any difference being made between the true faith and heresy; that liberty of conscience and of public worship are essential in a well-organised Government; that the will of the people, as displayed by public opinion or by other means, constitutes a supreme law and a true right, and that accomplished facts in political affairs are to be regarded as rightfully in force; that religious orders are not entitled to exist, and ought, consequently, to be suppressed; that family society is dependent solely upon civil law, so that the Government has the exclusive right of regulating the relations between parents and children, and of directing instruction and education; that the clergy should not be permitted to take part in public instruction, because they are opposed to progress. The Pope further condemns the opinions of those who hold that the laws of the Church cannot have binding force unless they are promulgated by the civil authority; that excommunications pronounced against usurpers of the rights and property of the Church are an abuse; that the Church has not the right of punishing those who violate her laws; that the ecclesiastical power is not by divine right distinct from, and independent of, the civil power; that obedience may conscientiously be refused to those decrees and decisions of the Holy See which do not affect points of faith. All these opinions, and several others, are rebuked, proscribed, and condemned. In the latter part of his letter the Pope proclaims a jubilee, granting "to each and all of the faithful of both sexes, throughout the universe, a plenary indulgence during one month, up to the end of the year 1865."

The text of that part of the Encyclical which refers to liberty of conscience is as follows:—

As you are well aware, venerable brethren, there are a great number of men in the present day who, without making any distinction between true religion and heresy, . . . and contrary to the teaching of the Holy Scriptures, of the Church, and of the Fathers, do not hesitate to affirm, "that the best condition of society is that in which the power of the laity is not compelled to inflict the penalties of law upon violators of the Catholic religion, unless required by the considerations of public safety." Actuated by an idea of social government so absolutely false, they do not hesitate further to propagate the erroneous opinion, very hurtful to the safety of the Catholic Church and of souls, and termed delirium by our predecessor, Gregory XVI., of excellent memory—viz., liberty of conscience and of worship is the right of every man—a right which ought to be proclaimed and established by law in every well-constituted state, and that citizens are entitled to make known and declare, with a liberty which neither the ecclesiastical nor the civil authority can limit, their convictions, of whatever kind, either by word of mouth or through the press, or by other means.

Appended to the Encyclical is a formidable "catalogue of errors," consisting of eighty propositions. It embraces errors of "Pantheism, Naturalism, and Absolute Rationalism;" the second list is headed "Moderate Rationalism." These two embrace the ordinary infidel opinions of the day; the third catalogue of pestilent notions relates to "Indifferentism, Toleration," and is as follows:—

That every man is free to embrace and profess the religion he shall believe true, guided by the light of reason.

That men who have embraced any religion may find and obtain eternal salvation.

That the eternal salvation of all who have never been in the true Church of Christ may at least be hoped for.

That Protestantism is nothing more than another form of the same true religion, in which it is possible to be equally pleasing to God as in the Catholic Church.

In Section IV. are lumped together Socialism, Communism, Clandestine Societies, Biblical Societies, and Clerico-Liberal Societies, of which the world is simply reminded that "pests of this description" have been frequently rebuked in the severest terms in various of the Pope's former Encyclical Letters and Allocutions. Then follows "Errors respecting the Church and her Rights," among which are—

That the Church has not the power of availing herself of force, or any direct or indirect temporal power.

That the Roman pontiffs and œcumenical councils have exceeded the limits of their power, have usurped the rights of princes, and have even committed errors in defining matters relating to dogma and morals.

That in addition to the authority inherent in

the Episcopate, further temporal power is granted to it by the civil power either expressly or tacitly, but on that account also revocable by the civil power whenever it pleases.

That the ministers of the Church and the Roman pontiff ought to be absolutely excluded from all charge and dominion over temporal affairs.

That bishops have not the right of promulgating their Apostolical letters without the sanction of the Government.

That ecclesiastical jurisdiction for temporal lawsuits, whether civil or criminal, of the clergy should be abolished, even without the consent and against the desire of the Holy See.

Section VI. is headed, "Errors of Civil Society, as much in themselves as considered in their relations to the Church," one of which is—

That the most advantageous conditions of civil society require that popular schools open without distinction to all children of the people, and public establishments destined to teach young people letters and good discipline, and to impart to them education, should be freed from all ecclesiastical authority and interference, and should be fully subjected to the civil and political power for the teaching of matters and opinions common to the times.

Section VII. consists of "Errors in Natural and Christian Morals." Section VIII. enumerates the "Errors as to Christian Marriage," the first of which is not to believe that it is a

sacrament. The ninth section of contains the following two "Errors of the Civil Power of the Sovereign

That the children of the Christian Church are not agreed upon the equality of the temporal with the spiritual power.

That the cessation of the temporal power which the Apostolic See is based, tends to the happiness and liberty of

Lastly comes a tenth section, he referring to Modern Liberalism," as follows:—

That in the present day it is no longer that the Catholic religion shall be the only religion of the State, to the exclusion of other modes of worship.

That it has been wisely provided in some countries called Catholic, that they shall enjoy the free exercise of their religion.

That it is false that the civil liturgy is a mode of worship, and the full power of the State is not to be used to compel and their thoughts, conduce to corrupt the minds of the people and to the prevalence of the evil of indifference.

The last error of all, which is the most demned, is the idea—

That the Roman Pontiff can and should conciliate himself to and agree with modern liberalism, and modern civilisation.

GERMANY.

Frankfort, January 15, 1865.

NO LIGHT IN OUR POLITICS.

No light has yet come to dissipate the darkness of our German politics. Diplomatic transactions between Prussia and Austria, and between these two powers and the Germanic Confederation, on the subject of the Duchies, appear as far as ever from coming to any result. Nevertheless, one thing has come to light—namely, the annexation proclivities of Herr von Bismark. I referred you, in my last letter, to the idea circulated by some Prussian journals, of searching among the old dusty parchments of the sixteenth century for the titles of the House of Hohenzollern to the possession of Holstein. What at first seemed to be a joke of the Ministerial press, has assumed the proportions of a serious reality. The Crown lawyers are actually engaged in rummaging the archives of the kingdom, with a view to discover the titles in question. At any other time, this transaction would have been simply ridiculous; but at present it has made known serious designs, supported by the Prussian battalions which occupy the Duchies. Who does not perceive the dangerous complications which may spring out of this for the whole of Germany?

THE ENCYCLICAL FROM ROME.

But the politico-religious event of the month, in Germany, as in all Europe, is the new Encyclical of Pope Pius IX. In a country where almost all the States are of a mixed character in regard to religion, and have concordats with the Catholic Church, this manifesto of Pius IX., however it may be, has produced a real shock of surprise. Austria, which was still in the meshes of its Concordat, and whose most despotic clauses exceeded what was tolerated by the incredible pretensions of the Bishop of Rome. There also the Government will be forced to choose between the old Concordat and this charter of the Pope, which denies all its principles, and annuls all its liberties—political and religious. Hitherto, the Cabinet has maintained a prudent silence, and the press has not been so reserved, as to demand the annulling of the Concordat, as well as the maintenance and extension of the forms of liberty. People are all expecting to see the newly-assembled Reichstag demanding from the Ministry the annulment of its intentions, and energetical measures for the independence of the State,

Pope's pretensions would reduce to servitude, neither more nor less than if we had been still in the age of an Innocent III. or a Hildebrand. As to other states, such as Bavaria and the Grand Duchy of Baden, which are already in conflict with the Roman Court, resistance will not tarry, and it will be energetic. What will Prussia do? Nobody knows yet, but in the meantime, observe one of the strangest phenomena which the Papal Encyclical has produced in any country: it is that a Protestant journal, one of the most valorous champions of the policy of Herr von Bismark, and which at the same time pretends to be the most zealous defender of Christianity in Germany—in one word, the *Kreuzzeitung*—shows itself in touching harmony of principle with the Roman Encyclical. This journal makes, it is true, some reserves in favour of the Protestant Church, but when the question is the condemnation, as anti-Christian, of progress, public liberties in Church and State, and all the great principles upon which modern society reposes, the Berlin journal chimes in with the anathemas of Rome. Catholic Ultramontaniam is to be understood, but Protestant Ultramontaniam is a monstrosity which inflicts more injury upon the Gospel of Jesus Christ, and upon the doctrines of the Reformation, than all the negations of Rationalism. And when we reflect that this paper is the organ of a numerous and powerful party among the nobility, in the army, and at Court, we imagine with horror what dangerous crises Prussia will have yet to pass through, that she may see harmony spring up again between the parties who destroy it. For, in fine, to make her retrograde towards the middle ages is a thing impossible to be hoped for, even by the most blind.

Only to consider the Encyclical from a religious and ecclesiastical point of view, it is indeed all that is most adapted to gladden the most zealous enemies of the Papacy, for no event can contribute more powerfully to hasten its ruin. Nothing supplies a better proof of this than the painful embarrassment into which this foolish manifesto has thrown sincere Catholics. And if it is so in all the mixed populations of Europe, where liberal ideas have made some progress, what will it be in Italy itself, to which there remains henceforth no other alternative than to renounce one's country or the Papacy?

A CATHOLIC EXCOMMUNICATION.

The antiquated ideas of a haughty theo-

cracy, destitute of humanity, which have inspired the Encyclical, still dominate only too much in all those parts of the Church of Rome which show that they are submissive to this sombre Ultramontane power. The feelings of all the moderate Catholics of the south of Germany have recently been painfully shocked by a solemn excommunication which has taken place at Friburg, in the Grand Duchy of Baden. Without any regard to religious passions, already so excited in this country by the conflict between Government and the Roman Court, the Bishop of Friburg has publicly proclaimed the excommunication of a respected man of learning, the author of sundry much-esteemed school-books—Professor Beck. What was his crime? That of marrying. Although he had received priestly ordination in his youth, Professor Beck discharged no ecclesiastical function, but had withdrawn for long years in order to devote himself entirely to teaching in his professorship. But it was necessary, to give prominence to the Popish idea of the indelible character of the priesthood—it was necessary, above all, to show the incompatibility of that condition with the holy state of matrimony; and to effect this, the Ultramontane Bishop of Friburg has not shrunk from the scandal of a scene calculated to stigmatise the life of an honourable man, and to irritate against their Church multitudes of sincere Catholics who are not fanatics. Thus it is that, in every way, an institution which is destined to perish, itself labours with its own hands for its ruin.

SUPPRESSION OF CONVENTS IN POLAND.

If we thus deplore the vagaries of Catholicism, and if we repudiate them from conviction, in the name of the Word of God, this will nevertheless not prevent us from recognising what there is of true and good in this Church, nor from sympathising deeply with the sufferings of its members, when, in their turn, they become the victims of despotism. Such are the feelings which have been awakened in us by the secularisation in Poland of seventy-one convents of men, and four cloisters for women, containing altogether 318 persons; and, above all, by the suppression of thirty-nine other convents, containing altogether 674 persons, for the reason, true or false, that these establishments had taken part in the insurrection. That which provokes indignation, is the brutal manner in which this measure has been executed. Let any one judge by the following communication, dated November 28th, from Warsaw: "For some days past every thing had been

prepared, and the military officers had received orders to hold themselves in readiness, when yesterday there came by telegraph a new order to proceed to execution on the night of the 27th to the 28th, at midnight, conformably to instructions received. This is how the affair was transacted: At the precise hour indicated, a colonel, accompanied by a detachment of troops, presented himself at each of the convents indicated, caused the monks to assemble, and communicated to them the order to stand in readiness to set out by the road at half-past four A.M., to go out of the country. About two o'clock the execution was accomplished in all the city, and probably at the same time in all the kingdom. The convents remained occupied by the troops, and at half-past four those who lived in them had to enter vehicles, which took them, under a strong escort, to the railway, where the Adjutant-General Korff attended to preside over their departure. Each of the exiles received 150 roubles (23*l.* 15*s.*) for his journey. Everything passed over in the greatest silence. No one knows yet where they have been taken to. It is supposed that they will disperse themselves over France and Italy." I suppress all the reflections which these Muscovite proceedings inevitably inspire.

A THANKSGIVING SERVICE IN PRUSSIA.

By a letter to his Minister for Worship, of the date of November 20th, the King of Prussia ordered in all the churches of the kingdom a service of thanksgiving for the victory of the allied armies in the Duchies, and for the ratification of the treaty of peace. "I will," says William I., "that there should be publicly rendered thanks to God Almighty for the gracious aid which He has vouchsafed to our arms, and that glory be given to the Lord, to whom alone it belongs. I determine, therefore, that on Sunday, December 18th, the day when my victorious troops shall return to their garrison, a solemn service of thanksgiving should be celebrated in all the churches of the country," &c. No one can but approve the sentiments of piety which prompted this measure and these words. But is there not a strange anomaly in the relations of the Church and State, in which the King says "I will," when the question is of an act of gratitude and admiration by a whole people towards God? One asks if these sentiments of the heart are commanded. I could understand an invitation or an exhortation, but not a command.

THE RELIGIOUS CONFLICT IN THE GRAND DUCHY OF BADEN.

The religious agitation provoked by the work of Dr. Schenkel, of Heidelberg, upon the life of Jesus, is not yet pacified; on the contrary, it extends far beyond the limits of the Grand Duchy of Baden, by means of divers protestations against the measures taken by the ecclesiastical authorities of that province, and addresses of sympathy with the pastors of the Evangelical party. In one of these addresses, signed by more than fifty pastors and professors of theology at Berlin, we read, among others, these words: "Since you have maintained the fight, which was imposed upon you by your holy office, against the spirit of error which denies Jesus Christ come in the flesh, we have been with you in spirit, in faith, and in prayer. We confess, with you, Him who, in virtue of His eternal Divinity, has given himself for us, has truly risen from the dead as Lord and Christ, has ascended unto heaven, and sits at the right hand of God the Father, from whence He shall come in His glory, to judge the living and the dead, and whose kingdom shall have no end. We reject, with you, the erroneous doctrines which Dr. Schenkel has not feared to publish in his book, in contradiction to the faith of all Christendom—a scandal to our Evangelical Church and your parishes. We deplore, with you, that a man who has rejected the divine authority of the Holy Scriptures should be maintained in the important post of principal of a seminary, and leader of your future ministers. Penetrated with inward and brotherly sympathy for you in your conflicts and trials, we cry out to you, 'Watch, stand fast in the faith, quit you like men, be strong.' (1 Cor. xvi. 13.) Our faith is the victory that overcometh the world; and He who is for you is stronger than the world." Among the subscribers to this document are several of the most justly celebrated names in theology and the Church in Prussia.

Even the Chief Ecclesiastical Council of the kingdom, to which divers addresses or protests of this kind had been communicated, has believed itself called upon thereby to say what it thinks about the conflict in the Baden Church. Without arrogating to itself the right to pronounce any judgment upon the measures officially taken hitherto by the ecclesiastical authorities of the Grand Duchy, the Council at Berlin allows to be clearly seen what is its conviction, expressed in a letter to the consistories of the kingdom. "The struggle which

as originated in the Grand Duchy of Baden," says the Council, "concerns the most precious possessions of the Church Evangelical, and it may assume dimensions which will extend far beyond the limits of the National Church; it concerns the foundations of the Christian faith, the authority of the New Testament, and also the fundamental truths and constituent acts of salvation with which the Lutheran Church must stand or fall. It is therefore not without pain and fear that we have seen these troubles invade one of the churches of our communion, for which we offer our prayers to God. Yet we are not in doubt as

to the issue of this conflict; we have the assurance of seeing peace renewed there by the renovation of faith in the only Son of God, in His miraculous birth, in His divinity, in His death for the redemption of the world, in His resurrection, and in His return to glory."

It appears from these different testimonies and many others which we could yet quote, that if the Rationalism of sundry schools makes great havoc in the Protestant Churches of Germany, faith in the Son of the living God, and in the Gospel of His grace, still remains as the corner stone of these Churches.

SWEDEN.

RELIGIOUS AND GENERAL PROGRESS.

Christianstadt and Vinslöf,
Nov. 13, 1864.

It has pained me to see that no one amongst your Swedish correspondents has, during this whole year, sent you any tidings from Sweden, although one fruit after another has, in my beloved fatherland, been plucked from the tree of life, which is Jesus Christ. The Word of God continues uninterruptedly to bear new blossoms and new fruits in our neighbourhood.

The Evangelical National Society in Stockholm stands undoubtedly first amongst the instrumentalities for diffusing the truth of God. At the head of that society we find such men as Elmblad and Rosenius, both of them highly distinguished as preachers and authors. This institution has formerly confined its labours to the Inner Mission, by the publication of good books and the employment of godly colporteurs. Now, however, it has established a large school, for training missionaries to the heathen, under the charge of the pious and gifted Rudin.

Amongst lesser associations, the Christianstadt Tract Society, in my neighbourhood, pursues its work in the south of Sweden with such blessing. The annual meetings are regularly held in the parish of Vinslöf, generally on a hill-side, where from two to three thousand assemble—a wonderful sight for the many travellers who pass along the road close by. We rejoiced to see at our meeting this

year my dear friend, the Rev. Professor J. Lumsden, Principal of the Free Church College in Aberdeen.*

Similar societies are found in Helsingborg, Jönköping, Westerwik, Örebro, and other places, and the Bible, it may be said, is in every dwelling throughout our country. That the Word of God is not amongst us in vain is shown by daily evidences, in the many conversions which take place, and in other remarkable events. Never before have we heard of so many large legacies for religious purposes. A Mr. Carlson, a merchant, died recently, in Göteborg, leaving about 15,000*l.* for pious uses. Another evidence appears in the fact that new laws, more favourable to Christianity, are passed continually by the State. Recently the legal necessity for approaching the Lord's Table has been done away. Formerly every one holding office under Government was required to receive the sacrament at least once a-year, and no witness could have his testimony received unless he had been to the Lord's Table within the year. In these days Royal permission, desired by the Diet, has been granted to postpone baptism for six weeks after the birth of the child, and children may be baptized at home. Is there not in this an indication that the *first* gracious influences of the Holy Spirit are not necessarily connected as to time with water baptism? (Acts x. 47.) Improved laws for our schools are issued, the higher as well as the

* It was the privilege of the translator of Dr. Bergman's letter to be present at the meeting of this society in 1859, and the scene can never pass from his memory. A revision of the rules was under discussion, and a large gathering, in a most singular place of meeting, was presided over by the gifted and ever-honoured Pastor Hammar. The day being hot, and the place crowded, the greater number were discussing the rules in their shirt-sleeves. The information was obtained that the building had been a distillery, but when the Lord converted the distiller, he turned the place into a house of prayer. The crowd assembled at the church in the evening was such, that one-half could not get inside; one of the windows was removed, and standing on the sill, the visitor was enabled to address two congregations, one inside the church, and another equally large outside. A morning service, intended to be held in the distillery, had to be removed to the hill-side, and the hours spent there can never be forgotten.—GEORGE SCOTT.

common, and it will be hard to find a Swedish man or woman who cannot read, write, and cipher. The children of the peasantry are not only instructed in religion, history, and geography, but also in physical science. Our women are now employed as school-mistresses, organists, and at telegraph stations, &c. Much has of late years been done for the advancement of the female sex, and now their right of inheritance is equal with that of the other sex, and they attain their majority at the age of twenty-five. A new institution amongst us is the Landsting, or provincial representation, sending out school inspectors within the province. The Landsting for Christianstadt has shown great zeal in establishing industrial schools for the daughters of the peasants. Our new communal law operates most beneficially in training our people to self-government. The new project of law for our representation, prepared by the Government, by which our four Houses (Nobles, Clergy, Burgesses, and Yeomen) will be swept away, and a general election of members of the Legislature substituted, will be definitely settled at the Diet of 1865, and as it seems, adopted. The arming of the people, in defence of the nation, extends rapidly, and our Rifle Volunteers are very numerous, whilst the youth are put through military exercises at the schools. The union of Sweden and Norway receives increasing strength, from growing mutual confidence. A general jubilee was held in all our churches on the 4th November, in celebration of that union in 1814, and the fifty peaceful years which have followed. Many earnest words with reference to our brethren in Denmark and Finland were uttered on that day. Scandinavianism advances in the hearts of the people, and our Royal house is beloved beyond all description. The King surrounds himself with counsellors of distinguished character and ability.

Amongst new laws I ought to name the Criminal Code, perhaps one of the most humane and Christian in the whole world. Our banking laws are also greatly improved, and promote competition for the public good, and freehold right to a very small portion of land has greatly rejoiced and encouraged the poor. Our notice of progress must, of course, include our railways. We can now proceed by railway from Göteborg to Stockholm, and from Stockholm to Malmö. Steamboats in great numbers cover our waters, and steam-

power is more and more used by our tourists. The extensive morasses in are being drained and cultivated. Agriculture and architecture are being developed. New metallic mines are discovered and All this comes at once on our land, springing from on high, for we have also had unusually good harvests. Is not the Lord, and must we not clearly see the Lord is with a people who seek

Amongst evidences of newly-awakened here, we must not forget the many churches reared. Ten or more many dilapidated churches might be seen in Sweden, but a different state of things obtains. In Skåne, the southern part of Sweden, seven new churches were consecrated on one day, the 6th November. Our talented bishop, Dr. Thomsen, issued a pastoral to the seven churches in the diocese of Lund, and suggested texts from the Bible to the seven churches in the Apocalypse, duty devolved on me of consecrating these churches.

It must not, however, be concealed that much evil reveals itself by the side of good. Unbelief raises its foul and malignant form among us with greater effrontery. A professor in Upsala has recently issued a popular pamphlet, costing only a few shillings, in which he boldly denies the existence of a devil and a hell. This publication, widely circulated, awakens much attention. It has done much evil amongst the Murders and burglaries, which had been rare, appear again more frequently. The villain says, "Why should I be damned when there is no hell?" We need not be surprised that a host of inferior minds should put forth doctrines still more malignant, without referring to those who boldly defend infidelity, among whom we find some clergymen and schoolmasters whose errors the State Church fears to rebuke. As the law of a free press appears to be established in Sweden, they are all shielded by all political papers, the editors of which repeat what Grundtvig many years since in his pamphlet called clerical freedom, which he defines as that is to say, every clergyman shall be at liberty to interpret the Bible from his pulpit in accordance with his conscientious views, without being fettered by any received dogmatical or symbolical books. This is earnestly contended for in Germany, and I find in M'Cosh's paper, read at the Evangelical

* It is an undeniable and a remarkable fact that, immediately following the great religious revivals in Sweden, the people seemed to wake up from the slumber of generations with reference to progress in other things. — G. S.

meeting at Edinburgh, that things are the same in England. Shall we, then, say with respect to all shall we despond? God forbid. We are afraid of free inquiry even in the field of religion; but, on the contrary, we fear good from it. Has not the Lord heaven and earth shall pass away, but shall not pass away? We are not, afraid either of Professor Boström's on Lilje's assaults, nor yet for the of a Strauss, a Renan, or a Schlegel, new discoveries of geologists. Their alarm us not; they rather stir up us a joyful anticipation. Some may used that we speak thus; but our will be explained by a simile taken a province of free inquiry in things

The more the positive pole in a pile becomes potentialised, precisely the amount of potentiality is commensurate to the negative pole. May there be something like this in the higher of religion? The more vehemently it is potentialised—that is to say, the more it courageously steps forward in its exertions for the spread of religion, identifying its positive character—the more decidedly and fearlessly must unbelief forward as negative Christianity. The sparks on the electrical machine; the positive spark is only a small reddish light, the negative radiation; the negative is still less—a white round spark. Each pole shines with a wonderful light, and operates with its full power, and we hear distinctly the great noise of each. But incomparably more are the phenomena if the two poles approach each other, however slowly, for ere they are prepared for the result we behold a powerful light burst forth, accompanied by an astounding sound—this is the great light and the thunder. May there not be something like this in the spiritual region? It may not be that when the positive and negative Bible and theology on the one side, cosmology, physical science, and history, on the other side—approach each other in a right way the truth itself shall break forth with a newness and power heretofore unknown? The voice of God in creation cannot be fundamentally at variance with the voice of God which speaks to us in the Bible, though for a time there may appear to be inconsistencies. In short, we believe that even negation is designed to lead to the truth; yea, that the evil one must be overcome by God and advance His purposes. Shall we therefore despond? God forbid.

We on the contrary look towards the future with a joyful hope, as long as God's Word is honoured. We are not afraid of clerical freedom, and cannot sympathise with the dejected. Dr. McCosh said in Edinburgh, "If things should come to such a pass as this, surely good men in every church would combine to sweep it off the face of the earth." With violence? Would this be right and good? If the clerical freedom spoken of by Grundtvig should hereafter triumph in England's, or any other land's, National Church, which is very improbable, shall we therefore conjure up the powers of darkness? Does not England at least possess religious liberty more largely than most other lands? May not men there have full liberty to confess any religious faith they please, and to unite with likeminded in religious communities? Cannot the spiritually-minded and the orthodox associate together? What is the State Church, carefully considered, but in great part a State institution, with officers and servants remunerated by the State? If the State should see it good and advisable to relax the confessional bond, and no longer require an oath in favour of symbolical books, which are, after all, only human productions, will no longer have handcuffed and hypocritical clergymen, but leave them at liberty, with the Bible as their foundation, to speak freely what they have to say, so long as they keep within the limits prescribed by common law, and pure Christianity may be proclaimed by its true witnesses—would not this be an approach to the primary all-conquering position in the world of the Christian Church? Is not this the most favourable condition for true and vital Christianity? Or can we regard the present state of things as better, when, at all events, strange doctrines are proclaimed from the pulpits of the National Church, by many in direct opposition to the confession they have sworn to uphold? Is not faith according to the Gospel a free act—yes, the most free on earth? And ought it not to remain so? Whilst, therefore, we thus in all humility protest against the utterance of the learned and gifted Professor from Belfast, if we have rightly understood it, we cannot deny ourselves the gratification of citing the great Luther's words addressed to the zealous Lutherans in Wittenburg, who desired with violence to assail the Popish customs and institutions: "With the weakness of the weak we must have patience. Because I cannot instil faith into the heart, I cannot and will not force any thereto, for it is God alone who can make

faith live in the heart. The result of constraint by man can only be a mockery, mere externalism, aping and carnal ordinance, whereof come dissimulation and hypocrisy, for there is no heart there, no faith, no love. We must take captive the hearts of men, which takes place when we urge God's Word, preach the Gospel, making known to men their errors. He who will come may come, and he who will not, may let it alone. After this manner the Word will to-day fall into one heart, to-morrow into another, and they will go and themselves fall away from Popery. Thus has God wrought more by His Word than if you and I and the whole world upset all authority. For by the Word God takes possession of the heart, and thus the whole man is won, and soon must all else fall to pieces and vanish. We must have respect to this, and before everything preach, that faith will not be imprisoned and bound. Nothing will be effected by your storming and disturbance; this you shall see. And if you persevere in this course, and refuse to be guided, then know that I Luther will not go with you; this I say plainly. This is the sum of the whole: I will preach, I will speak, I will write; but coerce, force with violence, I will not, for faith is allured willingly without constraint. Take me for an example; I have set myself against indulgences and all Popery, but never with violence. I have urged God's Word alone. This has, whilst I have slept myself, accomplished so much, that Popery has become weakened so greatly, that no prince or emperor has done the system such damage. I have done nothing; the Word has done it all. If I

had chosen to go forward with force, a fearful baptism of blood would have come over Germany; yea, even in Worms I could have brought about a scene in which the Emperor himself would not have been safe. But what would this have been! It would have been an exhibition of folly and madness. What do you suppose the devil thinks when we seek to advance our object with tumult! Ah, he sits there in hell and thinks: These fools, how shall they play their part in this movement? But he has great trouble if we urge the Word alone, allowing it to do its own work. This is omnipotent, this takes hearts captive, and when they are seized all old things must soon fall down of themselves."

We have recently read in the newspapers of the bloody riots in Belfast and Geneva, arising in the former place from the camp of old Romish orthodoxy, and in the latter from that of the new philosophy. We ask, is this—as also the incursion of Germany into Denmark—the fruit of the enlightenment of the nineteenth century? Has the negative as well as the positive theology no higher aim in the contest than broils and riots? Have they no foreboding as yet of the higher destiny which both have in relation to future questions! Ought not both—the positive and the negative theology—instead of sparkling and crackling each for itself, like the positive and negative pole in the galvanic pile, rather to begin at last to think of approaching each other in friendliness, and thus co-operate for the further and higher development in the world of the true light? For this we wait with expectation.—Yours in Christian love,

CARL BERGMAN.

TURKEY.

Constantinople, January 2, 1865.

THE WEEK OF UNITED PRAYER.

The appointed week of prayer is observed by Protestants all through Turkey. I have just come from a public meeting held in the Chapel of the Dutch Embassy in Pera, under the auspices of the Constantinople Branch of the Evangelical Alliance. All the native Protestant churches in this city, and so far as I know, throughout the empire, have public religious meetings during the week. The meeting this morning was fully attended, in spite of the mud and rain. Rev. Dr. Pfander, of the Church Missionary Society, presided; Dr. Koelle and Rev. Mr. Weakley, of the same society; Rev. Dr. Thomson, of the British and Foreign Bible Society; Rev. Dr.

Hamlin, President of Robert College; Rev. Mr. Christie, of the Church of Scotland; Rev. Mr. Long, of the American Methodist Church; Rev. Dr. Riggs, and Rev. Mr. Washburn, of the American Board—took part in the exercises, and the meeting was in every respect a most happy illustration of practical Christian unity and Christian sympathy among those of different nationalities and different branches of the one true Church.

Allusion was made at the meeting to the trying scenes through which we have passed during the year 1864, and the opinion was expressed that if the liberal instincts of England and Russell were properly supported by the Christian sentiment of England, these precautions might prove the means of establishing religious liberty in Turkey upon a firm

basis than ever before. It is a most noticeable fact that now, in the absence of Sir Henry Bulwer, the whole influence of the British Embassy is thrown into the right scale. Mr. Stuart, the Chargé d'Affaires, has now the esteem and respect of all, and has manifested the same readiness to defend religious liberty which characterised the predecessors of Sir Henry. The friends of Turkey can ask nothing better than a continuance of the present state of things.

ATTACK UPON THE ARMENIAN PROTESTANTS OF MURAD TCHAI.

Murad Tchai, situated not far from the City of Billijuk, was the scene, last month, of some extraordinary proceedings on the part of the pasha of that province. For some eight years Protestant colporteurs have been in the habit of visiting this town and selling Protestant books. For five or six years there have been a few persons there who held Evangelical principles. About a year ago the eldest of these was beaten to death by a Turk in a neighbouring village, in whose employ he was, because he spent too much time in reading the Bible. The others have not been seriously molested, as Evangelical sentiments were gradually being adopted by many in the place, as they read the Scriptures. About a month ago a number of men in the village sent a petition to the Protestant pastor of the neighbouring city of Billijuk to come and instruct them. With the consent of his church, he went for a short time, and was then replaced by another Protestant preacher in the employ of the American Board. This man found about 200 persons ready to listen to his instructions, and they met for worship in a house which they had themselves hired for this purpose. The Armenian priest of the town is known through all that region as the "mad priest," and he seems to have found means to induce the Turkish pasha of the province to unite with him in crushing out this new movement in favour of Evangelical truth.

Two days after the arrival of the preacher at Murad Tchai the pasha made his appearance, and immediately summoned him to his presence. His first effort was to entrap him into some expression which he might use against him. So he received him most graciously, seated him by his side, and begged him to be at ease, as he was himself also a Protestant at heart. Soon he took out from his bag one of Dr. Pfander's books on Mohammedanism, and told the preacher that he presumed he was familiar with them, and admired them

as he did. The preacher knew nothing of these books, and avoided any compromising remarks; but the pasha finally told him that although he was glad to find him preaching Protestantism in Murad Tchai, he was then in a somewhat irregular way. He would take him off to the capital of the province, eight days distant, and furnish him with regular papers. The preacher protested that it was impossible for him to go, and asserted, what was very true, that his papers were the same that all other preachers in Turkey had, and consequently needed no change. The next day he was called again, and after cursing him in private, the pasha drove him out of his room and sent the mudir out to explain the case to the people assembled outside. The mudir declared in his speech that "*the Sultan had discountenanced and cursed this Protestant faith, which was no longer to be tolerated, but that, as they saw, the more you put these people down, the more troubles they made.*" Two days later the pasha left the town, taking with him the preacher, in charge of four police officers, although the poor man was sick and altogether unfit for the journey. He carried him to Boly, some eight days distant, and there he still remains. Information of this outrage was telegraphed to Rev. Mr. Greene, of Broosa, who immediately came on to Constantinople to state the case here.

Mr. Stuart, Her Majesty's Chargé d'Affaires, was appealed to, and without any delay, he brought the case before the Porte—so effectually, that Aali Pasha promised to order the man's release that day by telegraph. A letter received to-day informs us that eight days later this order either had not been received or had not been obeyed. At that date the poor man was still detained in Boly, suffering from cold, exposure, and ill health, without any friends, or any apparent prospect of release. This information has been communicated to Mr. Stuart, and I am most happy to be able to say that I have no doubt that immediate steps will be taken to secure the liberty of the preacher and the rights of the Protestants at Murad Tchai. The whole case, especially in the minutiae, which I have not time to report in full, is an admirable specimen of Turkish justice. If there had been no interference on the part of the English Embassy, the poor preacher might have died in prison, the pasha would have enjoyed his bribe in peace, and the "mad priest" would have succeeded in rooting out all Protestantism from his flock. A year ago, even worse cases excited no interest at the British Embassy. The Turkish Government in Constantinople is not always

to be blamed for such things, because often it never hears of them, or hears only from natives, whose statements excite no interest.

RETURN OF THE EXILED CONVERT, AHMED.

Ahmed of Cæsarea, who was arrested here in July, imprisoned three months, then exiled to Rodosto, arrested there, released and sent to Adrianople, has now returned to Constantinople. His exile proved to be, like the exile of the early Christians, a means of spreading abroad more widely the knowledge of the truth. It was a missionary tour, in fact, under the direction of the Government, which the missionaries would have deemed too dangerous to be practicable. Since his return to Constantinople, he has visited the Minister of Police and his former companions in prison. He goes everywhere about the city as before, and has met with not the slightest insult or molestation from any one. His imprisonment and exile seem rather to have strengthened his faith, and increased his zeal. The Governor of Rodosto, who arrested him there, has been removed from office; but whether for this or some other reason, I cannot say. The Governor of Adrianople, who treated Ahmed so well, died the day after he left—and it is a little remarkable that this is the same man who, in Lord Stratford's day, caused the arrest and execution of the Greek who, after becoming a Moselm, again returned to Christianity. He seemed to have learned a lesson at that time which he never forgot.

COLPORTAGE NOT YET ALLOWED IN EUROPEAN TURKEY.

I regret to state that, in spite of the distinct and emphatic instructions of Earl Russell, the Turkish authorities still refuse to permit the sale of the Bible in large portions of European Turkey. They seem to be under the impression that these provinces are in a state bordering on insurrection, and a real reign of terror prevails in many places. In Bulgaria this results from the attempts which the Bulgarians have made to free themselves from the tyranny of the Greek Church. Turkish officials are either leagued with Greek ecclesiastics or imposed upon by their representations. If the Turks understood their own interests, they would encourage rather than crush out this popular movement among the Bulgarians, who are probably the most loyal of all the Christian subjects of Turkey. As things now go, they will soon come to associate the Turks and Greeks together, hate them equally, and seek

to escape at once from the power. At present, however, there is no reason why the Turks should fear any outbreak. It is really only an invention of the Government to keep out the light as far as possible. The Turks should be made to feel that they are not to be shut out from this peculiar means. In Albania other intrigues, especially Catholic intrigue, are at work to prevent the sale of Scriptures, and in Constantinople, the agent of the London Foreign Bible Society found only failure where he was allowed to sell the Bible in the Greek language. Every effort is now being made by Rev. Dr. Thomson to remove these obstacles, and I think he will be successful in the end, in spite of the all powerful Catholic influence against him.

LATE ATTACKS UPON THE PROTESTANT MISSIONARIES IN TURKEY.

The Constantinople correspondent of the *London Times*, in a late letter, which is reprinted by the official organ of the Government in this city, says:—

It would appear, as the question arises, that the calm and self-denying attitude should rule the conduct of such a movement. It has made room for an eager and burning desire to obtain redress and satisfaction before and in a worldly sense, for injuries. If such a course is persevered in, it will be subject with such acrimony and animosity as eventually produce a political crisis in the country—the overthrow of the Ministry now in power, and place the reins of Government in the hands of that reactionary and fanatical party which is hostile to the Christian religion and its apostles. They will not receive the indulgence and liberty at present afforded to all creeds in this country. I have pointed out from the first the danger of such an emergency, and the dangers which reach me, and which are acquiesced in, prove that I was not mistaken in my estimate of the probable effects of such a movement. On the other hand, if the mission is any real and well-founded cause of grievance, ever considerations of prudence press upon the Government, it would have been the duty of Government and its representative in Constantinople to obtain redress for them; but not the loud complaints of the missionary which have been asserted that such a cause does not exist.

In the same spirit, the *Lancet* of last week contained a bitter attack upon Dr. Riggs and Rev. George W. Felt, of the American Mission, because they had written letters in reference to the mission which had been published in the *Lancet*, whereas it was none of their business. "Simply a quarrel between the missionaries and their Ambassador," would be a sufficient reply to these attacks. I say that the *Times* correspondent

Roman Catholic, and naturally cannot see what good is to come to Turkey from the efforts of Protestant missionaries; and as to the other article, to quote a remark made to me last week by an English banker here, "The *Levant Herald*, in pretending to represent English sentiment here, really represents the feeling of only a minority of two—the editor and Sir Henry Bulwer." I believe that personal feeling has had no influence upon the missionaries in their public statements. So far as I have observed, they have invariably passed over in silence every attack made upon them personally. If they have made public statements uncomplimentary to Sir Henry Bulwer personally, it was simply because it was impossible to speak of religious liberty and its violation in Turkey without alluding to the British Ambassador, who is supposed to be its authorised protector. It was because he had made official statements in reference to their work, and the events of last summer, which they knew to be untrue; it was because he had communicated to them and sanctioned a new definition of religious liberty and new rules of conduct which would have put an end at once to all missionary work in Turkey. Under these circumstances, they could not defend their own rights, their own work, the cause of religious liberty, or

the rights of their native converts, without alluding to Sir Henry Bulwer. But they have confined their criticisms to this one point. They have made no reference to his private character nor to his other official acts. If they had not done all that they have, their work would have been at an end, and their converts would now be in prison or exile. The missionaries had no choice in the matter. They demand nothing but even-handed justice and an honest execution of the Hattihoumayoun. Could they demand anything less?

NEW LAW ON THE PRESS.

The public press in Turkey has hitherto been comparatively free, but a new law went into force on the 1st of this month, which is even more stringent and absurd than the law on the press now existing in France. Its provisions, if enforced, will reduce newspapers in Turkey to the necessity of confining themselves to official news and reports upon the state of weather. The penalties which it threatens are also very severe, consisting of heavy fines and imprisonments. This is certainly progress in the wrong direction. It touches the missionary work, in that it forbids all criticism upon any of the established religions in this country.

AUSTRALIA.

UNION OF PRESBYTERIANS IN NEW SOUTH WALES.

Sydney, New South Wales,
Nov. 18, 1864.

Having in May last written to correct the too sanguine impression that union was already accomplished between the divided sections of the Presbyterian Church in New South Wales, and to inform you that there was as yet only an *agreement* to unite, from which agreement no inconsiderable part of the Presbyterian community was excluded, I am bound to fulfil the cheerful duty of conveying the intelligence that a union has been consummated between two Synods, with some detached ministers, and that negotiations for the union of the other Synod, and all Presbyterians still unattached, with the Synod formed by the "Preliminary Union," are in a hopeful state of progress. To explain more particularly: The Synod of Australia, in connexion with the Established Church of Scotland; the Synod of Eastern Australia, holding the principles of the Free Church; and the Rev. A. Thomson, minister of the first, and then the only United Presbyterian congregation in this

colony, agreed, in November, 1863, to unite upon a basis which had been under their consideration in conference for twelve months. That agreement remains in full force; but it will be necessary, before the union is consummated, to get a bill passed through the Legislature to protect the property now held by the Synod of Australia, which stands in a peculiar relation to the State here, as having been in receipt of State aid up to the time of the Act to prohibit grants of money for public worship. While discussing the terms of the proposed bill, the Synod of Eastern Australia and the Rev. A. Thomson repeatedly requested the Synod of Australia to consent to invite the third Synod—the Synod of New South Wales and some detached ministers—to the conference. This the Synod of Australia refused to do. Between them and the most distinguished member of the Synod of New South Wales, Rev. Dr. Lang, there had been years of litigation. The decisions of the Privy Council and of the Court of Sessions had resulted in Dr. Lang's retaining the

use of the Scots' Church, Sydney, and in the General Assembly of the Church of Scotland directing the Presbytery of Irvine to rescind a sentence they had passed against Dr. Lang at the instigation of the Synod of Australia. The painful memories of these events, and of protests and public appeals on each side, appear to have made some members of the Synod of Australia unwilling to accede to the proposed invitation of the Synod of New South Wales to conference. Thus matters stood eight days ago. But it occurred to some members of the Synod of Eastern Australia, and those who rejoice in what has been accomplished are disposed to regard it as a gracious interposition of the great Head of the Church to guide His waiting servants out of perplexity, that it would be practicable for them, as a Synod, to confer at once with those who had hitherto been excluded from conference, and to unite with them without delay on the basis which had been pondered with the utmost care for two years by all who were interested in Presbyterian Union. Accordingly, on Thursday, the 10th of this month, the two Synods met in conference. At their second conference, on Friday, the 11th, they agreed to unite on the long-considered basis, and fixed Tuesday, the 15th, for the consummation of the union, commonly called among us "The Preliminary Union," inasmuch as all who have entered it hope and expect that it will hasten on the comprehensive union of all Presbyterians in the colony. And since the formation of the new body, called "The General Synod of the Presbyterian Church in New South Wales," the parties to the original conference—those who have been in negotiation ever since November, 1862—have unanimously agreed to treat with the new Synod on the same footing as the *late* Synod of Eastern Australia. At the beginning of last week there were *three* Presbyterian Synods, each professedly having charge of the whole colony, and to some extent wasting their energies in counteractive efforts; and one of these was excluded from the conference on union. Now there are but two Synods in the colony; and these two are parties to a conference in which mutual consideration and unanimity on all important points prevail. As soon as the new Parliament have met and passed the necessary bill, it is probable that the two Synods will be summoned to meet and consummate the comprehensive union.

The proceedings at the consummation of the Preliminary Union on Tuesday evening were deeply interesting. The members of the two Synods who were present in Sydney met in St. George's Church. Acts and declarations—the last acts of the Synods about to lose their distinctive character in one united body—were read by their respective clerks. The Moderators, the Rev. Dr. Lang and the Rev. J. Kinross, signed the basis, gave one another the right hand of fellowship, and sat down side by side, as joint presidents of the meeting. These two then proposed and seconded, as Moderator of the new Synod, "The General Synod of the Presbyterian Church in New South Wales," the Rev. A. C. Geikie, formerly of Canada, now of Bowenfels, in this colony, who was unanimously chosen. Appropriate addresses were given by the three ministers last named, and praise and prayer suited to the auspicious occasion were offered to the God of peace and love.

There is one drawback to the joy of this event. Five ministers of the Synod of Eastern Australia objected, not to the parties with whom the union was effected, but to one portion of the terms of union, which seemed to them to involve some "connivance with the Erastianism of the Established Church of Scotland." The Free Church of Scotland has approved the basis without perceiving this defect. And most of the Free Churchmen here are unable to discern the slightest taint of Erastianism in the basis, or in any of the conditions of union. There is, both in the new body and in the other parties to a general conference, a sincere and earnest desire to remove all obstacles from the way of these separated brethren. They departed by their own protest; nothing has been done to exclude them. Respect is entertained by those who most decidedly differ from them for their conscientiousness; and it is fully expected that their scruples may be obviated, when once the union of the two Synods is accomplished, by such modifications of the conditions of union as will meet all the requirements of their consciences.

Meanwhile, it is thankfully acknowledged that very much has been gained for the cause of Christ and the good of souls in this land, as far as they are affected by the vigor and prosperity of the Presbyterian denomination.

BRITISH COLUMBIA.

TRIUMPHS OF THE GOSPEL AMONG THE TSIMSHEAN INDIANS.

We have repeatedly given cursory notices of the work carried on in the Far West of the British Empire, with such manifest tokens of the Divine approval, by Mr. Duncan, one of the agents of the Church Missionary Society. The last number of the *Church Missionary Intelligencer* enables us to trace that work from its origin to the present time. It furnishes one of the most remarkable and gratifying instances with which we have ever met of the power of the Gospel, in the hands of a devoted Christian man, to raise a horde of quarrelsome savages from the utmost depths of heathen degradation to the dignity of civilised men and women, and the moral elevation of Christians.

Mr. William Duncan, the earliest missionary to the Indians of the British territories on the Pacific, first performed Divine service among them, at Fort Simpson, on October 11, 1857, and two days afterwards opened a school. His proceedings were carefully observed, his school being visited by chiefs and others, who, when he and his pupils knelt in prayer, regarded them with serious looks, and expressed their approval by the invariable "Ahm, Ahm." But still, however, without any diminution, the old heathen scenes of murder continued to be perpetrated. With the new year, he commenced his labours amongst the Indians without the Fort, and, in the hope of winning their confidence and esteem, decided on visiting them from house to house. "I confess," he says, "that cluster after cluster of these half-naked and painted savages was, to my unaccustomed eyes, very alarming; but the reception I met with was truly wonderful and encouraging. Some would not be content until I took the chief place at the fire. My inquiries after the sick were always followed by anxious glances and deep sighs; a kind of solemn awe would spread itself at once."

After two years his work began to tell. He was enabled to address them in their own tongue, and his school was filled with children and adults; and now opposition commenced. The medicine-men resolved that the school should be closed while their rites lasted. They tried to intimidate the missionary, but in vain. "The Lord," says Mr. Duncan, "enabled me to stand calm, and without the slightest fear to address them in their own tongue with far more fluency than I could have imagined possible." In vain the head chief, who was the leader of the medicine-

men, raised his voice, stamped on the floor, and stormed furiously; he did not succeed. In these struggles the missionary's life was imperilled, a ferocious savage, called Legaie, attempting to kill him. The people around watched to see whether he would be intimidated, and shrink from the work. He became more bold.

I have been [he observes] for some time desiring to speak to the cannibal chief. To-day the opportunity was afforded me, and I had some talk with him. This man heads the most degrading superstition this people have got; but he is a young man, and has a noble look. It will be a hard struggle if he ever sets himself to escape from the meshes of that horrid custom which he has taken upon himself to perpetuate; but I hope and pray God may give him light and strength for the conflict, and bring him, clothed and in his right mind, to the feet of Jesus. He met my proposals very kindly, and promised to come under my instruction when he returned from a journey on which he is now going.

Mr. Duncan's first convert was a young man who died of consumption. He learned the leading truths of the Gospel, and during his long illness would not once permit the medicine-men to approach him with their rites. He died assuring the people of his safety.

The first baptisms took place on July 26, 1861, when fourteen men and five women openly professed Christ before their countrymen. This drew out more strongly the spirit of persecution, and the converts were severely tried and tempted. A Christian settlement was now formed at a place called Metlahkatlah, the old home of these Tsimshian Indians, which they had left to live near Fort Simpson, that they might have trading facilities. Here they were visited by the Bishop of Columbia, in April, 1863. The little band of fifty who had first moved to Metlahkatlah had increased to 600 from different tribes, and a village had been formed, consisting of well-built cottages, in which, under the influence of Christianity, men dwelt side by side as neighbours who had been in mortal feud all their lives. The bishop, in the fifth report of missionary proceedings within his diocese, thus describes the work which was prepared for him at the Church Missionary station:—

It was my office to examine a number of these Indians for baptism. I was several days engaged in the work. One day I was engaged from eight in the morning till one o'clock the next morning. It was the last day I had, and they pressed on continually to be examined. Night and darkness came. The Indians usually go to bed with the sun, but now they turned night into day, in order

that they might be "fixed in God's ways," they said. "Any more Indians?" I kept saying, as eight o'clock, nine o'clock, ten o'clock, twelve o'clock, and one o'clock came; and there were always more Indians wishing to be "fixed" on God's side. I shall never forget the scene. The little oil lamp was not enough to dispel the gloom or darkness of the room, but its light was sufficient to cast a reflection on the countenance of each Indian as he or she sat before me. The Indian countenance is usually inexpressive of emotion; but now, when they spoke of prayer and trust in God, there was the uplifted eye and evident fervour; and when they spoke of their sins, there was a downcast look, the flush came and went on their cheeks, and the big tear frequently coursed from their manly eyes. Their whole hearts seemed to speak out in their countenances.

The bishop introduces the answers made by the candidates on examination, and some notices of the most remarkable amongst them. In the group we find the name Legaie, the chief who had attempted Mr. Duncan's life, notorious as having been a most savage and desperate man, stained with every crime. In his answers he thus expressed himself: "I want to take hold on God. I believe in God the Father, who made all things, and in Jesus Christ. I constantly cry for my sins when I remember them. I pray to God to wipe out my sins. I am anxious to walk in God's ways all my life. If I turn back it will be more bitter than before." This man, the principal chief, has made greater sacrifices than any other. He has left his tribe and all his greatness. Although largely bribed to return, he has stood fast. Once ferocious in his temper, he now bears patiently the ridicule of his friends, and returns kindness.

In November, 1863, Metlahkatlah was visited by the Rev. R. J. Dundas, and some brief extracts from his journals will bring the good missionary and his work very vividly before our readers.

Oct. 25: Lord's-day.—It was a pretty sight to see the whole population, old and young, at the sound of the bell thronging to worship God. No need to lock doors, for there is no one to enter the empty houses. Every soul is assembled in the one place, and for one purpose. As they entered, the men took the right and the women the left hand of the great circular hall. I was surprised to learn from Mr. Duncan afterwards that he had never bidden them to do this: they seemed to have adopted the arrangement instinctively. Service began with a hymn in Tsimshian. He led with his concertina. The air was very plaintive and beautiful—sung by some 200 voices, men, women, and children: it thrilled through me. Then followed prayers in Tsimshian, at the close of which all joined in the Lord's Prayer in English. Then followed a chant—one of the psalms he had translated and taught them—to a fine old Gregorian. His address, or sermon, of nearly an hour, was upon the story of Martha and Mary. His manner and gestulation were animated and

striking, very much after their own style. The attention never seemed to flag throughout. I asked me to address them, which I did, shortly upon their present light as compared with the past darkness, and the difficulties they meet expect in their new course of Christian discipleship. Mr. Duncan interpreted for me. Before separating they sang again in Tsimshian a sort of sacred air which seemed familiar to me, and was exquisitely beautiful. I found afterwards it was the anthem "I will arise and go to my Father," somewhat altered, and made more Indian in its character. It suited their voices admirably. I closed with short prayer in English, and pronounced the benediction. The service was most striking. It was hard to realise that three years ago these had been sunk in the deepest heathenism, with its horrible practices.

On the Tuesday the examination of the candidates for baptism took place:—

Mr. Duncan, in his address to them, was very pointed and stringent—fencing in, as he afterwards told me, the door of admission—so anxious was he that only the really converted should of themselves. He told them the strict non-compromising requirements in those who thus sought to join themselves to Christ and His service. Better that they should postpone so solemn and awful a step than come to it unprepared. At the hour appointed the candidates were assembled. Fifty-five gave in their names. Several were those who would have come forward had they been there; but, as my coming was never anticipated at least 150 to 200 were away for their last hunting and fishing excursion before the winter, as would not be back for some weeks. Out of fifty-five who offered I accepted thirty-eight—twenty-one males and seventeen females. I was strongly impressed with the real earnestness and devotedness of those who came forward, and with their acquaintance with the simple saving truths of the Gospel message. Some cases were indeed most touching.

One said, "Mr. Duncan came and told us of our evil ways. I was deep in the green then; but when he told us how God loved us, I wanted to be free and love God: that was the first time I thought of Him."

On the next Sunday, November 1, the fifty-two candidates were baptized.

Mr. Duncan lately visited the heathen Indians who remain at Fort Simpson. He writes:—

I laid the Gospel again distinctly before them and they seemed much affected. The most pleasing circumstance of all, and which I was not prepared to expect, was that Paul Legaie and G (the one in times past a formidable enemy's opposer, and the other one among the first to be and greet the Gospel) sat by me, one on each side. After I had finished my address on the occasion, they got up and spoke, and spoke well. Legaie completely shamed and confounded the old man, who, in replying to my address, had said that I had come too late to do him and other people good; that had I come when the first traders came, the Tsimshians had long since been good. But they had been allowed to grow in sin; they had seen nothing among the first who came amongst them to unsettle them in it.

ld habits, but these had rather added to them real sins; and now their sins were deep laid, they he and the other old people) could not change.

Legsie interrupted him, and said, "I am a chief, a Tsimshian chief. You know I have been bad, very bad, as bad as any one here. I have grown up and grown old in sin, but God has changed my heart, and He can change yours. Think not to excuse yourselves in your sins by saying you are too old and too bad to mend. Nothing is impossible with God. Come to God: try His way: He can save you." He then exhorted all to *leave* God's way, to give their hearts to Him, to leave all their sins; and then endeavored to show them what they had to expect if they did so—not temporal good, not health, long life, or ease, or wealth, but God's favour here, and happiness with God after death.

Clat also spoke at great length. He said, from his youth he hated heathenism, and could never be prevailed upon, not even by threats, to join them in their follies. But he did not know of any better way; but by the time he became a man God sent His Word to the Tsimshians. He soon saw that he and his people were in the dark, and that God's Word was a light, a great light shining in the darkness. He kept his eye fixed upon it, and started off towards it; he persevered till he grasped it; and now he found it to be good and sweet, a great light to his heart.

What a glorious change was this since my first going round the camp to preach the Gospel in fear and trembling. Now I had two important men gathered out and on my side, speaking more distinctly than I could these glorious and saving truths, and trying to enforce them.

After they had finished, I got up and pointed to those two as witnesses of the truth I had declared the years I had been here. The Indian audience seemed much affected.

The baptism of upwards of forty Indians was likely to take place in a few weeks, when Mr. Duncan last wrote. Of the general conduct of the people under his charge he thus speaks:—

I am thankful to be able to tell you that thus far I have been able to restrain all here from visiting Victoria, excepting, of course, those who go in the mission schooner. It has been a very great struggle and test for some, but they have submitted rather than go against my will in the matter. I must here acknowledge, as very encouraging, the implicit obedience the Indians render; some instances I might record would, I am sure, greatly interest you. I am also happy to be able to report that the constables, as a body, are very true and faithful. [*Evan. Chris.*, 1864, p. 414.]

Last winter they were severely tested. One of his own body, and a very influential one too, being gone wrong, was brought before us, and set by his very bosom friend; and we had to sit over his case till after midnight to reclaim him. I rebuked him by fixing him five blankets, and could have kept him in custody unless he had confessed his error and begged pardon. If you have heard the kind and powerfully-melting lan-

guage which, one after another, his brother constables poured upon him to convince and subdue him, you would have rejoiced, I am sure. It was really wonderful. They triumphed, and with tears the prodigal returned. But part of the sentence was, that he was to leave the settlement for a short time, as I could not allow him to be seen in our midst. The day after, a deputation of constables waited upon me to beg for this part of the sentence to be cancelled. They came direct from a meeting to which he had been called, and after hearing his sorrowful words and good resolutions, they promised to use their influence to obtain permission to remain at the settlement, but not to go from his own house for some time, or until I gave him leave. Having pleaded so well and so earnestly for him, I consented to their proposal.

Three weeks afterwards the wanderer was restored, upon a full confession of his sin before his assembled fellow-Christians, and with every indication of his sincere repentance.

Mr. Duncan describes the secular affairs of the settlement as prospering:—

Ten of our young men are now away trading with the surrounding tribes, and others are going. I have also five employed in the schooner, and I am about putting the vessel entirely into the hands of the Indians. I have ordered the agents at Victoria to have Samuel Pelham registered as master, and I have made John Tait supercargo. I know it is a great risk, and I may be blamed; but I take the step in God's name, and do so without fear or misgiving. All our gardens, about 140 in number, are looking well. Our village work and building are progressing steadily, and I trust I shall soon have the mission buildings complete, and without having to put down any of the cost to your account.

The Romish priests having been among the Indians of the Naas River, trying to prejudice their minds against Mr. Duncan, that gentleman went thither. He says:—

I met crowds of Indians, all glad to see me. I spent two nights and a whole day with them, busy all the time conversing, visiting their sick, and preaching, and the response I met with was truly encouraging. The universal cry was, "Come, come and help us." All the evil the priests had done did not amount to much. I quickly put to shame their malicious statements, and had some happy opportunities of contrasting the truth as it is in Jesus, and the effect the truth had produced at Metlahkatlah, with the priests' mummeries, and the effect they had produced upon the Indians south, who had tried them for fifteen years. The difference is no less than the difference between life and death, and this even these poor heathens could discern.

After conferring with Mr. Duncan, two clergymen, who were sent to his assistance by the Church Missionary Society, have commenced a new and interesting mission among the Indians on the Naas River.

AMERICA.

NATIONAL PROSPECTS: THE SOUTH AND SLAVERY.

New York, January 10, 1865.

The multitude of Christian hearts among us that have been longing and looking for the signs of wholesome and stable peace begin to feel as Columbus and his sailors must have felt when they caught the first "delicate, dubious" odour of the land breeze. We dare not say that the end is yet. But the decisive portent of the end has at length shown itself. The proud, self-confident, unholy purpose in which the war began is giving way. No one could doubt the candour or the truth of the statement made by Vice-President Stevens, that slavery was to be the "corner-stone" of the new Republic. And now the leading topic in Southern discussions is the necessity of surrendering slavery. In one form or another, it comes into their President's Message, into Congressional debates, into the public correspondence of their leading men, both military and civil; and it goes far toward absorbing the editorial columns of their most zealous journals. The recent utterances of the Richmond press upon this subject are so remarkable, that they cannot fail to be copied in your own newspapers. Your readers will see in those articles the acknowledged fear that the popular spirit is on the verge of discouragement; the confession that while their relation to slavery precludes their recognition by Great Britain and France, they have no hope of saving the institution by which they suffer themselves to be stigmatised; and the consequent most grave and earnest advocacy of the policy of formally surrendering slavery for the sake of European recognition and protection. This, surely, is not the end which the Confederacy set out to reach. Such a watchword would have rallied no party even among the bitterest denouncers of Northern aggression. Now, indeed, since the lines have been drawn, and the strife has lasted so long, no doubt there has grown up in many bosoms a deadly animosity, which would welcome any other sacrifice of pride or interest sooner than submission to the Federal Government. But mere passion burns out. We have been fighting passion with a *principle* in it. Now the principle gives way. The fuel of the great conflagration fails. The flaming outline of the burning building may stand for a little while. But the glowing posts and rafters must soon fall together; and then they become ashes.

One branch of this discussion of slavery is especially interesting and significant. It is

that which concerns the arming of the and the promise of their freedom war shall be ended. It is even ludicrous to observe how men who have always that their slaves do not wish for freedom would not accept it, need to chop at their phrases as they labour to make an absurd theory consistent with this attitude. They bribe their slaves to courage and bid the promise of liberty. But it is too absurd to ask of human language. No Colossus can bestride such a gulf. The most of their writers, accordingly, argue war liberating the enlisted slaves, as a reward for their military service. Others strenuously oppose the whole scheme of making slaves soldiers. They hint, and not obscurely, of the risk of such a measure; they ask of the authority a general Government, based upon the fundamental principle of sovereignty, shall assume to overrule the rights and the laws of the states; that in so many words that the war was for the interest of slavery, and that it was the height of folly and unfaithfulness on the part of the Government to sacrifice the war. How can we witness a decision of this without perceiving that the enterprise of our enemies has reached a crisis?

But some other facts add interest to the debate. Mr. Davis is slow to take a decision and no wonder. To commit himself to one party, is to disgust and to offend the other. But General Lee is not bound by those political considerations which the President, and he urgently demands that his wasted army be reinforced out of the multitudes of slaves. Just at this time it happens that the serious disaster which the Confederate cause has suffered at Fort Fisher and at Nashville deepen materially the dissatisfaction which has long been existing toward the military policy of Mr. Davis. Another Commander-in-Chief of the Confederate forces is loudly called for. General Lee is named for the important post. While this tide of popular confidence flows strongly toward that most able and brave general, it is plain that his declaration cannot fail to grow in popular favour. It becomes more and more difficult to maintain a national schism upon that exciting fundamental question can be avoided. While I am writing these sentences, upon what seems to be adequate a

that the Government of Mr. Davis has at length yielded to the pressure, and that 200,000 slaves are to be enlisted in the army, and that in consideration of their military service, these, with their wives and children, are to be made free. The statement may be premature; but to this it must come if the war goes on. Are we too sanguine, when we think that such a step will start the question, "What have we gained, and what are we fighting for?"

But we find another and special element of hope in the relations which have suddenly sprung up between the suffering people of Savannah and the benevolent citizens of the North. So soon as the Confederate defenders of that city abandoned it to General Sherman, the municipal officers and the citizens gracefully yielded to the authority of the Federal Government. The military control under which they thus fell was from the first marked with so much wisdom and kindness, as to command their grateful and formal recognition. And since many of the commonest comforts of life were almost unknown in the captured city, a plan was at once set on foot to procure the needed supplies from the North. A messenger has come to New York upon this benevolent errand. The endorsement of General Sherman and the prompt sympathy of our citizens with sufferings which it becomes possible for them to relieve, will ensure such a manifestation of the temper of the North as will effectually silence all the industrious clamour about "Northern barbarians," and a "war of extermination." There are arguments as persuasive as they are becoming. "If thine enemy hunger, feed him; if he thirst, give him drink." The piety and benevolence of the North are eager to obey the merciful injunction wherever they can do it without furnishing their enemy for further warfare. The South, accordingly, is rapidly learning two great lessons, which, in spite of the pride and passion of the leaders, must strongly incline the people to peace. They are learning that they have gained nothing by attempting to go out from us; and that they will lose nothing by a hearty return.

One striking indication that these lessons are not without their effect will appear in the following sentence taken from the majority

report of a joint committee of the two Houses of the North Carolina Legislature, to whom there were recently referred certain "resolutions to initiate negotiations for an honourable peace":—

The majority of the committee believe that while every effort is being made to increase and strengthen the army by the most severe drain upon the people, of men and means, these extreme requirements *should be accompanied by some manifestation of an effort and desire to secure an honourable peace by all other legitimate measures.*

Nor have the Federal authorities discouraged such advances to the South as some of our enthusiastic citizens are still disposed to make. It is stated to-day that Mr. Francis P. Blair, who is known to sustain intimate and confidential relations with Mr. Lincoln, has passed through the lines of the two armies on a self-appointed errand to Richmond. He is no commissioner of our Government; and yet he is competent to carry and bring back an intelligible account of the dispositions of the contending parties. It is hard to discover how any mischief can result from his errand, so long as the war is still prosecuted with vigour. Let us hope that the double arguments of might and kindness may speedily convince our mistaken countrymen. Considerate men among us are looking for this result as they never looked for it before.

In the religious world there is but little to attract attention. The Congregational Churches, which hitherto have never held a national convention, have appointed such a meeting within the year now begun. One chief end which they propose to gain by this denominational conference is the maturing of methods of occupying the great region of the South which it is confidently expected will soon be thrown open to the religious efforts of the North.

The Unitarian churches, which are also Congregational in their government, are moving for a similar convention, although the motive in their case seems to be not so much the expectation of extending their limits as the need they feel to do something to resist their manifest tendency to disintegration and decay.

The week of prayer was very generally observed among us. But I am not acquainted with any features of the observance which it would be interesting to describe.

Home Intelligence.

THE WEEK OF PRAYER.

In accordance with previous announcements in *Christendom*, and as arranged by the Evangelical Alliance, meetings for prayer were held daily during the first week in last month, in Freemasons' Hall. They were attended, as in previous years, by a large number of persons. We subjoin an abstract of the proceedings of each day :—

MONDAY, January 2.—In the absence of the chairman, Lord Calthorpe, the Hon. W. Ashley presided. He read Romans xii., adding some excellent practical remarks. Prayer was offered by Revs. Dr. Steane and Samuel Minton. The subject for the day was "Thanksgiving for Blessings upon Individuals, Nations, and Churches, together with Confession of Sins." The Hon. and Rev. Baptist Noel delivered the address. In the course of his remarks he said : "I thank God for this meeting. It has been said that our meetings here have been cold ; if so, still I will bless God for a beginning. I will tell you why I think they have been cold. It is not in the nature of man to be warm about a thousand things at the same time. Jacob became Israel when he wrestled with God for himself and his family ; he was not praying for Esau and all his four hundred men. The Syrophenician woman did not come to Jesus pleading for all the people in Tyre and Sidon ; her heart agonised for her suffering child ; nothing could divert her mind from that one prayer, and she got the blessing she sought. See Elijah on Carmel ; he is not praying for the thousand things about which a good man may pray. No ; the people are starving, and his cry is, 'O God, send rain, rain !' and it came. And if we are to have good prayer-meetings here, we must pray after this fashion. To be attempting to remember every good thing does but fritter away all earnestness, and we get cold as ice."

TUESDAY, January 3.—The subject for prayer was "Pastors and Teachers, Evangelists and Missionaries, especially those to the Jews and Heathen." Joseph Tritton, Esq., presided. After a hymn and a few minutes' silent prayer, Romans x. 1—15, and Ephes. iv. 1—16, were read by the chairman, who made a few introductory remarks, and called on the Rev. Daniel Wilson, of Islington, to lead the meeting in prayer. Rev. Capel Molyneux then gave the address. He observed that the Lord Jesus had said, "'The harvest truly is plenteous, but the labourers are few ; pray ye, therefore, the Lord of the harvest that he would send forth labourers into his harvest.' What is the talent given in order to meet the need? *Prayer*. That talent is in every believer's hands. The harvest is to be gathered through the instrumentality of labourers, and the labourers must be sent of God. Therefore, pray. The exercise of prayer is that for which we are gathered here. Are we cut off from missionary exercise because we cannot go to distant places? No. *Pray*. The weakest, the sickest believer can pray the Lord of the harvest to send forth more labourers into His harvest. May I suggest that missionary work possibly, and probably, will be

our work in the world to come. energy goes on (as who can do what so probable as that the storing His beloved Son to die for : the means of preserving other intelligences created, as it is the means of reason have been deceived and have fallen into temptation was elaborated by the speaker. Prayer was then offered by Rev. and Captain Trotter, after which were read for silent prayer. Capel spoke of the imprisonment and Stern and other missionary brethren for whom, as well as for missions general, prayer was offered by Rev. the meeting was concluded with On Tuesday evening, in the absence of Wm. Ashley, the chair was taken by Spence, Esq. The hymn, "All in the name of Jesus!" was sung, and the benediction sought in silent prayer. Then read Isaiah lxiii., and deacon Elmhurst and Mr. Robert prayer. Rev. Owen Thomas then interesting details of the Revival of 1860. The meeting was concluded by Mr. Henry Edwards and Dr. doxology.

WEDNESDAY, January 4.—Capel presided at the morning meeting. The subject was "The Children of Christian Nations, and Schools." The chairman read the first four chapters of the First and made some remarks on the training with wisdom, and religious out wisdom, as illustrated in the lives of the sons of Eli, the secret of which, as he believed, the absence of habit with God. Prayer was then offered by Huron and the Rev. W. Brock L. Thornton, President of the Wesleyan, delivered the address. "We are the salvation of our children," he said, "let us remember that we do in this pledge ourselves to use all the means towards this great end. From this we learn what lessons to convey to the children of our children. How delightful the sublimest truths of the Gospel to the susceptibilities of children. There is about the story of the cross which goes to the heart of a child. Cease to think of them ; we have the amplest reason that our prayers shall be answered. When you have gone to the God of Moses and Elijah live! was suggested that special prayers be offered for the children of Christian parents. Thanksgiving and praise to parents for answers to prayer given year past in the conversion of children. special requests for others were received. The meeting was closed with prayer by Lord. On Wednesday evening, Thomas Capel presided. The proceedings were prayer and praise ; a portion of Scripture was read, and after a pause for silent prayer, the meeting in prayer.

inverness, then addressed the meeting
mes of Refreshing in Scotland."

Y, January 5.—John Corderoy, Esq.,
The meeting was commenced with a
nt prayer, and the 145th Psalm read
irmen. Prayer was then offered by
tev. Baptist Noel and Rev. C. Skrine,
other hymn, Mr. Watson (Secretary
ay School Union) led the assembly in
v. Dr. Hamilton then spoke on the
the day—"Sunday-schools and all
gaged in Christian Work." [This ad-
be found in the earlier pages of our
nber.] The Rev. John Harvard and
ock offered prayer, and the meeting
with the doxology and benediction.
evening was devoted to the reception
ion on "The Fruits of the Revival in
which the Rev. Dr. Knox, of Belfast,
in excellent address. Lord Railstock
ad among those who took part in the
were Mr. Baxter and Captain Lowe.
nding the unfavourable weather, the
was large.

January 6.—Sir S. Morton Peto in the
ject—"Spiritual and Temporal Bless-
ur Nations; for Kings and all in
the Sanctification of the Sabbath; the
f War; the Abolition of Slavery;
d of all Oppression." After the opening
ilent prayer, the chairman read Isaiah
Tim. ii. 1-8. The Rev. Dr. Fry and
engaged in prayer. Rev. Archibald
gave the address. In the course of his
e observed: "What more beautiful
there of the Reformation in England
f the aged Latimer, who would remain
his knees in earnest prayer for the
rally, and especially for the Princess
that he needed to be lifted to his feet?
can tell how much of the blessing our
yed was attributable to such prayers!
o-day of the most recent chapter in the
nations, a chapter not yet completed,
it is the saddest. I would call upon
upon parents, upon all who are
in the training of the young, to tear
false halo of glory with which the
ar has been decked, and to let the young
it really is. Yet, blessed be God,
rowing vision of its complete cessation.
oming, I grant, but we read of the age
word shall be beaten into the plough-
the spear into the pruning-hook, and
shall learn war no more. We put our
ith on this promise this morning, and
p to God and cry, 'Hasten the time
shalt break the bow and cut the
under, and burn the chariot in the
when the Prince of peace shall be
as King of kings and Lord of lords.'"

J. Howard Hinton and Dr. Davis
yer, and the meeting closed with the
-In the evening, a large audience
to receive information on "Syria and
The chair was filled by Col. Walker,
d the proceedings in the usual manner,
T. R. Birks and Dr. Waddington lead-
yer. The Rev. Dr. Bliss, American
, of Beyrout, gave the address. This
ad by prayer by the Rev. Mr. Nevins,
from China, and Pastor Petavel (in
Several requests for special remem-

brance were then read, and silent prayer made.
The proceedings closed with the doxology and
benediction.

SATURDAY, January 7.—Robert Baxter, Esq.,
in the chair. After silent prayer, Isa. lii. and
Acts iv. 13 to end were read. Three brethren
followed in prayer from the body of the meeting,
the chairman having left it open. The address
was by the Rev. Mr. Pennefather. The subject
for the day, "The Christian Church—for Increased
Holiness, Activity, and Harmony among its Several
Sections." Mr. Pennefather remarked on the
solemnity of the occasion as the last day of this
week in which the world has been girt around
with prayer. After some introductory remarks,
he proceeded to say: "The devil is endeavouring
with tenfold energy to break up the unity of the
Church. He cannot sever us from Christ, but he
may sever us from one another. He is striving
now to get us looking at mere outside things. If
I take up a dusty pebble from the roadside and
place it so close to my eye that I can see nothing
besides, the sun itself is hid from me. In the
sixth chapter of Proverbs we read of six things
which the Lord hates. There is the lying tongue,
hands that shed innocent blood, feet that be swift
in running to mischief; but what forms the cli-
max of this list of abominations? Mark it—he
that soweth discord among brethren. There can-
not be a greater sin in the sight of God than this.
Whilst we celebrate to-day the Church's oneness
in her living Head, ought we not in our closets
with shame and sorrow to confess how Christian
men have sown discord amongst brethren? I have
spoken of the Lord's coming; if a tear could fall on
that day, it would be at the remembrance of our
having stood aloof from any of our brethren.
'The Lord make you to increase in love one
towards another; to the end He may establish
your hearts unblameable in holiness before
God, even our Father, at the coming of our
Lord Jesus Christ with all His saints.' Mark the
connexion between love and holiness in this
passage, also between present fruit and future
glory. Oh let us grasp all the family of God in
our hearts. We are possessors of one life, soon
we are to take our royal position on the very
throne of God." Another hymn was sung, and
the meeting again thrown open to prayer. The
Bishop of Huron concluded with the benediction.

The Week of Prayer was observed in
different parts of the suburbs. In the North
of London meetings were held at Islington,
Stoke Newington, and Mildmay-park. In
the South of London at Surrey Chapel;
Borough-road; Walworth-road; Stockwell;
Studley-road, Clapham-road; China-terrace,
Lambeth; York-street, Walworth-road; Den-
mark-place, Camberwell; New Park-road,
Clapham-park; Brixton; Upper Tulse-hill;
and at Blackheath. Meetings were also held
daily at Sloane-street, Chelsea, in which
ministers of all denominations took part.

From the provinces we hear of meetings
having been held in Edinburgh, Glasgow, Dub-
lin, and Liverpool; at Aylesbury, Birkenhead,
Reading, Nottingham, Birmingham, Keswick,
Jersey, Tutbury, Lancaster, Newcastle (Staf-
fordshire), and Bradford; at Langholme,

Canonbie, Westerkirk, and Eckdalemuir ; and at Strabane, Tramore, Coleraine, Cork, and Tralee.

THE BISHOP OF LONDON ON THE COURT OF FINAL APPEAL.

The recent agitation for an alteration in the Court that finally determines Ecclesiastical Causes, arising out of the decision of the Judicial Committee, in the case of the "Essays and Reviews," has induced the Bishop of London to come forward in defence, substantially, of the present constitution of that Court. This is done in a rather remarkable manner. A collection of all the judgments pronounced in spiritual matters, since the institution of the present Court, has been made by some studious lawyers, and prepared, with legal annotations, for the public. To this the Bishop has written a preface, in which he discusses in a calm and moderate tone, but with unmistakeable clearness as to his own opinions, the present constitution of the Court, and its superiority to any other form of tribunal that has yet been suggested. He lays down the propositions—first, that the Royal Supremacy was the rallying point by which at the Reformation the internal unity of the National Church was secured : second, that the Reformers were careful to avoid the rock on which, as he holds, the Scottish Reformers ran, of uniting in one body the legislative and the judicial functions of the Church. The Presbyterian Synods both make their laws and administer them ; but he holds it to be a far wiser thing that the judicial tribunal in the English Church has only to administer the law which is put into its hands : third, that in deciding ecclesiastical causes, care was taken, as early as the reign of Henry VIII., that trained lawyers might be employed to sit in judgment, and ever since the practice has been that even when the Archbishop hears a cause in person, he takes care to have the benefit of the assistance of a lay assessor : fourth, that in theological questions the presence of ecclesiastics is as necessary for the discussion of the incidental points that may arise as is the presence of lawyers to apply the principles of law : and last of all, he insists that these clergymen and lawyers should act together, and form one tribunal. If they are to sit apart, he says, they will form a perpetual court of legislation, to make new laws according to the Church's exigencies. His opinion of such a court he thus sums up :—

The most sanguine believer in synods may well feel alarm at the thought of their functions being

delegated to a small body of bishops to give their verdict on the vague issues such and such subjects, are the genera the Church. Who shall predict how dogmas might not in ten years be prop such a body, under the notion of th been always believed as unexpressed into of the explicit statements of the Church laries ? What has forced the idolatrot of the Immaculate Conception on Rom lies but this very power, conceded to a Ultramontane section, of declaring that has always held implicitly what it had fore distinctly promulgated ? Much as differ in this matter from authorities f feel the deepest respect, I confess that, present advised, of all proposed modes our existing ecclesiastical courts of ju seems to me to involve the gravest conse

THE ARCHBISHOP OF YORK ON C EXTENSION.

His Grace the Archbishop of York addressed a meeting at Sheffield, in ance of a local scheme for the ad seven churches to that populous and town. There was nothing remarkal project itself. It is to the activit often and much-abused body, the Ecc Commission, in endowing churches, desire to direct attention. The A said :—

The commission was instituted to tak of the Church that appear to be superfl this place, and carry it to that where the need. The year before last they anno they would raise the endowment of ev with 10,000 population, in public pat 300*l.* a-year ; and the next year they w announce that every benefice in public with 8,000 population would be similarly to 300*l.* a-year. (Hear.) The 10,000 done ; the 8,000 is in course of doing ; may come lower down next year ; but t referred, of course, to old districts. Th profess to deal with new districts in the a. with the old ; but they said, "In the new districts may not be left aside we will do this—we will set aside every tain sum (say 6,000*l.* a-year), and out of as far as it goes, we will endow new d the same population as we are dealing the old districts, say 8,000 and 6,000, We will to give those new districts pro and for a time, 200*l.* in each year ; but, if there are more new districts than haust the sum that we shall be able to some will have to stand over." You w therefore, that there is no promise or endow these new and populous district believe, that every one of these new dis this society is about to form will, in the a few years, be endowed with 300*l.* a. the Ecclesiastical Commissioners' funds.

On the question of pew-rents h was especially emphatic. He gave l "for having all the people who come ship God put on an equal footing."

ON CLERICAL MEETING.

Clergymen, mostly, but not expected with the metropolis, either in the course of last year or Wilson's Memorial Hall, the assembly is an annual one, of the meeting is to discuss of vital interest to the spiritual church, and the welfare of the special topic this year was the the Church of England duly office as a missionary Church? It was considered in its home, colonial aspects, and special delivered on each head. The Wilson, Vicar of Islington, pre-ferred himself, in a few intro-uctions, to the finances of mis-ere contended the Church was s duty. The amount of wealth y was enormous, so that the he Exchequer calculated there al revenue to the Exchequer every year from the natural nce alone. Yet the aggregate r great Church societies—the he Church Missionary, the

Colonial—only amounted to £., or about the yearly profits houses in London or in Liver- v. C. D. Marston spoke of the the vast metropolitan popula-ile he admitted all that was various societies, and by indi- e stated that in the diocese of more than a million of people due religious provision of any t it was calculated, by a careful t more people now in England ented themselves from divine existed in the country at the

Reformation. The reverend orted the meeting not to put in societies or organizations—

Church consisted only in the ous members of the Church. dward Hoare spoke of the case pulation, and drew the follow- graphic picture of one class of ath of England :—

sent nearly all the boys were leav- e they were ten years of age, and or nine. Take the history of one removed from school at eight or age, and sent out to spend the day, Sunday included, an invol- l, feeding swine, and living in That poor lad asked you at one or he afternoon what o'clock it was, at the time was coming when he come, perhaps hungry, cold, and

weary. There he was, week after week, perhaps, with no one to speak to him all the week, and there was no Sunday-school for him, because he was still with his pigs on Sunday. Their poor Kentish boys occupying that position had certain hieroglyphics on their pig-whips, which they used as a sort of charm. It was called in Kent the "hog's prayer." He could never make out the meaning of it, but the boys who tended swine in Kent all knew it by heart, and it was almost their only form of devotion, whether on the week-day or on Sunday. Follow that poor boy a step further, and you saw him, perhaps, the mate of a waggoner, being raised in life by living with horses instead of pigs; and he was again employed every week-day and Sunday. When at last he married he presented a spectacle of stolid indifference; and when he came to die, the clergy- man who was sent for found before him a poor, dark, ignorant creature, with no thought that he could work upon—a man who had a sort of dim, misty idea about God and about Jesus Christ, but nothing beyond.

The Rev. Mr. Venn then spoke of the missions to the heathen, and in a speech full of facts, such as defy summary, he glanced over the wide mission field. He rebutted the popular argument that we failed in our duty because we did not supply the heathen with as many missionaries as we had clergymen at home. That was neither possible nor desir- able. What was wanted was to raise up native agency, and to establish in each country a self-supporting, self-governing, self-extending native church. Still they had not come up to their duty. In 1845 he took a survey of the mission work for the previous ten years, and found there had been in that time a sevenfold increase of communicants and catechumens. But for the last nineteen years the increase had not been seven, but threefold, and he was constrained to add, that had God given a sevenfold increase, they would not have had missionaries on the field to house the increase. At the same time, there were many encouraging circumstances, of which he selected four—the extension of the area of missions, the introduction of the principle of self-support into missions, the native ministry, and the movement in the public mind of heathendom towards Chris- tianity. On each of these points he dilated at length, adducing many gratifying facts and circumstances in support of his views.

The Bishop of Huron said a few words on the colonial enterprise, and on his diocese.

The Rev. R. Burgess spoke of the duty of England towards the Continent. He assured his audience that they must not expect any political effort in Italy to throw off the Papacy. His hopes lay in a free press, in the distribu- tion of Bibles and tracts, and in the indirect efforts of education—

Let us not [said he, in conclusion] retire from

this day's deliberation with the brow of discontent, as if we had no cause for thanksgiving and praise. Our Church, in her missionary character, both at home and abroad, is fulfilling her office to an extent which our fathers knew not; and the founders of our great societies, if they could rise from their graves, would break forth into anthems of praise for the prosperity of their handiwork in a short half century.

RAGGED CHURCHES.

The philanthropic movement described in the following letter has attracted less attention than the kindred one of Ragged Schools. Properly developed, however, it may be attended with the most important results:—

It is painfully obvious to all frequenters of our churches and chapels that the artisan class is estranged from the public ordinances of religion. It is not because there is not ample provision made for their accommodation; for it is saddening to know that one-third of the space of our various places of worship is vacant every Lord's-day. It is the well-to-do-classes who throng our sanctuaries; whilst the fustian coat is only seen here and there, and that at rare intervals. Infidelity cannot be assigned as the cause of this religious apathy among manual labourers. Too few, alas! of this class feel sufficient interest in religion to argue against it. Indifference, rather than Colensoism, prevails amongst our manual workers, and this is the chief reason why the house of prayer is deserted.

But there is a class still lower in the social scale. Compared with thousands of our poorer brethren, the artisans of our great cities may be regarded as an aristocracy. They are rarely seen in the daytime, save when they meet at the foot of the gallows, to discuss his crime, and to toss up—as in the recent case of Muller—whether the culprit will die “game.” Thousands of these sleep in the low “lodging houses for travellers” in the Mint or the Minories; and hundreds, who are too poor to pay the threepence per night demanded for that accommodation, sleep, curled up like a bundle of rags, on door-steps, or seek for shelter beneath the dark arches of the Adelphi, or in the public parks. They are usually weak in body, low in temperament, and semi-idiot in mind; and the outward filth too aptly symbolises the moral filth within. Sometimes, however, hunger or disease has not subdued their physical strength, and then they form the staple of our “dangerous classes.” Now were persons of a social and moral type like this to enter our ordinary places of worship, their outer appearance would excite a panic such as no average preacher could control. Yet, having immortal destinies, they must live for ever in heaven or hell; but happily, they can be meteeden for the city of God by that one blood which alone can cleanse either prince or beggar.

It is for this class that “Ragged Churches” have been founded. They are mostly conducted in buildings of the Ragged School Union, the bulk of the preachers being laymen; many of whom, from the power which attends their preaching, evidence that they have received a direct charism from the Holy Ghost for this specific work. So successful has been this movement recently, that in 81 ragged schools no less than 5,463 outcasts or destitute persons—pariahs by birth and pariahs through sin—are attracted to hear the preaching

of the Gospel every Lord's-day. In “Acre” of Westminster, the too “Little Hell” of Lisson Grove, and of wretchedness and crime of the F experiment to tell the sin-sick and weary that there is Divine love for through the blessing of the Spirit, be cessful.

One Ragged Church may be special as it is not only a type of the bulk oldest and largest in London. It is Lord's-day morning, in Field-lane Ra It was commenced in June, 1852. T day only thirty persons attended, but the congregation, the disorder was m witness. But by the close of that y rage attendance had reached 167, and reverence might have been beneficially many more regular congregations. 2 different persons attend the services of the year. The usual attendance is 400. Thus, on the first Sunday of 1 persons were present, of whom no h were male adults. The congregation as it does of the seething dregs o would require the pencil of a Rembr tray it. On the first form sat an ex grammar school, a surgeon, and a l the army, all of whom had lost their through vice. Nigger melodists were termongers, out of work, and out of h of-leave men, who are seeking for a h their bread honestly; penitent Magda men whose cropped heads told that t left gaol; mechanics reduced by dru disease; and women so unsexed by v face scarcely seemed human—formed this strangest of strange flocks. Nor gregation confined to natives of Engla and Hindoo, and Chinese, and Negr as well as the scum of great Contin Yea, “every one that is in distress, as that is in debt, and every one tha tented,” flock to this modern Cave and listen reverentially to that precio no one is too vile for Christ to receive: Nor has the work among our fallen b unblest. Many a backslider has bee and many an adult, steeped to the l and misery, has been led to the Cro these have gone home to their Father there received a hearty welcome; w full of faith and joy, are as God's l dreary byeways of London.

This brief sketch of the London Rag proves that those who are lowest in t moral scale will readily listen to th men will speak in simple Saxon langu not too stiff to sympathise with their guilty brethren. Why, then, are Churches organised in every part of E this wretched class exists? Nay, why similar services—called by what fittin will—in the “slums” of the Cont viler the locality, surely the greater the message of redeeming love; and the or depraved the congregation, the mo the proof we furnish that we at least h our faith in the grand old story of the do I doubt, after thirteen years' experi field of labour, that our social pariahs drink in the great truth that God, b pector of persons, is as willing to sav

unpityed Magdalen as the rich Nicodemus. Happily, the grace felt by the dying robber reaches the same class now; and it is a fact, which all aged-church preachers can attest from blessed experience, that in this field of Gospel husbandry at least, the sower and the reaper are one.

Yours, &c., E. J. HYCHER.

12, Brunswick-terrace, N.

Monthly Survey of Missions.

INDIA.

At Calcutta, a young Brahmin, named Nirunjun Chatterjee, has been baptized by the missionaries of the London Society. Reading the Bible and the evidences of Christianity while at a school in connexion with the mission, were the means of his enlightenment. It was not his first application to receive the sacred rite; and he encountered, as is usual in all such cases, considerable opposition from his friends.

A follower and lineal descendant of Mohammed, who was also a Moonshee, or teacher of the faith of Islam, has been baptized at Nussurabad (Rajpootana) by the Rev. Wm. Martin, of the United Presbyterian Mission. Naturally proud and overbearing, as might be expected from his profession and ancestry, the character of Hussain Alli, as he is called, is now so changed, that "to me," says the missionary, "it is the greatest encouragement in reaching the Gospel I have met since coming to India, to trace in his walk and conversation the progress he is making in imitating the humility and gentleness of Christ." A burdened conscience led him, in the first instance, to seek in the Christian religion that consolation which he was unable to find in his traditional faith, and by the perusal of the Scriptures and works in defence of them, without the aid of any human teacher, he was led to embrace Him of whom they testify as his Saviour. At Hussain Alli's baptism, the missionaryrites—

Intense curiosity was depicted in every countenance, and many who were afraid to listen were silently not less afraid of losing anything that was said. This was specially manifest during the reading of the Moonshee's paper, as he showed how one by one the false hopes upon which he, in common with all Mohammedans, had been accustomed to rest, failed him in the day of his need. And again, during the delivery of my address of congratulation and Christian encouragement after baptism, I observed several Mohammedans who appeared to be quite lost in amazement. This baptism has created quite a commotion among the Mohammedan population.

At Nagpore, six more adults (four men and two women) have been baptized by the Free Church missionaries. Native labourers were, for the most part, the instruments employed in their conversion.

Female education makes slow but steady progress in the chief cities of the empire. Of Calcutta we are told: "Where three years ago two or three ladies were engaged in zenana work, there are now at least twelve; the lady who began with two houses now visits eight or ten; and on all sides are found willing scholars as well as careful workers. Truth, too, being felt as taught." Another writer remarks:—

Until the last year or two we were compelled, in Madras, to bribe the attendance of a few girls to our schools, low both in social position and in caste. Matters were until lately very little better in Bombay. And now what do we see in all these places, as the result of patience and perseverance, if a desire for female education awakened, which is gaining strength every day. Instead of bribes ven, fees are received, and the paucity of qualified teachers alone limits the number of our schools.

The liberality of the native converts of James Town, Travancore, excites the warm imitation of the missionary in temporary charge of that station. In two-and-a-half years, they have raised, by monthly and weekly subscriptions, varying in amount from one-eighth of a penny to threepence or fourpence, no less than 210*l.* for the erection of a new church. For other purposes, during the same period, they have contributed 280*l.* This is more than has been done in any other part of the Indian mission-field, we are told—a fact the more remarkable, as the people are all very poor.

The ravages of the cyclone, in Masulipatam, though causing the death of thousands of lives, did not prove fatal to one European. All the girls (thirty-three in number) in one of the Church Missionary Society's schools perished. Many converts also have lost their lives. The destruction of mission property has been very great.

CHINA.

Three years only have elapsed since missionary operations were commenced in Peking, and the Rev. Joseph Edkins, of the London Society, is able to report the conversion of

twenty Chinese and Manchus to the faith of Christ. Some of the converts afford indication that they are likely to become earnest promoters of the truth among their fellow-countrymen. One of these, in an important part of the city, imparts daily instruction to all comers, in the afternoons, and holds meetings for prayer every evening. High officers of Government find their way to the missionary hospital, and Christian books find their way into the palace.

Two very interesting young Chinamen have been baptized by the Church missionaries at Fuh-Chan. They had been under instruction some time. "My good and faithful catechist," writes one of the missionaries, "Kin Taik (Seeker of Souls), was the means of their conversion. This good man is worth gold." The heathen present appeared to view baptism with much interest. Among them was one of the bitterest opponents of the mission, a Confucianist.

The English Presbyterian missionaries at Amoy have been thrown in a state of great alarm by the entrance of a body of Tai-ping rebels into Chang-chew from the North-West. Amoy was seized with panic; refugees flocked in with their tale of woe; and what added to the distress of the little Christian community was the utter uncertainty as to the fate of the native converts at Chang-chew and Chish-bey. After three days' suspense, the brethren learned that the mission chapels had been spared, that the Christians were safe, and that altogether there had been little slaughter. All the temples and idols are said to have been destroyed.

It is with deep regret that we record the decease of one of our correspondents—Rev. F. Genaehr. He laboured for seventeen years in China as an agent of the Rhein Missionary Society, without once visiting Europe. A missionary who was to have relieve him of the charge of his station at Ho-an, died on his way out, but he resolved to continue at his post, though the necessity of a change was too obvious. Cholera broke out at Ho-an, and, as Mr. Genaehr practised medicine, he expressed his desire to be called in for advice.

It seemed at first that the heathen had not sufficient confidence in the foreigner, as no one came to solicit his help. Presently, a Christian woman, the wife of an assistant, fell sick, and Mr. Genaehr treated her successfully, so that she entirely recovered. Upon this, a man, who had got an attack, came for Mr. Genaehr, and this man recovered too. Another woman was attacked, also a Christian, and as she lived in a heathen family, they would not keep her, and brought the patient straightway to the Mission-house. Mr. Genaehr felt bound to take her in, and watched her, with the amah, a whole night; this woman also got better; but Mr. Genaehr remarked to his wife in the morning, that that night had cost him dear, and he did not feel well.

Mr. Genaehr and three of his children were seized with the malady. The eldest died five hours before his father, and they were both interred in one grave. The fourth also succumbed beneath the virulence of the disease; the third recovered. The deceased missionary wrote several books and tracts in Chinese, some of which became popular, and obtained a wide circulation. His chief and favourite occupation, however, was teaching young men, with the view of raising up a native agency. Six young men are now employed on the mission as assistants, whose tears over the death of their master gave touching testimony to his worth.

WEST AFRICA.

One of the native ministers of the Church Missionary Society, after having instructed and received into the church at the Gambia five liberated Congos and two Joliffes, has been placed at Waterloo (Sierra Leone) to superintend the Quiah mission in one of the outlying districts of the colony. Here he has baptized, on one occasion, seventeen adults.

Six persons are reported as having renounced heathenism and embraced Christianity at Bando, near Abuadzi, on the Gold Coast. At Kwaman, on the same coast, eight converts have been baptized. On both occasions the officiating minister was a native Wesleyan.

SOUTH AFRICA.

Some encouraging instances of conversion in connexion with the United Presbyterian missions in Kaffraria are narrated by the Rev. Peter Davidson, who traces them to the teaching of another missionary of the same body, several years before, who now hears the first time of the good which he has been instrumental in effecting. Speaking of the adult members of the native church at Adelaide (British Kaffraria) who have been received by baptism, Mr. Davidson says:—

It was very moving to hear how some of these were brought into deep concern about the salvation of their souls, and to see how earnest they were in pressing into the kingdom of God. One Hottentot, said that for many weeks he could scarcely think of anything but his sins, and how they were to be forgiven. Many a night he could find but little or no sleep. He was pursued by dreams of a very alarming nature. He could do nothing, by night or by day, but cry to God for forgiveness.

He could read a little in God's Word, and there he found the way of forgiveness, through the blood of Christ. Now he wished to be baptized, and be counted among the people of Jesus Christ. About the same time, a Fingoe appeared occasionally in the congregation, and manifested the very deepest interest in the services. At length he called on me, and requested baptism. I found him very well acquainted with his Bible, and that during a period of several years he had been much concerned about salvation. He had heard of the native congregation which had been formed here, and resolved, though living, I understand, at a distance of about thirty miles, to come and hear the Gospel. His interest was much deepened, and every second Sabbath, he travelled thirty miles on Saturday, turning on Sabbath night when there was moonlight, or if there was no moon, on Monday, to hear the preaching of the Word. He was baptized; and two weeks after, on a Saturday mornoon, he called on me with his widowed mother—a noble-looking Fingoe woman—very much concerned to think that her son, whom she had been trying to teach the way of salvation, should be got before her, having been baptized and received into the bosom of the Church while she was still a stranger far away. She, too, was received into the fellowship of the Church by public baptism. It was truly a solemn service. The whole congregation was moved to tears, and many of the Kaffirs, so easily moved as the Hottentots are, cried out in anguish of spirit. Several have applied for membership since, and are now on trial.

All the Moravian missions in South Africa have been lately visited by Mr. Bechler, one of the Brethren. He states that many natives on the settlements are still but very partially civilised, and many more are far from being true Christians; adding—

From the resident missionaries I heard many complaints of indifference, gross sins, false professions, inconsistency, on the part of those natives who are continually within the sound of the Gospel, and the influence of Christian teaching and example; even among the communicant members of the flocks, the exercise of Church discipline in its severest form of exclusion from Church privileges, was so frequently a matter of painful necessity, as not a little to discourage the labourers. But when I look back at what I have witnessed of heathenism—Kaffir men riding with scarcely a rag to cover their nakedness, and apparently thinking of and caring for nothing in the world beyond their outward wants, quite contented if their begging procures for them a little tobacco; the Kaffir women staring into one's face with an expression of the most intense stupidity, as though utterly incapable of thinking at all; others lying on the ground, indolently smoking and sleeping, only rousing themselves to look after their cattle—when I see these original features of the people, and remember something of the dreadful sins which are quite commonly practised by them, then certainly I must come away with thanks to the Lord, that, in spite of many weaknesses and shortcomings on our part, the Lord has been pleased to do a great work in the midst of this people. I may instance as proofs of the progress in civilization the facts, that the old bee-hive shaped huts without any chimney, and consequently very dirty, and all but unbearable to an European, have in very many cases given place to tolerably commodious brick-houses, that trees are planted and carefully reared, that many refuse to have any connexion with sorcery, learn trades, and turn them to good account. The so-called Hottentots, a class of coloured people very different from the original people of the same name, of which only a few representatives are now to be found, are in advance both of negroes and Kaffirs with respect to the last-mentioned particular.

The Training Institution at Genadendal has just completed the first quarter of a century of its existence. The total number of pupils has been sixty-nine, of whom thirty have been qualified for and appointed teachers in Moravian congregations or in the service of other churches. The first pupils from the Namaqua tribe entered the institution during the year. Within the same year a young Fingoe left the Brethren to enter on his duties; and is an interesting character:—

Born at Clarkson, he distinguished himself by his general good conduct, and when about nineteen years old, was employed as teacher by a Wesleyan missionary. Finding his store of knowledge very limited, he applied for permission to enter the training school on condition of paying 20*l.* annum from his own purse. While here, he was very diligent and persevering, and his progress was very gratifying, particularly in music, of which he knew nothing on entering. He is now occupying the position of assistant-missionary in connexion with the Scottish mission in Caffraria.

A Wesleyan missionary in Cape Colony writes to us as follows:—

Our mission at Swellendam has been founded for upwards of two years, and without any such signs of success as could be dignified with the title of a revival. We have been cheered with frequent proofs of the Divine smile. It fell to my lot yesterday to baptize four adults, in addition to more during the last year. Two of these appear to have been rescued from slavery by British re-of-war. Our day and infant schools are steadily advancing, both in numbers and efficiency, there being about 120 on the rolls. But there is much need of patience in dealing with a people into whose souls of many of whom the iron of slavery has entered. It is but very gradually, and with many discouraging interruptions, that we can hope to witness that personal and social elevation which we desire.

MADAGASCAR.

The Rev. Mr. Ellis continues to write of the progressive triumphs of the Gospel in the island of Madagascar, though "amidst some discouragements." On one Sunday in last month he administered baptism to eighteen persons. There is no extensive awakening; he remarks, there has "long been a steady, quiet, and slightly fluctuating increase of converts to my own church and congregation, as well as to others with which I am best

acquainted. Besides this there has been peculiarly encouraging intelligence of the Divine Spirit at Fianarantsoa, in the South, and the extreme limits of Inerina, West, as well as evidence of patience and cheerful confidence among the believers at himanga, in the North."

The Rev. Robert Toy says that his chapel, which holds from 1,000 to 1,200, is crowded when he preaches; that he preaches as rapidly and as fluently now in the language as he could in English; that he has nine small country churches under him and that he believes God is greatly blessing his labours. He thus writes one evening:—

To-day I have been to a place five miles away, and preached once; returned to my own station in the afternoon, and preached again to, I should say, at least 1,000 or 1,200; and not just baptized privately a man who, if he were taken, would be killed before many hours. One of those condemned at the revolution, and has been in concealment ever since. Poor fellow, I sincerely pity him, but can do no more. I heartily pray he may run no risk to-night. He is one to arrange the matter with me, so that after it was well dark I started off to find the house. I soon reached, and presently he came in, laid hold of me by each foot and hand in succession, and kissed them. It was about as much as I could stand.

"Since the violent death of Radama II. a change for the worse has taken place in many respects," writes another missionary. "There is a strong desire, by a considerable reactionary party, to return to the old customs; but I believe that the precarious relations with France, and, I hope, the friendly relation with England, will prevent the Government and people from breaking the promise which the Queen made on her accession to the throne."

The same gentleman describes the entrance of the ambassadors into the capital on their way to Court, after their return from England and France. It was on the Lord's Day.

Since the revolution in May, 1863, the Sunday seems to have been fixed upon for Court and other grand occasions; for not only did the coronation take place on a Sunday, but the victorious army returning from the west made their entry on a Sunday. The bullocks for the feast "fandroana" were ordered to be killed on a Sunday; and now the ambassadors, having been waiting outside the town for a week, are received on that day. But this is not all. The Queen a little time ago has taken a fancy to dancing, and has had some officers and civilians not only present during the week, but sent for some on a Sunday; and one of my native pastors, whom I expected to preach last Sunday, was sent for from the palace, and had to dance instead.

WEST INDIES.

From various sources we have most painful details of the extreme distress arising from the severe drought in the West Indies. The following melancholy picture is drawn by a Wesleyan minister at Providence, Barbadoes:—

Many of our members, and even some leaders, are kept away from the means of grace for long together because they are destitute of decent apparel. Some local preachers cannot attend appointments because they have not a coat fit to wear in a pulpit. Parents who have a strong desire to educate their children cannot send them to school for want of clothes, and there are many children literally naked. A teacher who has a wife and ten children to support a few days ago died of me in great distress; his house was levied upon, and was to be sold on Monday for ground. I advanced him nearly all the money I had in the house. Another teacher, whose school was in a similar position, is in no better circumstances, and would be glad to sell his books, furniture, and things he possesses, to get food; and to-day his wife sent to beg that I would help them. I do not have the few shillings I had left and sent part, hoping to be replenished this evening at the meeting, but only received one shilling and sevenpence towards it. I know that many of our members are very willing to contribute to God's cause, and their distress because they cannot is greatly written out of a full heart under the circumstances related, when a flood of tears would be shed, but the fountain seems dried up. I often shut myself up and refuse to hear the sorrowful applications when I know I cannot help them as I would.

In Jamaica the destitution is so great, and its results, both spiritually and temporally, are so deplorable, that the committee of the Baptist Missionary Society have issued an appeal for assistance to the ministers and congregations of their denomination in the island. One of these ministers writes from Brown's-town:—

Our congregations, which for nearly thirty years have been crowded frequently to overflowing, are diminished one-half. Contributions are so reduced, that we cannot pay our way; excommunications are so numerous as to cause the deepest anxiety; conversions, I fear, there are none. In consequence of the excessive droughts and prevailing epidemic, spiritual distress and depression are aggravated by poverty and affliction.

From Hayti we hear of a somewhat novel proceeding. At the first of a series of Wesleyan missionary meetings, held in the city of Cayes (160 miles from Port-au-Prince), the chairman, a native of Hayti, was a Roman Catholic. Cayes is inhabited by an entire Roman Catholic community, and Hayti is bound by a Concordat to Rome, yet the Wesleyan schools are full of Roman Catholic hearers. There is a widely-extended leaven of Protestantism throughout the length and breadth of the Haytian republic.

LABRADOR.

The Moravian mission-ship *Harmony* has, on several of her more recent annual voyages to the Arctic regions, encountered vast fields of ice. To avoid these, she last year sailed at a later date than usual. Her outward voyage occupied six weeks; no drift-ice was encountered, but the vessel passed between two streams of ice. The homeward voyage was accomplished in thirty days, amid very stormy weather, but all her passengers were in health on her arrival in the Downs. The intelligence brought by the *Harmony* is, on the whole, less encouraging than that of the previous twelve months. One of the missionary band, however—Mr. Kruth—had been suddenly removed by death, and others had suffered more or less severely in health. Among the Esquimaux there has again been much sickness:—

An epidemic, similar to that of the previous year, proved fatal to many whose constitutions were already enfeebled by sickness. Upwards of ninety deaths are reported in these four small congregations. Such a mortality is calculated to give rise to solemn thought as to what may be the purpose of the Lord in regard to this race. Yet there is a mournful satisfaction in the fact, that at all the stations the majority of those who were summoned into eternity fell asleep in Jesus. On the whole, the spiritual course of the congregations appear to have been satisfactory. The chastening of the Lord was attended with blessing.

At Hopedale, the discontented spirit which so much disquieted the missionaries the previous year is stated to have subsided. Several individuals who had withdrawn from them in a spirit of opposition and discontent, had expressed their sorrow and regret for their conduct, and asked permission to return.

The Nain missionaries report that so great was the mortality at that station, that fifteen corpses were buried at the same time. They remark upon the pleasure with which they observe that the Esquimaux are showing gratitude for their attentions; hitherto they have been sadly deficient in that quality.

At Okak the sickness and mortality were blessed to many, and a feeling of deeper seriousness was perceptible.

From Hebron the missionaries report six baptisms; but, as at other stations, there has been occasion for the exercise of church-discipline. Another source of discouragement is thus referred to:—

Visits from heathen Esquimaux have, as usual, occurred at intervals throughout the year, but they were not of a character to give us pleasure, as their aim was merely to trade or beg from us. Our visitors had been here before, and heard the Gospel proclaimed to them, but it had made no impression. Our repeated invitation to renounce their heathenish customs, and come and live within the sound of the Gospel, fell on deaf ears, and we saw them leave us again with hearts to all human appearance totally indifferent to the things that tend for their peace.

MORAVIAN MISSIONS.

The following statistics of the Missions of the Moravians, or United Brethren, for last year, have been lately issued:—

	MISSIONS.	Stations.	Missionary Agents.	Communicants.	Non-Communicants.	Candidates for Baptism, New People, Children.	Total.
1	Greenland	5	21	858	306	748	1,912
2	Labrador	4	35	370	273	513	1,156
3	North America.....	4	9	139	10	256	405
4	St. Thomas and St. Jan.....	5	10	1,342	163	1,828	3,333
5	St. Croix	3	8	1,706	137	2,021	3,864
6	Jamaica	13	31	4,327	1,171	8,220	13,718
7	Antigua.....	8	21	3,362	536	3,212	7,110
8	St. Kitts	4	10	1,274	280	1,501	3,055
9	Barbadoes.....	4	10	1,104	162	1,627	2,893
10	Tobago	2	6	846	141	1,137	2,124
11	Mosquito Coast	5	13	125	85	390	600
12	Surinam	13	70	3,598	7,374	16,575	27,547
13	South Africa.....	11	61	2,147	1,604	4,901	8,652
14	Australia	2	10	1	3	—	4
15	Thibet (Mongolia)	1	8	—	—	—	—
		84	323	21,199	12,245	42,929	76,373

Literature.

Life and Letters of Elizabeth, Last Duchess of Gordon. By Rev. A. MOODY STUART. Nisbet and Co.

APART from her elevated rank, the Duchess of Gordon was a rare example of conscientiousness and spiritual sincerity; and it was well that there should be placed on record the sacrifices which she made for Christ's sake and the Gospel. But in her walk through the world she saw so many things, and came in contact with so many of the excellent of the earth, and so many of the illustrious, that her life is more than usually interesting. It is here perpetuated by one qualified beyond all others, and who has brought to his labour of love not only the information derived from intimate acquaintance and the hearty appreciation of a warm yet discriminating sympathy, but a remarkable talent for picturesque and vivid narration. The volume will undoubtedly take a high and permanent place in our Christian literature.

Money: A Popular Exposition in Rough Notes. With Remarks on Stewardship and Systematic Beneficence. By T. BINNEY. Jackson, Walford, and Hodder.

THERE is a special appropriateness in the delivery of a popular exposition on the use and abuse of money in immediate proximity, on the one side, to the richest money-market in the world, and on the other, to that noble river whose mercantile marine is ever augmenting the national wealth, and doubtless largely increasing individual responsibility. The pastor of the Weigh-house was invited to bring before his congregation the claims of the "Systematic Beneficence" Society. This he intended to do in two discourses; but they grew into the fourteen which compose this volume. Of these, six are designed to show that "money may be a bad thing," and other six to proving that "money may be put to a very good use"—that use being purposes of religion and philanthropy; while the concluding two are respectively on "stewardship" and "systematic beneficence." Such subjects as these could not have fallen into better hands than Mr. Binney's; and his ability is shown not in weaving any ingenious theories or elaborating any of the superficial graces of style, but in just bringing the powers of a singularly vigorous and sanctified intellect to the task of honestly ascertaining and presenting the true import of the Divine utterances upon the theme on which he speaks. A very difficult book indeed it would be to refute; and if incapable of refutation, it is most admonitory in the contrast it suggests between the duty and the practice of professing Christians. Yet Mr. Binney takes no extreme views of the proper standard of Christian bene-

ficence, and he admits that his treatment of the proof text of the best known promoter of that cause and of the "weekly offering" will hardly meet that gentleman's approval. With some persons the book will have all the greater weight. We most cordially commend it, as its intrinsic merits warrant, to the perusal of our readers.

Elijah and the Monarchy of Israel; or, National Idolatry. A Poem. By A. LAYMAN. Longman, Roberts, and Green. 1864.

THE preface to this volume contains some remarks on the fitness of the inspired records for poetical illustration, and references to a number of modern poets in proof of what is advanced. The poem is in a series of cantos, which are not all in the same measure, some being in blank verse and some in rhyme, and those in rhyme not all alike. From a literary point of view we have no complaint to make; the composition involves a few poetic licences, but no slovenliness, and the current of thought is clear and transparent; the Scriptures supply most of the matter, and hence a great part of the volume is a paraphrase of Biblical texts. From a doctrinal point of view, also, we have not observed anything savouring of unsound faith. We think, then, that the work may not only be safely read, but be read with pleasure, as a striking exhibition of things recorded in Holy Writ.

The Haunted Heart: A Parable for the Times. Elliot Stock.

THE parable of the "haunted heart" is suggested by a haunted house, which, as in all such cases, is the talk of gossips and the object of superstitious dread. It would seem to owe its appearance in print to its appropriateness to these days of "ghostly exhibitions and of ghost clubs, of *séances* in the dark and of mediums and manifestations." Following our Lord's comparison in Matt. xii. 43—45, of the heart of the unregenerate to a human habitation, this parable, in its main features, has the highest authority, it is fraught with the most practical lessons, and is calculated to be productive of the best results. It can be read in less than half-an-hour, and may be usefully circulated among such as seek to know all spiritual phenomena except those which concern them most.

Home in Humble Life. Religious Tract Society. As the title indicates, this is a domestic tale of humble life. It is written by one who has become acquainted with the subject, and who is anxious to instruct and profit others. The incidents are simply and naturally related.

Monthly Retrospect.

FOREIGN.

ANCE has been violently agitated from end to end during the past month. Protestants and Romanists alike, though from different causes, have been stirred to their depths, and the agitation has brought up whatever of good or evil there is in either. We must, in the first place, congratulate our readers on the victory which the Orthodox Protestants have gained the success of their candidates for the Presbyterial Council of Paris, by a narrow but decided majority over their Rationalistic opponents. They have carried their whole list with the exception of M. Guizot. We believe that political as well as religious prejudices were ought to bear against him, and that this accounts for his position on the poll. But, with this exception, the friends of revealed truth have succeeded in carrying all their candidates. The importance of this success is hardly to be exaggerated. Both sides were aware that it was a life and death struggle, and put in requisition every resource they could muster to secure the returns of their respective nominees. The Rationalists put great stress on arguments with which we, on this side the Channel, are familiar from the lips of their English representatives—on the duties of charity, tolerance, forbearance. This charity and tolerance of theirs, however, does not prevent them from airing the views, depreciating the attainments, and maligning the motives of all who are from them. Even we ourselves, in our humble sphere, do not escape the sweep of their wide-spread and bitter censures. The organ of the party, the *Lien*, describes *Evangelical Christendom* as having represented Professor Jean Monod as a heterodox person, and informs the French Protestants that we have, on this ground, been engaged in "openly attacking" M. Monod. We need not remind our readers that this is a complete misrepresentation.* We only allude to this personal matter as illustrative of the unscrupulous and unceasing efforts of the heterodox party to malign and to misrepresent all who dare oppose their views. We heartily rejoice in their defeat; and though we would not be understood to attach too much importance to the Orthodox success, as if the life and spirit of the Christian Church were to depend upon outward organizations, we cannot but hope that the noble stand for truth and godliness which the Church of Paris have now displayed, will be herald of a brighter day for the Reformed Churches of France.

The Encyclical Letter of the Pope is addressed to all archbishops and bishops of the Catholic Church throughout the world. It is a gage of defiance thrown down to the principle of liberty of opinion, both in politics and religion, in every constitutional State. It is, then, that the agitation which it has caused is almost wholly confined to France? It is true that even in such intensely Roman Catholic countries as Spain and Portugal the publication of the Encyclical has been opposed; but it is felt instinctively that France, and France alone, must bear the brunt of the conflict of ideas it has excited. And the instinct is right. There can be no doubt that the Encyclical is the Pope's answer—really, though formally, intended as such—to the recent Franco-Italian Convention. The two secular States have agreed together that the Pope shall not be allowed to reclaim those provinces which, only a few years ago, were under his undisturbed sway, and that he shall be left without protection for those that still remain to him. The Pope replies by fulfilling a decree which naturally strikes at the foundation on which both those secular Governments are founded. The sovereigns appeal to material power—the Pope wields that spiritual force which has come down to him through the hereditary superstition of centuries. Which of these will prove the strongest? Our esteemed correspondent, "X. X. X.," reasons in his letter the opinion of all enlightened Protestants, when he treats the predictions of the aged man on the banks of the Tiber as fit subject only for ridicule; but we are not sure that they will be so regarded in those quarters to which it is more immediately addressed. We must not forget that in vast districts of Europe the name of the Pope is

* We have made no attack whatever upon M. Jean Monod, but we have felt it a pleasure to set our esteemed correspondent's encomium of the son of a departed friend. (*Evangelical Christ.*, 1864, 2d.) Our own words, referring to the new professor, were (p. 540): "In his theological views, he is what might be called a Liberal Orthodox." We then gave the principal part of his confession of faith, accompanying it with the remark that, if it were not "in certain details so explicit as might be desired, it is very widely removed from such a profession of faith as could be made by the Rationalistic party." This the *Lien* calls "openly attacking" M. Jean Monod as heterodox!

still a powerful spell to conjure with. Already we observe the missive has raised up conflict between the Church and the State in France—a large majority of the bishops having remonstrated against the decree of the Minister, forbidding them to promulgate the Encyclical, while two, at least, have openly disobeyed the order, and defied the Government to do its worst. Never before was France so stirred with a religious question. We can only hope and pray that God has some grand end to accomplish in these unwonted agitations.

In Italy the Encyclical is taken more quietly. We do not hear that the King's Government have forbidden its promulgation, and the missive thus left unheeded has been deprived of much of its point. A good deal of stir has been made about the adherence of Cardinal d'Andrea to the Italian Government, and his refusal to leave Naples at the bidding of the Pope. But it now appears that when, in 1848, the Pope fled to Gaeta, d'Andrea, then simple priest, stayed behind, became a violent Liberal, wormed himself into all the secrets of the Triumvirate which then governed Rome, and regularly transmitted them to the master. For this service he was afterwards advanced to the cardinal dignity. It is, at least, curious to find him professing Liberalism a second time, and there is no security that the second conversion is more sincere than the first.

We refer with pleasure to the communications of our correspondents from Germany and Sweden, as containing some interesting details of the state of religion in both these countries. We class them together, for in truth they possess much in common, and also some things of absolute contrast. Our Swedish correspondent would hardly agree with our German brother in the justice of the German war on Denmark; but in the higher and more vital matters of spiritual life, in the necessity for defending the faith once committed to the saints, they are of one heart and one mind. The love of Christ overpasses the love of country, and the bond of the one Spirit there is neither Swede, nor Dane, nor German, nor Englishman—all are one in Christ Jesus. With respect to the Danish question, it will be seen that one knows what the fate of the Duchies is finally to be.

From the letter of our Constantinople correspondent, it will be seen that all questions affecting liberty of conscience are treated to the full satisfaction of the missionaries, in the absence of Sir Henry Bulwer. Mr. Stuart, the *Chargé d'Affaires*, understands his duties to the English missionaries and the native converts in the same sense that Lord Stratford de Redcliffe understood them, and all others connected with the Embassy, except Sir Henry Bulwer. Nor does it appear that Mr. Stuart's remonstrances against those outbreaks of Mussulman persecution which from time to time occur in the provinces are ever followed by those dreadful consequences of the downfall of the Ministry and the loss of English influence which haunted the dreams of Sir Henry Bulwer. Our correspondent mentions one or two of such cases where the complaints were received most courteously at head-quarters, and were met at least the promise of redress. We can only hope that Earl Russell will not allow the professions and the acts of a long life to be falsified at the last by the obstinacy of a diplomatic subordinate.

It gives us much pleasure to call attention to accounts from our colonies in New South Wales and British Columbia. The first gives an account of a union between the Presbyterian Churches in that colony, of which the only matter to be regretted is that it does not seem to have been as complete as it might have been. The article referring to British Columbia details a remarkable work of God which has taken place among the natives there, through the instrumentality of a devoted missionary, Mr. Duncan. We shall attempt to abridge the narrative, lest we spoil the pleasure we are sure our readers will derive from perusing it at length.

The news that has reached us from America in the course of the month is singular interest, and very disastrous for the cause of the South. General Sherman successfully accomplished his daring march through the heart of Georgia, seizing Savannah the chief town on the coast, and intending to make it the base of his future operations. The Confederate General Hood endeavoured to do as much in the State of Tennessee; there he was encountered, defeated, and driven back, with immense loss, rendering him unable to undertake any serious operation for a long time to come. The only reverse sustained by the Federals was an inglorious repulse from Wilmington, where a great combined land and sea force, got together at great expense, returned without effecting anything. In the South the question of arming the negroes has been revived and discussed with increased vigour, and it is said that the Confederate Government have at last made their minds to arm and organise 200,000 negroes, promising them freedom, of course,

a reward of their services. There are even some among them who advocate a general emancipation of the slaves, believing that this is the only obstacle that stands in the way of the recognition of the Confederacy by England and France. Of course, we at home know better; but we may congratulate ourselves that through however confused and bloody a war—a war in the making of which we have had no part—the emancipation of the negro is at last about to be accomplished.

HOME.

In accordance with a custom now we rejoice to think of some years' standing, the first week of the new year was devoted to prayer. We need not explain to our readers that it has become an established institution that in the first week of January Christians of every denomination, and in all countries—all who call on the name of our Lord Jesus Christ, both their Lord and ours—should unite in invoking His mercy, and in the prayer that God would bless His Church and make her a blessing. Our returns from the places in which the week was thus devotionally observed are necessarily imperfect; but enough has already been ascertained to make it plain that the appeal this year has been answered as widely, as readily, and as earnestly as it has ever been before. And there are good reasons why this should be the case. For there has been no period since the Reformation—perhaps we might say there has been no period since the beginning of Christianity—when the Church was passing through a more anxious and interesting crisis than at the present moment. On the one hand, there is a manifest, and, we fear, a growing tendency to return to the more subtle corruptions of Romanism. On the other, the most daring speculations on the very foundations of revealed truth are openly indulged in, and the very idea of supernaturalism is attempted to be eliminated from a religion which, if not supernatural, is something. The two sources of error naturally act and react upon each other; the follies of superstition provoking the rash to infidelity, while the evils of infidelity drive the timid to superstition; and the Church of Christ is called upon to fight the battle of the Reformation over again at the precise time that she has to defend from subtle assaults the very foundations of all revealed truth. Who is sufficient for these things? Not, certainly, the existing generation of Christians, in their own strength. We rejoice, indeed, to think that while the enemies of the truth are overflowing with zeal and activity, the advocates of Evangelical religion are not standing still. In numbers, in activity, in earnestness, and in intelligence, we believe they will bear comparison with their foes either on the one side of the arena or the other. The point on which they do not enter into competition with them is in the supercilious and self-asserting tone of superior intelligence which both parties of our opponents are so apt to assume. But to our minds the most hopeful sign of the times, the best evidence of our having champions richly endowed and equipped with all that is needful for the pending conflict, is to be found in the earnest spirit of prayer that year after year is proved to pervade with an ever-increasing vitality all Evangelical denominations in all parts of the world. In this most blessed fact we recognise the presence of our Lord himself moving through His hosts and marshalling them for the battle. So it has ever been. "When the enemy cometh in like a flood, the Spirit of the Lord will lift up a standard against him." And in such an attitude of the Church her final victory is assured.

It is not in prayer alone that the New Year opens auspiciously. The Church is rich not in supplications only, but also in good works. We have alluded in our Home Intelligence to the efforts making by the Archbishop of York to provide for the spiritual wants of the large towns in the West Riding; and we may state here that the Bishop of Durham has commenced, in his diocese, a fund for Church objects akin to that commenced by the Bishop of London, which is making satisfactory progress. The Bishop of London held a meeting of his board only a few days ago, at which he stated that his scheme for raising 100,000*l.* a-year, for ten years, had so far been realised, that 100,000*l.* had been raised for the first year, and 70,000*l.* had been promised for the year following. It was hardly to be expected, he said, that some of the splendid donations he had already received would be annually repeated; but on the other hand, he had great expectations of the liberality of the Church extending over a more extended area in future years, and being drawn from still wider sources.

A curious case of the abduction of a girl by the Roman Catholic inmates of the Compton Oratory has created some excitement in London during the past month. A

mother came to a police magistrate to complain that her daughter, who had just attained the age when the law allowed her to act for herself, had been enticed from her home by one of the Fathers of the Oratory. The magistrate had the Romish priest before him, and afterwards saw the girl herself; and his impression was that the girl had gone astray, and that the object of the priest had been directed to obtain her a refuge in one of the Roman Catholic asylums for penitent women. Even if so, the stealthy manner in which this was done, and the refusal to take the mother into their confidence, or even to allow her access to her own child, was highly censurable; but to excuse this, or perhaps some more ulterior object, the priests of the Oratory commenced a series of attempts to blacken the character of the mother. What is still more extraordinary, it appears she has been the victim of the persecution for years; and the only reason that can be discovered is, that having once been a Roman Catholic, she has since left their communion. Of course, we cannot vouch for her character, though no tangible fact has been yet alleged against her that has not been satisfactorily explained. There is evidently more in the case than would at first sight appear, and we are glad, therefore, that a number of Protestant gentlemen have taken up the matter and are determined to probe it to the utmost.

Popery has been rather unfortunate in the law courts of this country during the past month. In the Rolls Court the friends of a deceased Roman Catholic gentleman who had married a Protestant wife proposed to take the daughter, the only issue of the marriage, from the care of the mother, on the plea that the child ought to be brought up in the religion of her father. Sir John Romilly very properly held that no relation could make up to a child for the loss of a mother's care, and refused the application. It is to be regretted that the learned judge, in deciding the case, did not confine himself to the statement that he did not sit there to decide theological disputes, but volunteered his opinion that one religion was just as good as the other. In the Dublin Courts the judge decided that a will which a Roman Catholic gentleman had made for the support of two priests of the order of St Dominic was void, on the ground that it was contrary to the policy of the Emancipation Act of 1829, which prohibited orders of monks from residing in this country.

The attempts of some of the railway companies in Scotland to run, not passenger trains only, but goods trains as well, on the Sabbath, has produced great excitement through the country. The friends of the Sabbath, it should be understood, have always protested their opposition to the running of passenger trains on the Lord's-day; and several railways, in deference to the national feeling, have forborne to run any such trains. The greatest offender against the rule, we believe, is the North British, which, not contented with running passenger trains, has lately begun to run Sabbath goods trains as well. This has called forth a spirit of opposition in quarters which had before been quiescent, and remonstrances, memorials, petitions, and deputations have all been resorted to, in order to stop this innovation; and all, we regret to say, have been used in vain. The chairman of the company defends the practice, and his fellow directors have adopted, and persists in outraging the feelings of the great portion of the community. For this wanton act the flimsiest excuses are given, but the real reason, of course, is the lust of gain.

THE ECCLESIASTICAL ELECTIONS IN PARIS.

Since the pages containing our Paris Letter were at press we have received from our correspondent the following

POSTSCRIPT.

Paris, January 25, Evening.

The result of the elections has just been declared. The Orthodox have the majority. Five of the six candidates on their list have been brought in, but not M. Guizot. The voting was as follows:—

Laffon de Ladébat (on both lists)...	2,438	† Gros	1,281
* Mallet	1,796	* Guizot	1,279
* Vernes	1,840	† Duméril	1,263
* Chabaud Latour	1,339	† Fabre	1,260
* André	1,337	† Clamageran	1,247
† Barbezat	1,306		

The telegrams in the daily journals announce that a fresh vote will have to be taken to decide whether M. Guizot or a candidate of the opposite party is elected; but this, it will be seen, is not confirmed by our own information.

* Orthodox.

† *Soi-disant* Liberal.

Evangelical Christendom.

LIGHT FROM THE BATTLE-FIELD.

EVERY effect is heightened by contrast. The bright summer day, breaking the death-like uniformity of the wintry year, has a beauty and a radiance for the native of Nova Zembla which the Italian, as he languishes in the rich sunshine, softened by clustering vine leaves, never knew. The delicate tracery that takes the light on some massive front of architecture shows to greater advantage from the breadths of shade against which it is relieved. The floweret that has struggled with Alpine snows has a fairer and sweeter smile than that which has been nursed in the brooding warmth of the plains, and the solitary palm-tree gains new verdure from the waste of encircling sand. In the same way, and for the same reason, the tender and kindly emotions of our nature are most thrillingly displayed on a theatre on which terror, hatred, and revenge play their parts. War is a thing of horror at the best, but it is generally felt that the conflict now raging in America presents war in an aspect more than usually ghastly and appalling. The magnitude of the armies engaged; the fearful totals of slaughter; the anger and detestation which have divided States so long associated in a common heritage of glory, and inhabited by a people one in blood; the sad spectacle of a commerce prostrated, the hands of industry hanging down, or uplifted only to shape the sword on the anvil or wield it on the battle-field, the merchant ship rotting in harbour, the armed squadrons sealing up all ports, wide territories laid in desolation—these things, and many more like these, have impressed the imagination of Europe, and led men to believe that never until this nineteenth century did war appear so horrible and so heart-rending. The more affecting, then, is the contrast when we perceive, amid the gloom of these American battle-fields, the sacred illumination of Christian tenderness, and find that it has softened and triumphed over the passions which tumultuate in this awful war. Should it turn out that the might of Christian love has received in this conflict an illustration more striking than that it has obtained in the wars of Europe, we may see grounds to qualify the severity of that judgment which most British observers are inclined to pronounce upon the combatants on both sides.

In the very agony of these American battles, while the roar of artillery is shaking the earth, and bursting shells spread destruction around them, and charge after charge passes over the disputed ground, the eye may fall upon certain ubiquitous persons, who concern themselves with the wounded and dying. They wear coarse clothes, they carry a bucket of water or coffee, a blanket, a towel and soap, various stores, such as dried beef, biscuits, beef-tea in cakes, a lantern and matches, and a Bible. On their coarse clothes is a badge, bearing the words "United States Christian Commission." One is tenderly assaying to prop the head of a dying soldier, so as to give him more ease in his last moments, and whispering to him of salvation freely offered in Christ Jesus. Another is removing the clotted garments from a wounded limb and "bathing it with almost a mother's care." A third closes the eyes of one who has departed, not forgetting to take from his forehead a lock of hair to be sent as a memorial to his friends. "Yonder"—the words are those of one who wears the badge and does the work of the Commission, "passes a delegate with a pail of ice-cold lemonade, or milk-punch, and here comes one with some canteens full of water for parched lips and aching wounds." Or it is night, and silence has sunk over

injunction between friend and foe. Whether on the field or in the hospital, instructed to attend to the wants of Confederates as well as of Federal soldiers, the testimonial signed by sixty Confederate officers, who, as prisoners of war, express the kindness of the delegates, bears witness that this injunction is complied with and that the delegates "make no difference or discrimination between the two parties, relieving alike the sufferings and wants of the Confederate and Federal soldiers and officers." They add that they "sincerely trust that the authorities of England and elsewhere will treat any of the said delegates that may fall into their hands with the kindness justly due to them, and grant them a speedy return to their work."

Let the Americans, upon whose ferocity we are so ready to cry out, credit of this notable fact. The ladies of Great Britain, headed by Miss Nightingale, won immortal honour by their ministry of kindness to the sick and wounded in the Crimean campaign; but their services, if not actually restricted to their own men, were in the first instance exclusively intended for the British soldiers. It is commonly believed that the hatred with which the contending powers of America are animated far transcends that with which the Russians were animated by the Allies in the late war; but, if so, there is at least a power in the moral influence of the United States to control or overrule the feeling.

But this indiscriminate dealing out of the benefits of the United States Christian Commission to friend and foe throws us back upon the origin of the institution. Its source is marked by the word "Christian" in its title. The Government failed to set on foot an agency for attending to the wants of sick and wounded soldiers, and the agency in question—the United States Sanitary Commission—was unknown to those who have watched the progress of the war. But the United States Christian Commission was the spontaneous product of Christian philanthropy in the States. The organization was commenced by a convention of delegates of Young Men's Christian Associations, held in New York in the month of November, 1861. The Young Men's Christian Associations throughout the United States carried out the project. In principle and in detail the institution was planned from the first. It bestowed no pecuniary reward upon its delegates on account of their labour of love. It brought aid to suffering bodies and perishing souls.

, or the war-ship. The Young Men's Christian Associations throughout the United States undertook the task of providing funds ; and in the single year of 1863 raised the sum of 358,239 dollars. In the form of stores, and of railway accommodation gratuitously offered, they received nearly double this amount again. An estimate of the extent of their operations may be formed from the fact that in 1863 they distributed nearly half-a-million Bibles, upwards of 370,000 books of psalms and hymns, about twelve million pages of tracts, and an enormous number of religious books, magazines, and newspapers.

It is not the least gratifying or instructive circumstance connected with this movement that it originated and has been carried on by Young Men's Christian Associations. It is often alleged in this country that societies of the kind have no practical object or mission, but begin and end in amiable talk. The public hardly recognise those associations as a power in the land. The United States Christian Commission is a demonstration of what they may become if they act in unison and animated by a noble purpose. We are not prepared to say, however, that Young Men's Christian Associations have ramified so widely in England, or are so well organised, as in the United States. The circumstances we have mentioned put it beyond doubt that the young men of America, who have bound themselves together as the servants of Christ, are numerous enough and influential enough to lay hold of the entire framework of society. The fact speaks volumes for the reality and power of Christian religion in America, and there are not a few in England on whom this conclusion requires to be impressed. Their faith in Christianity is strong, but, half unconsciously, they link that faith with the coexistence of the institutions of Great Britain. Our excellent friend Mr. Newdegate, for example, gave public expression to his conviction that the war in America came about from lack of an Establishment religion similar to that presented by the Church of England. All honour to that arch ; readers are aware that it is not in these pages that ought will be said against her. But the Almighty can keep afloat the ark of Divine truth in the midst of the tossing of the waves of democracy, and to speak as if it could be safe only when in the harbour of British State protection is not to honour the British Constitution, but to dishonour the truth and to impugn the word of its Divine Protector. Christian religion in America has been assailed by every wind of doctrine—has been shaken by controversies, encompassed by foes, allowed a fair field but no favour against who chose to gainsay it. The result at this moment is that those young men who are bold enough for the Lord of Hosts, to go apart and declare openly that Him they serve, are numerous enough to constitute what is obviously and undeniably a national organization throughout the United States. We confess that, at a time when it has made so large inroads upon the faith of young men in Great Britain, when many are ready to tell us that Christianity is a thing for the old and for the conventionally respectable, we derive infinite consolation from the fact that, in a land where opinion is as free as the wind, and where infidelity has used all its enchantments, the rising generation, the bone and sinew of young America, waxing in manhood and strength, are avowedly and zealously Christian. In the history of the United States Christian Commission, originated, organised, to a great extent constituted, by Christian young men, we seem to hear the voice of the Lord once more saying, "Why are ye fearful, O ye of little faith?"

Like the Young Men's Christian Associations with which it originated, the United States Christian Commission does not recognise in its organization the denominational peculiarities of Protestants. Agreeing in devotion to one Lord, and inspired by a common purpose, its delegates act not as Episcopalians, Congregationalists, Presbyterians, but as Christians. They are selected from all branches of

note of the preparation being made for the coming of the Lord, ought to be the result of this universal disposition of Bible-believers to sink denominational differences and combine in acts of faith and labours of love.

It is an obvious suggestion from what we have seen that the Young Men's Christian Associations of Great Britain might do well to follow the example of their brethren in America. True, there is no war raging in England to put the necessity of their philanthropy to the test, no battle-fields on which they are to be wounded, or bring the smile of Christian hope over the face of dying anguish. The delegates of the Christian Commission are to be found not only on the battlefield but in the hospital; and we see no reason why the Christian young men of Great Britain should not organise in all our cities a system of visitation to hospitals and asylums. It would no doubt be necessary to observe the rules of prudence and caution in carrying out the scheme. Neither the authorities nor the public would tolerate an invasion of infirmaries and hospitals by prying and forward lads in offering advice, and, it might be, aggravating disease by intemperate zeal. judicious as well as earnestly pious young men were selected for the work, they were directed in all instances to act in co-operation with the medical officers and chaplains of the establishments visited, no evil, but much good, might, with Divine blessing, attend their labours. Their presence would exert an influence in favour of attention, punctuality, cleanliness, and general efficiency on the medical officials. They would exercise a real though informal surveillance in the institutions, to the benefit of the public, and the effect would undoubtedly be great. To the sick and dying, the benefit would be incalculable. It is the bitterest portion in the cup of suffering whose ailments are treated in public institutions that at the time when they most eminently require the ministry of kindness, they are left to the mechanical attentions of officialism. It is of unbought and unpurchasable charity that they stand in need, and no task could be worthier of Christian young men, no work more congenial with the spirit of the Christian religion, and the teaching of Christ and His apostles than to afford it them. Meanwhile, let us be thankful that, as there are moments of calm in the wildest tempests, and starry gleams in the darkest nights, a light of Christian tenderness and love has reached us from the terrible battle-

lone, the manner, the accompaniments of our services, are as offensive to the Deity as they were of old.

That much of our public worship is of an acceptable character, we may humbly venture to trust. Very many are they whose resort to the altar of God on the day of rest "with exceeding joy" is the expression of the spirit in which the other six days are habitually passed. They look forward to an eternity of worship, and therefore lift a willing and a kindling eye towards the heavenly Jerusalem, as they traverse the stages of their earthly pilgrimage.

This, however, is far from being a true description of many among us, who, in a church-going age, frequent the temple-courts, and bear the name of "worshippers." The late arrival, the indevout posture in prayer, the languid and mechanical manner, the aspect of intellectual indifference depicted on the countenance—all these things demonstrate that, at least in many cases, the "heart is far" from the God who is professedly adored. It may assist us to avoid such errors if we consider the Scripture doctrine on preparation for drawing near to God.

The public worship of the Most High is the highest exercise of the human faculties. It is the act in which we are most closely assimilated to the inhabitants of heaven. But it must be added that, in the present condition of our nature, in which the senses exert more than a due influence upon us, it is the most difficult act to which we can be summoned, and therefore one which requires the largest amount of disciplinary preparation. It requires careful preparation of thought on the mercies and glories of God to sing His praise "in the spirit and with the understanding also." It requires preparation of thought on the presence, the power, and the majesty of God, to enable us to offer a sacrifice of intelligent adoration. It requires preparatory thought on our own sins and necessities, before we can rightly humble ourselves before the Holy One, or rightly ask for grace to help in time of need. And it requires preparation of heart before we can reverently either speak or hear that Word, which must be engrafted upon our minds ere we can bring forth the fruit of holy living, or "flourish in the courts of our God." It is easy, and it is too common, to speak almost with pity of the "ascetic and contemplative piety" of our forefathers; but to rush out of the whirlwind of earthly pursuits into the sanctuary of God, and after a few minutes spent in listening dreamily, rather than in thinking, to rush back again, is not conduct which the Lord will reward with the revelation of His glory. Here, as elsewhere, it is true, "With what measure we mete it shall be measured to us again."

In looking into the records of ancient religion, we find that the weakness of human nature and the excellent brightness of the Divine Majesty were alike recognised by holy men of old, in their days of preparation for special meetings with God. When Jacob was about to revisit Bethel to worship God, he "said unto his household, and to all that were with him, Put away the strange gods that are among you, and be clean, and change your garments." When the Israelites were about to receive the law, Moses sanctified the people, and commanded them to be ready against the third day. The Lord said, "Go unto the people, sanctify them to-day and to-morrow, and let them wash their clothes, for the third day the Lord will come down upon Mount Sinai in the sight of all the people." When Aaron and his sons were consecrated to the priests' office, a prolonged and elaborate ceremonial of livers washings and carnal ordinances set forth to the eye the sacredness of the unction to which they were appointed as the servants of the King Invisible. When David, and Solomon, and Hezekiah, and Ezra, and Nehemiah celebrated their great anniversaries, the people "sanctified themselves beforehand according to the sanctification of the sanctuary," because "the Lord their God was holy." When the Messiah

Episcopal communities, and in the days of fasting and prayer among the before covenants, ordinations, and solemn acts of state. It is only in modern times that it has been discovered that a religious man can pass six days of the week immersed in the deepest mire of earthly business, yet rise late on Sunday, with a clean heart into the sanctuary, footsore and weary, to present an acceptable sacrifice before the King of kings.

PREPARE, then, yet not in gloom or sorrow, "to meet thy God!" I understand in what this preparation consists. It is true that, even in a spiritual dispensation, it is necessary that some time of consideration should be given to public worship, but the one essential preparation for Christian worship is the Christian life. He who devotes six days and nights to the flesh and senses, and devotes the remaining seventh day to the worship of God in spirit and truth, his Sabbatic spirit must be diffused throughout the whole of human existence, and he can truly enter into Christ's rest on the Lord's-day. He whose life, outward and inward, during the week is passed at the rate of movement with which he rusheth into the battle, is not the man who will suddenly make a halt, and stand before God on the Sunday, *What have I done? Is there not a lie in my mouth?* The seventh day will be passed in the spirit of the other six. His work will partake of the quality of work. No man's songs will be nobler than his. No man's prayers will much excel his practice. No man's attention to God will surpass the measures of his obedience in daily life. If a man spends the week in unwholesome scheming, he will not pass the Sunday in communion with the God of truth. If men earn their living after the manner of foxes during the week, they will not once in seven days become as "harmless as doves." If a man is in disorder through "making haste to be rich," he cannot avoid confusion during the prayers and sermons of the sacred recess, how he shall meet his engagements on the morrow. He who, through imprudence or over-trust, is always on the verge of bankruptcy, will bring a bankrupt soul as his offering "to God." He will "vow and offer a corrupt thing." We see, then, the importance of habitual inward religion. An empty, or a trifling, or a covetous, or a selfish spirit, cannot be miraculously transformed as it crosses the threshold of the sanctuary. Character is formed during the week, and that character we bring to our

Above all, there must prevail in the mind an exalted conception of the glorious object of worship—of that God the thought of whom should burn like the flaming sun in the firmament of our intellectual being. We must think far more than is customary with us upon that which we know of the KING ETERNAL, IMMORTAL, INVISIBLE, before whom we are invited “to stand.” The revelation of the Gospel is founded upon the previous revelation of God in Judaism, and Judaism in turn is founded on the previous revelation of God in nature. As Christians, we are expected to remember the former revelations, and neither to forget nor despise them. Deity became incarnate not in order that men might lose the grand, and ancient, and ennobling thoughts of God’s Almightyness; but that we might unite those lofty conceptions of the Eternal Being with a faith in His gracious conversableness with sinful men. Yet it is to be feared that all that some persons have learned from the incarnation of the Son is to forget and condemn the infinite majesty of the FATHER. They “know Christ after the flesh,” and have never penetrated through the thin veil of His human countenance to the Divinity within. Else, whence this absence of the sublime element in their religion—this petty formalism of sectarian phrase—this too familiar address to the Invisible Frequenter of their devotional assemblies—this indevout leanness in holy song, in prayer, and in the hearing of the Word. A little mind can believe only in little gods, like the Lares and Penates of Paganism. But the true God is the Great Spirit and the everlasting King; and those who do not approach Him with “godly fear” know Him not.

For is it not true that we design in worship an approach to the God revealed in nature—the unseen spiritual Cause of all the material phenomena cognisable by the senses? If we do not, then is our worship wasted breath. If we do, then let us reflect as well as we are able, whensoever we ascend the temple stairs, upon the power of that awful and mysterious Being to whom—children of the dust—we presume to bring an offering. Think of Him habitually in the works of His hands! Think of the earth on which we stand—on whose thin crust we assemble for this worship! Is not this globe, that flies with seventy times the speed of a cannon-shot round the sun, itself a sphere of FIRE, of “elements that melt with fervent heat,” from whose incandescent blaze we are protected only by a shell of rocks and waters? Is it not fearful to consider the “consuming fire,” whose presence beneath our feet three hundred active volcanoes indicate to us? Is not the very thought of a Being powerful enough to uplift mountains and continents with a word, and to pour out oceans “from the hollow of His hand,” sufficient to strike awe into our souls? *Fear ye not me, who have set the sand as a bound for the sea by a perpetual decree?* Shall we not bend in deepest veneration before that Everlasting Mind which of old laid the foundations of the earth—which set in operation the system of world-reducing causes and effects—which created and maintains the wonder-working chemistry of suns and planets—which decreed in number and proportion the laws of combination and the relations of the elements—whose wise Will alone, operating among the fiery, and electric, and gaseous forces, prevents the conflagration of nature and the explosion of the universe? Shall we not “put off our shoes from off our feet” on that “holy ground” where the Eternal Beauty reveals itself in the loveliness of changing skies and seasons, in all the marvellous bloom and foliage of flowers and fruits, and still more in the occasional angelic sweetness of the “human face divine”? The voice of the Lord shaketh the wilderness—yet breathes in fragrant zephyrs in the evening wind. When we sit at our tent-door in the twilight of time, and this Eternal Splendour visits us in His grace, shall we not bow down like Abraham, with our “faces to the ground,” and confess that we are but “dust and ashes”? And when the ceaseless reproduction of life around the earth, in the air, in the waters,

on the dry land, assures us of the unremitting action of the Power which at first called all things out of nothing; and the daily supply of food to living creature (whose numbers defy either arithmetic to describe or imagination to conceive demonstrates the perpetual operation of a Goodness before which "not one of them is forgotten,"—shall we not present ourselves before Him with thoughts that at least lose themselves in His "excellent glory," and with humility that at least offers the sacrifice of a conscious and confessed insignificance? "All nations before Him as as nothing, yea, less than nothing, and vanity."

Here, however, we see but a "part of His ways." The Almighty has written His glory upon the skies. He has flung open the vast scroll of the heaven heavens, and bidden us read there anew in lines of light somewhat of His unsearchable glory. Lift up your eyes on high. Who hath created all these? Ah, who? Is it not "our God" who, amidst this wilderness of worlds, whose interwoven circuit scorn the computations of man, and whose incalculable numbers are lost to our thought in faint luminous clouds on the surrounding darkness, reveals some shadow gleams of a nature whose living forces transcend the utmost endeavours of created mind even to imagine? "This God is our God." And is this the Being whom some mortals think it safe to trifle with in a late, a languid, and a perfunctory devotion? Well do we affirm that the worship of this "great and mighty and terrible God" is an impossibility except to the man who "walks with Him," and daily remembers His omnipotence. Better by far an external ceremonial, whose outward magnificence and solemnity ensures an external reverence, than a pretended spiritual worship which is neither beautiful outwardly, nor reverential within. An unadorned religion presents a fearful trial, and ensures a terrible exposure of character to ungodly men for he who, under such circumstances, does not possess the spirit of adoration, soon comes to dispense even with the form.

Of the things which we have spoken this is the sum. In order to the acceptable worship of the LIVING GOD, there must be a large measure of personal and domestic preparation; a reflection which at once condemns many prevailing customs of the age. In the higher circles of society Saturday night is generally chosen for the time of the most select assemblies. In the middle and lower ranks it is, with some noble exceptions, the chief time of hard trading and hard work. Vast are the numbers of persons who on that night go jaded and late to rest, and who find themselves accordingly half asleep with weariness during the whole of Sunday. So complicated are the relations of English business, that it is difficult to lay down any absolute rule of action; so that we must content ourselves with uttering formative ideas nobler than the prevailing usages, and with expressing the hope that some day the "necessities of trade" will not forbid the observation of Saturday evening in the Church as the "preparation of the Sabbath." The worship of God is a spiritual act, very difficult to those whose whole attention is absorbed in material things. It requires knowledge, reflection, private prayer. And when once churches have learned thus to prepare themselves for God's service, they learn something more; they will learn that God will reveal himself in the public assemblies as He seldom does now. The Father will "reward openly" those who have thus "prayed to Him in secret."

Let not sloth, then, be our Sunday morning offering to the God with whom we hope to "live for ever." Let us rise early enough to offer a private prayer, an earnest prayer to heaven for the Spirit of aid, and to institute a searching self-examination. Let the house-mother so order her household, that Sunday morning shall not be inaugurated by lateness and disorder. A good woman is to "guide the house," and let her guide it so that all the family shall feel the blessings of prevailing

system and energy. In vain are holy sermons and devout church influences, if the same influences are irritating, depressing, and ignoble. Our nature is one. Body and mind must work together towards every end that is wise and good. A family must make a business of it if they intend to worship God; and if they do not intend to make it the chief business of the week, they had better not insult the Divine Majesty with a slothful imitation of the "worship in spirit and in truth." "Be not deceived; God is not mocked; whatsoever a man soweth, that shall he also reap."

E. W.

THE SYRIAN PROTESTANT COLLEGE.*

In our January number we mentioned that the Rev. Daniel Bliss, D.D., for many years one of the Syrian Missionaries of the American Board, was in London, on his way from America, to take charge of the Syrian Protestant College about to be established at Beyrout, and of which he has been appointed President. We are glad to say that Dr. Bliss is still in this country, and by his clear and simple statements of what the American Missions have done, and are doing, in Syria, he has deeply interested all who have heard his public and private addresses. Their work is indeed a noble one, and has been crowned with marked success. In every part of Syria in which their Missions have been established, the invariable testimony of our countrymen who have had the opportunity of judging of it on the spot, is that their work is real, and their statements true.

In regard to the effect of their labours in Northern Syria, we would call attention to the testimony of Mr. Skene, Her Majesty's Consul at Aleppo, in a letter written in 1858, from Aintab—a town of Forty-five Thousand inhabitants, One Thousand Four Hundred of whom had become Protestants, through the instrumentality of the American Missionaries—"those most able and worthy servants of Christ," as Mr. Skene calls them. "This" [Aintab, the Consul writes] "is the metropolis of Oriental Protestantism—here the reformation worked out by the American Missionaries has its head-quarters, and is represented by no less than Fourteen Hundred persons. The Presbyterian Church of Killis numbers One Hundred members; that of Birjek Fifty, Marash One Thousand, Diarbekir Four Hundred, Urfa Forty, Aleppo Thirty, Beitias One Hundred, Kissab Five Hundred, and Yekolook One Hundred; in all, THREE THOUSAND SEVEN HUNDRED AND TWENTY in Northern Syria alone. Education as well as preaching the Gospel has been spread to a great extent, schools having been established by the American Missionaries in every considerable place in the province. Besides those which are merely elementary, there are theological classes for the preparation of natives for the ministry, upper schools affording classical and scientific tuition, and a girls' boarding-school, under the enlightened charge of American ladies. Independently of its all-important effect in purifying the religion of the country, these missionary labours are of obvious advantage to a population which has been plunged into a state of lamentable ignorance by centuries of servitude, and they have raised the standard of morality, which had sunk to so low a degree. The Protestants as a community are very poor, and yet those illicit gains, eagerly sought by all classes in Turkey, are conscientiously avoided by them. Thus in trade, to defraud the public revenue by smuggling, is regarded generally as a legitimate profit; but the Protestants, having learnt the meaning of truth, rise above such practices. This movement, the exclusive merit of which belongs to the United States, commenced in Syria under circumstances equally remarkable with any that occurred in the early Christian Church."

* See the Official Statement of the Syrian Protestant College at the end of this Number.

In Central Syria, not to speak of the joint Missions of the American and Irish Presbyterians in the Damascus district, there are four Stations—at Beyrout, Abeih, Sidon, and Tripoli, and eighteen out-stations in the districts attached to them, in which there are eleven ordained American Missionaries, two of whom are physicians; also one American Printer, twelve American ladies that are assistant Missionaries, one native ordained minister, seven licensed preachers, twenty-three teachers, and six assistants.

At Beyrout they have an Arabic printing press on a large scale, from which have issued all the best Arabic educational books which are now used in that country, from the alphabet upwards, including works on grammar, arithmetic, algebra, mathematics, geometry, geography, history, &c., as well as a large number of religious books, tracts, and copies of the Scriptures. From the first establishment of this press they have printed 253,640 copies of Arabic books, and upwards of fifty millions of pages; and the year before last they distributed from it 6,142 copies of the Scriptures, and of other books and tracts 8,272. At Beyrout, too, Mr. Butrus Bistany, one of their native converts, has opened a higher class Boarding-school, which has 150 Greek, Maronite, Greek Catholic, Druse, Moslem, and Protestant pupils, and is wholly self-supporting, the charge for tuition and board being sufficient to pay the expenses and remunerate the master.—A female Boarding-school, under native instruction and government, in the same city, is also well managed, and so successful as to promise that it too will soon be self-supporting.

At Abeih they have an important seminary for the theological training of native Missionaries and teachers, in which they have now from thirty to forty pupils; and in their other schools throughout the country they have between five and six hundred children.

That these labours in Central Syria have been followed by no less satisfactory results, is the testimony of all who are best qualified to form an opinion on the subject. The Rev. D. Macleod, fresh from what he had seen of their Missions, thus wrote from Damascus in 1857: "I have been more than delighted—most thankful at all I have seen and heard of the work of the American Mission;" and after expressing the high opinion he had formed of the qualifications and attainments of the American Missionaries established in Syria, he says: "There is an air of health about themselves and their work that was truly refreshing. . . ." We have many letters before us, from which we would gladly give extracts, did our space permit, but we must limit ourselves to a few which have special reference to this new College at Beyrout.

Our esteemed brother, the Rev. Dr. Robert Walter Stewart, of Leghorn, writes as follows: "It is now more than twenty-two years since I satisfied myself by personal examination of the very admirable manner in which the American Missionaries in Constantinople conducted their seminary or College at Bebek for the education of Armenian youths. In 1854, while travelling in Syria, it was my good fortune to become acquainted with some native pastors trained by the lamented Dr. Eli Smith and his colleagues at Beyrout and on the Lebanon; and from the amount of their acquirements, I can conceive of no greater boon to the cause of the Gospel in Syria than the establishment of a College at Beyrout, under the direction of the American Missionaries, for training a native ministry."

Similar testimony is borne by the Rev. Charles E. Oakley, Rector of St. Paul's, Covent Garden, who writes, in a letter to Dr. Bliss, in December last: "No one who has, like myself, recently returned from Syria, and seen there the zeal and success of the American missionaries at Beyrout and elsewhere, can fail to be interested in your projected institution." And Lord Dufferin, Her Majesty's Com-

missioner in Syria, who, during his prolonged residence among them, had such ample opportunity of seeing the earnestness of these men, and their influence for good, writes in November last to the Rev. Dr. Calhoun, one of the American Missionaries, who is on the Local Board of Managers of the Syrian Protestant College: "It is with great pleasure I learn that a Syrian College, for the education of the natives in Science, Medicine, Mathematics, &c., is about to be established at Beyrout, and I shall be too happy to become associated with you and my other Syrian friends in so laudable an undertaking."

It is indeed difficult to over-estimate the importance of the proposed College; for great as have been the effects produced by the American Missionaries—their preaching and teaching—their Bibles and books—their high character and disinterested conduct—their medical treatment and practical kindness—nevertheless, their work has been vastly hindered by there being no Protestant College in the country for the higher education of the natives. This want has been greatly felt by every Missionary, and is patent to every educated Englishman at all acquainted with the state of Syria. The French and the Jesuits have for many years been working as if the influence of France and the cause of Rome in the East depended upon their getting hold of the Syrians in their youth and bringing them up imbued with French feelings and Jesuit principles. So long ago as 1854, in the town of Zahlé, not far from Baalbek, they had already established six schools, attended by 750 children, most ably taught by native teachers, under the charge of three Jesuit priests, the whole expenses being defrayed by the Propaganda of Lyons. In other parts of the Lebanon their labours are no less persevering, and thus we find that they have not merely Jesuit colleges for the preparation of teachers and preachers, but that not long ago the French Lazarists had in their College at Antoura, a little way to the north of Beyrout, as many as 280 young men of various religious denominations, some coming great distances, and all paying so much for their board and education, that the institution had become self-supporting. The anxiety of even the Mussulman natives for such an education as will enable their children to make their way in the world is so great, that in 1857 two of the youths in the French Lazarist College were Mohammedans—sons of one of the largest landowners in the country, residing at least six days' journey from the College; and so great is the objection of even Protestant parents to send their children to Europe for their education in early life, that even Dr. Mashaka, of Damascus—perhaps the most earnest and distinguished convert of the American Mission—well known for his treatise on the obstacles which the Gospel has to encounter in Syria, and other Arabic works admirably suited to the wants of his country—even he has felt it to be his duty, Protestant as he is, to send his son for education in science to one of the French Jesuit Colleges, rather than have him, as he said, grow up in ignorance, or send him for his education to other lands, where he might acquire tastes and habits that would unfit him for living in his own.

In our remarks we have spoken only of the religious aspect of this, the present state of education in Syria. In a political aspect it is no less opposed to the internal tranquillity and progressive development of the land; for, with the sagacity for which their order has ever been so notorious, these French Jesuits not only poison the minds of their pupils by the false principles of morality which they instil, and by the French colouring which they give to all their instructions in geography, history, &c., but so soon as they have got a thorough hold upon the affections of any of the sons of the native Princes and Chiefs, so as to be able to rely upon his future subserviency, he is at once transferred to France, there to be prepared for any

Foreign Intelligence.

FRANCE.

—, France, February, 1865.

THE CONFLICT BETWEEN THE GOVERNMENT AND THE BISHOPS.

to you in my last letter of the which has broken out between the t of Napoleon III. and the mem- Romish episcopate, on the subject yclical of Pius IX. This affair, grown more and more serious, pre- n curious features.

re Minister of Worship forbade to communicate the Papal docu- ally to their dioceses, there was at perplexity on the part of these personages. What course ought flow—a course of submission, or sistance? And there was great sentiment among them.

curred next? The most fiery and uch as those of *Nîmes*, *Poitiers*, , *Cambray*, *Rheims*, &c., gave the of opposition. They showed the f Worship their dissatisfaction, d that it was an act of tyranny the reading of the Encyclical of rom their pulpits. This was all

But the contest having been by the prelates who implicitly word of command given by the was difficult for the *moderate* remain silent; for they were ex- eing accused by bigots of failing luty towards the See of Rome. ased, therefore, in their turn, their and opposition.

not all. The *Liberal* or sincerely ishops (of whom there are several) nselves in a painful and embar- ition. Could they separate them- pletely from the majority of their ! If they said nothing, would incur the censure of the other pre- distrust of the devotees, the dis- the Pope, and the resentment of ? After long hesitation, some of al prelates joined their voices to re episcopal body, and fresh letters ared from day to day against the at prohibition.

me few of the bishops—about elve—have persisted in remain- in this controversy. They have assure you, not a little firmness and

courage to maintain this neutral position; for the clerical discipline is very rigid, the Ultramontanes are very full of passion and prejudice, and the Court of Rome is very imperious.

In view of these episcopal protests, what has the civil power said or done? Nothing at all. It has not deemed it necessary to reply to the arguments of the prelates or to offer a defence of its own resolutions. It has left to the journals the care of maintaining its cause against the declamatory and abusive recriminations of the Romish priesthood, and the daily press has not failed in that mission. The poor bishops! In what a manner, with what logic and vehemence, they have been refuted and overthrown by the *Siccle*, the *Opinion Nationale*, the *Journal des Débats*, the *Revue des Deux-Mondes*, in short, by the principal organs of public opinion! These prelates, who in general have had but little education, are poor reasoners, and write in a heavy and prolix style, have had an unpleasant time of it. They should have measured their strength better, before engaging in such a controversy, and they might have known that they ran the risk of becoming heavy losers by it. But, indeed, the members of the clerical body, educated within the walls of clerical seminaries, know nothing of the ideas of the age, of the superiority of their opponents, or of their own insufficiency.

INTERFERENCE OF THE COUNCIL OF STATE AND JUDGMENT UPON TWO PRELATES.

Two high functionaries of the Romish Church, however—Cardinal *Matthieu*, Arch- bishop of *Besançon*, and M. *de Dreux-Brézé*, Bishop of *Moulins*, have been cited before the Council of State by the Government. These ecclesiastical dignitaries took no notice of the circular of the Minister of Worship, and, thinking apparently that they were omnipotent, gave to the Papal Encyclical official publicity by reading it, arrayed in their episcopal robes, in their churches. It was an overt and insolent act of insubordi- nation. Napoleon III. could not tolerate it without humiliation.

The Council of State had laid before it a long report, which clearly explained the mutual position of the Romish Church and the State in this country. It called attention

to the fact that, for more than six hundred years, our kings and their counsellors have constantly claimed the right to examine Papal bulls before authorising their publication, and that they have faithfully maintained the independence of the civil power against the encroachments of the See of Rome. The report also demonstrated, by irrefragable arguments, that the bishops ought to be subject to the laws like other citizens, and that the *Organic Articles*, which the prelates have sworn to obey, cannot be trampled under foot by the clergy. After they had considered this report, the Council of State decided unanimously, without the exception of a single member, that MM. Matthieu and Dreux-Brézé had committed an *abuse* of authority. The punishment is certainly very light. The condemned bishops will suffer no damage, either in person or purse. In the eyes of the Jesuitical faction it will even give them a claim to be considered persons of the most distinguished merit. But these judicial proceedings are approved by public opinion, because the priests will thus be taught that the laws must be observed and obeyed by every class of citizens.

COMPLAINTS OF THE CONDUCT OF THE PAPAL NUNCIO.

Another somewhat curious incident has excited general attention. Pius IX. is represented at the Court of Paris by a nuncio, or ecclesiastical ambassador, named *Chigi*. He is a man without much intellect, somewhat indiscreet, having more zeal than prudence, and imagining that the Sovereign Pontiff is the master of princes and nations.

Monsignor Chigi addressed letters of congratulation to two bishops, one being to M. *Pie*, Bishop of *Poitiers*, he who was censured two or three years ago by the Council of State, because he had outrageously compared Napoleon III. to Pontius Pilate. These complimentary epistles of the Papal Nuncio were published by his express command. The Emperor saw in this act an illegal interference on the part of a foreign ambassador in the internal affairs of the State; and M. *de Sartiges*, the representative of the French Government at Rome, received orders to complain of so improper a proceeding. At the same time, the *Moniteur Officiel* inserted a note in which Monsignor Chigi was severely condemned for having exceeded the rights and duties of an ambassador.

You see the relations between Paris and Rome assume a character of growing bitterness and hostility. Pius IX. and his cardinals

are dissatisfied; they blame the Emperor for being too favourable to the claims of Italy, and for making the claims of the Pontifical See subordinate to them. Napoleon III., on his side, is at length tired of employing the money and troops of France in the service of the Papacy, which only replies to the benefits he confers by ingratitude and insult. As the time for the withdrawal of the French troops draws nearer, this mutual hatred becomes more intense and violent, and thus an open rupture is inevitable.

A PAMPHLET BY BISHOP DUPANLOUP.

In the midst of these collisions, there has appeared a little composition by an episcopal hand, which has produced a great sensation. It is the work of M. *Dupanloup*, Bishop of *Orleans*. I have often had occasion to mention this name in the course of my correspondence. M. Dupanloup is undoubtedly the most able and eminent member of the French episcopate. He belongs to the most distinguished of our learned bodies, and has acquired a great reputation for his sagacity, his character, and his talents. I willingly add, that his tendencies are Gallican rather than Ultramontane, and that he has often excited the animosity of the Jesuits.

M. Dupanloup has not written to the Minister of Worship against the prohibitory circular. He thought the press would afford a better medium for expressing his opinions. He has therefore published a pamphlet, in which he endeavours to explain and justify the last Encyclical. It was a very delicate task, and in spite of the superiority of his mental powers, the Bishop of Orleans has not succeeded in it.

His principal aim is to discover whatever may alleviate the import of the Pontifical document, and to modify the meaning of the text by a series of subtle comments. M. Dupanloup was placed in a most difficult position. On the one hand, he wished to be agreeable to the Pope, and to maintain the principles of his ecclesiastical chief against the attacks of the French press. But, on the other hand, he could not, without dishonour, belie the Gallican opinions and liberal ideas which he has professed throughout his life. What, then, was to be done? M. Dupanloup has endeavoured to pursue a *middle path*; but in this difficult attempt he has not satisfied anybody. Politicians reproach him with having made too many concessions to the Roman See, and the Ultramontanes accuse him of treating with culpable indulgence the errors of the age. Unfortunate

Dupenloup! He must bitterly feel that the Papacy is in a desperate state.

THE FRENCH PROTESTANT ELECTIONS.

I shall be very brief, on this occasion, upon the discussions within the pale of French Protestantism, inasmuch as I purpose examining these questions in sufficient detail when the ecclesiastical elections shall have terminated.

You are aware that all our churches of the Reformed communion have been invited, according to the express provisions of our law, to proceed to a fresh election and to replace one-half the members of our consistories and presbyterial councils. The result of this trial has been very different according to circumstances and localities.

At *Nismes*, for example, the majority was obtained by the Liberals, or rather the Radicals, who turned to the profit of their candidates not only religious antipathies, but even political passions. They inflamed the democratic and republican prejudices of a portion of the population, and thus obtained votes from persons who were quite devoid of religious habits. This is a very dangerous proceeding, which might well excite the solicitude of the civil power.

In other churches, on the contrary, the majority have declared in favour of the Orthodox candidates, because these children of the old Huguenots have been dismayed by the negations of the new school.

M. GUIZOT AGAIN A CANDIDATE.

The event by which public opinion has been most moved is the rejection of M. Guizot, the most illustrious of our co-religionists. Your readers are already aware that, there being about 2,600 voters, he failed but by a small number of suffrages to be elected.* This defeat has produced great sorrow in the minds of some, and profound surprise on the part of others. The Roman Catholics themselves have been astonished, and the more moderate have expressed aloud their feeling of being scandalised by this act of exclusion.

On the 5th of March next, a new electoral contest will take place between M. Guizot and the candidate of the Radical party. It is to be hoped that M. Guizot will triumph. French Protestantism would have nothing to

gain by excluding such a man from its ecclesiastical councils, and it would, by doing so, lower itself before the equitable tribunal of the civilised world. X. X. X.

Paris, February, 1865.

THE ROMAN INQUISITION AND THE TRACTARIAN UNION SCHEME.

The conclusion came to by the *Observateur Catholique* on the last paragraph of the Encyclical, declaring that the Roman Pontiff cannot and ought not be reconciled to modern progress, liberalism, and civilization, is rather startling: "It is his own affair. To say the truth, we are not sorry to hear, in the mouth of Pius IX., this declaration of war; for as a Christian, as well as an intelligent man, we aspire after the moment when Popery shall disappear. For many years, this edifice of scandals and errors threatens ruin. Pius IX. has given it a terrible shake! In a short time, the great Babylon will be but a laughing-stock for all nations; the Roman Church will have disappeared; there will be nothing left but a company of Jesuits!" The writer of this is the Abbé Guettée, now officiating in the Russian Church, and the promoter of the union between the Greek, Anglican, and Roman Churches. This union has had its centre in London since 1857, and your Tractarians have joined it heart and hand, in the vain dream that if they took nine steps towards Rome, Rome would spare them the tenth, and come so far towards them. This "monstrous amalgamation"—such is it termed by Rome—has been condemned by the *Holy Roman Inquisition*, in a letter to all the Romish bishops of England; for oh! monstrous to say, some Roman Catholics had begun to be ensnared! "No faithful men," it is declared, "may place themselves under the direction of heretics to form a society with these same heretics and with schismatics, and—what is still more horrible—according to an intention defiled and infected with heresy; this is what may be in no wise tolerated. . . . The faithful must shun with horror this London society, because those who belong to it favour indifferentism and cause scandal. . . . Catholics who adhere to it become an occasion of spiritual ruin for Catholics as well as non-Catholics, and the more so as, in creating the

* [To secure the return of any candidate, it was requisite that he should obtain the suffrages of more than one-half the electors who actually voted, or an "absolute majority." The precise number of such electors at Paris was 2,630 (the entire registry did not contain more than about 3,000 names, so that only 260 qualified persons who had claimed the right, abstained from voting). The lowest number, therefore, constituting an absolute majority was 1,316. A reference to our last issue (p. 104) will show that the first five only of the candidates obtained that number of votes. Hence the necessity for another election for the sixth member of the council.]

vain hope that the three communions form but one, while they persist wholly in their respective opinions, this society prevents non-Catholics from being converted to the faith, and attempts, by its journals, to hinder them from it." Will this, together with the Encyclical, open these men's eyes? Will it induce some to join Rome, and some to break with it?

ROMISH PROPAGANDISM AND PROTESTANT EFFORT—WORK IN THE PROVINCES.

It is curious to see that the Society of St. Francis de Sales has found it necessary to distribute 215*l.* worth of *good books in Rome!* a trifle less than it has expended during the year in Bologna, Florence, and Naples. Strange, that *Paris* should have to counteract "heresy" and infidelity in *Rome!* In casting one's eye over the report, one may have an idea of the increase of Protestantism—thus: Diocese of Tarbes: to aid a library destined for a population exposed to Protestant propagandism, 50*l.* Diocese of Poitiers: to help seven schools in parishes where Protestantism is active, 1,455*l.* Diocese of Cambrai: to the Catholic work of a parish threatened with heretical propagandism, 300*l.* These and other items run up to 137,763*l.* The receipts have been 140,694*l.*, somewhat less than the preceding year, during which a gift of 25,000*l.* had unexpectedly increased the amount.

Yes, Protestantism, or rather the children of God among the Protestants, are showing life both in the capital and in the departments. The reports brought lately from the Free Churches of the South and South-west, by pastors who have been on a missionary tour among them, are most cheering; there is life and brightness among them, and steady increase of members; while the eagerness with which the Paris brethren were received not only by the Free Church congregations, but by brethren of the National, the Wesleyan, and other churches, in some places vying with each other who should show the greatest hospitality, was an abundant proof of blessing. The standing aloof and opposition of Rationalist pastors and their church agents also manifested the spirit they are of. In one case the whole presbyterial council went to the pastor to request the use of the church for the Paris brother. The Rationalist pastor refused and sent for a talented stranger to preach at the hour appointed. The whole population flocked to hear the Christian discourse, and left the

church empty. The elections at these places, having returned 1 Rationalists, but ultra Radicals, great stirrings of heart; and what men to do when they see appointed?

The Baptist churches in the prospering as to spiritual progress are not only walking in the holding forth that light around like revival blessings have been and the young men, after their spend their Sabbath in going to adjacent villages to spread the known Gospel. These churches are very almost all their members, above come out of Romanism. A revival evangelist itinerates through twenty and a pastor from Paris goes down to time to administer the Lord's take the oversight of the flocks.

of Chauny, closed in 1852, closed, and the flock meet, to the 150, in a small room adjacent, not them. But notwithstanding the surance given by the Emperor the pastor, some years ago, the opened, although the taxes are demanded upon it and necessarily were used! There is a stoppage not in the Emperor's intention, good will of local authorities, favourable—but in some inter hitherto undiscovered, though gue underhand working of the spir Your readers know how narrow escaped a second edition of the in the South Seas, lately, by the letter, censuring all who took part the Protestant missions in the lands.* The Jesuits' hands are all these things; and history cri who allow themselves to be their

CENTRAL PROTESTANT SOCIETY
MEN'S CHRISTIAN UNION

The Central Protestant Society lization is progressing, opening churches, furnishing pastors from logical Seminary, and grouping dispersed Protestants together; eleven of its posts accepted by ment as official parishes. During it has founded five new stations. it has fifty stations; worship has up in 120 places, and twenty-th have been wholly or partially su

* [This letter will be found in a subsequent page of our present number.]

efforts. It has employed thirty-six pastors, four itinerants; four schoolmaster-evangelists, four Scripture-readers, fourteen school-teachers, and seven schoolmistresses. Seven talents left the Batignolles Preparatory Ministry during the past year for Theological studies.

The annual meeting of the Young Men's Christian Union was well attended, and participated in the almost general seeking after new life. Founded in 1852 by twelve young men, the Paris association now numbers sixty members; since its commencement it has had 261 admissions. In France there are now eleven groups, whose numerous members count from 1,200 to 1,500 members. New unions have been admitted during the year. Three provincial unions, Bordeaux, Lyons, and Nismes, as well as Paris, give public lectures for men, and see blessed results. The Eastern group edits a German paper, appearing twice a-month, and the *Union*, published in Paris, has now adopted a form and contains communications which render it attractive beyond its original circle of readers. Tuesday evening and Friday afternoon Bible-classes, pleasant social evenings, a reading-room supplied with religious journals, a library of 600 volumes, and a small boarding-house, are the advantages of the Central Paris Union. The members are doing what they can to spread the Gospel in Sunday-schools, in work among the poor, in evening classes for adults, &c.

SPIRITUAL PROGRESS.

An increase of zeal is found also among the Jewish residents in Paris, not confined to their own countrymen. These are more than ever heretofore cared for. The various synagogues show life; each has its sphere of activity, its labourers, its Sunday-school, diaconate, visitors, Scripture-reader, or Bible-man; meetings are held in neglected localities; on Monday evenings there is a social meeting for stable-men in rooms hired for the purpose, and at which various persons assemble and pray. Rev. H. G. Guinness, Mrs. Elizabeth, and other Christian strangers, have taken part in these interesting gatherings; real fruit is seen. The visits of English evangelists leave deep and enduring traces both in the ministry of the clergymen who give them a cordial reception, and in many who hear them. Mr. Radcliffe in 1861 and 1862, Mr. Weaver in 1863, Rev. J. Denham in 1864, and Rev. H. G. Guinness in 1865—all have had their message powerfully received by the Spirit of God to souls in Paris,

not only to the English, but to the French. There seems a peculiar blessing for all who receive them. Some of the most prosperous private efforts in individual evangelization about Paris take their rise from words that have dropped from their lips into hearts made ready by the Spirit of God.

Evidently, while the turmoil of the wildest doctrines and the desperate electoral struggle is going on, the silent work of God is quietly progressing; and though many are obliged to take up the terrible weapons of controversy, and many others are tempted out of their sphere, and get damage to their souls, there are still more who are satisfied that the proclamation of the truth in all its simplicity, but all its fulness, is the true means of resisting the foe. Those are still the most successful in all classes who can say, "I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth."

THE EMPEROR AND THE ROMISH CHURCH.

More than one passage in the speech of the Emperor of the French, delivered on the opening of the Chambers, on the 15th ult., will be found to confirm the remarks, previously written, of our respected correspondent, "X. X. X.," in an earlier page, on the increasing hostility of the French and Papal Courts. The Convention of the 15th September is referred to in a tone which indicates that its Imperial author intends it to become a reality, and that the "provisional and precarious state of affairs" which now exists will soon terminate. "It is no longer," we are told, "the scattered members of the Italian nation seeking to connect themselves by feeble links to a small State situated at the foot of the Alps; it is a great country which rises above local prejudices, despising the ebullitions of unreflecting agitations—which boldly transfers its capital to the centre of the Peninsula, and places it in the midst of the Apennines, as in an impregnable citadel."

Still more significant is a passage in the Imperial speech which refers to home affairs. The Emperor says that religion and public instruction are the constant objects of his thoughts. He then observes: "All confessions enjoy the same liberty. The Catholic clergy exercises, even beyond its ministry, a legitimate influence. By the laws on instruction it assists in the education of youth; by the electoral law it may take part in the public councils; by the Constitution it sits

in the Senate. But the more we surround it with respect and deference, the more do we reckon that it will respect the fundamental laws of the State. *It is my duty to maintain intact the rights of the civil power, which, since*

the days of St. Louis, no sovereign in France has ever abandoned." Finally, in the last paragraph of his speech, the Emperor expresses intention to "protect religious ideas without ceding aught of the civil power."

ITALY.

Florence, February 16, 1865.

GROWTH OF ITALIAN NATIONALITY—VARIED PUBLIC MOVEMENTS.

It is too late in the day to doubt the resolution of the Italian people to form themselves into a nation of freemen. The many sacrifices which they have cheerfully made of late, the self-command they have shown amid recent changes within and without the kingdom, and the prudence and good sense which have marked their onward progress, both in Parliament and among the people, in civil and religious matters, must have banished the last speck of incredulity from the mind of every honourable onlooker. Without a single exception, the ten thousand communities of Italy entered into a noble rivalry of generosity, and anticipated the payment of the land-tax of 1865, in order to rescue the finances from partial bankruptcy at the end of December last. To reduce the deficit in the Exchequer, the leading servants of the Crown, in the army, navy, and other state offices, followed the laudable example of the King, and voluntarily renounced their large incomes from the civil list. An immense sum of money which was to have been spent in illuminations and banquets on the opening of the Florence and Bologna Railway, was handed over to the townships along the line, for distribution among the poor. The Minister of Public Works, instead of using all the money voted by Parliament for the accommodation of the Government in Florence, has effected a great economy, by avoiding the purchase of palatial residences and pouncing on some of the seventy-six convents, conservatories, retreats, and seminaries, which unhappily stud this beautiful city.

The public funds are spared, and private generosity is amply developed for the reimbursement of the sufferers from the late inundation here, and for the worthy celebration of the King's birthday in Naples. The advisers of Victor Emmanuel, with a *savoir faire* worthy of all praise, restrain the advanced party of action from embroiling the country in difficulties with France, on the one hand, and embarking in an aimless war with Austria on the other, although the speech of

Cialdini in the Senate, which found a response in every heart, showed how alive the Government is to the dangers incidental to the French alliance, and the liberal maintenance of Venetian and Roman exiles proves the strength of the universal feeling of Italian nationality. Not less gratifying to the love of liberty and constitutional government has been the wise avoidance of strife in the councils of the nation, on the unseemly riots in Turin, last September, by the adoption of a patriotic resolution of Ricasoli, and the strong and disinterested protests from every quarter of Italy against the selfish and narrow-minded municipalism of Turin, which led to the recent hasty withdrawal of the King to his quarters in the Pitti Palace here. The Government finds itself strong enough to check many of the episcopal and priestly seminar and schools, and quietly to eject four professors from the University of Bologna, who have long refused to take the oath of allegiance to the present régime, while in one place a synod goes, and with a firm hand puts down a lucrative exhibition of a breathing Madonna, and in another (Termini) an army captain breaks up the procession of a miraculous working image, to which gifts are presented in its onward progress, haranguing ignorant country folk on the gross impost palmed upon them by their spiritual guides. Nor are the middle classes lagging behind their representatives in Parliament. This is the age for rebuilding the tombs of prophets, and they are busy doing honour to the martyrs of all past times, from Dante to Ugo Bassi, with monuments and centenary celebrations. But the stirring questions of the living present also engage their sympathies. Mutual Help Societies are springing up in connexion with every trade. Meetings of working men are held in Naples, Florence, Bologna, Milan, and elsewhere, in which admirable order is maintained, the debating of all sorts of questions, political, religious, and social. The subjects which at present interest most the masses of the people are the abolition of capital punishments, the establishment of civil marriage, the suppression of convents, and the maintenance of all Church property by laymen.

defraying the fair expenses of religious services, and also educating the people and feeding the necessitous poor. Monster petitions are being got up, and sent to both Houses of Parliament, which are now occupied with the passing of bills in reference to all these subjects. The change of capital to Florence has rendered immediately necessary the unification of the Tuscan code with those of other parts of Italy, from which it differed materially, especially in regard to religious toleration, while the urgent want of money to carry on public affairs has forced on the discussion as to the alienation of all ecclesiastical property, which is at present either neglected or abused in its application. The remonstrances of the bishops, and the efforts of the priests to stir up opposition in the country districts and within the halls of legislation, are not likely to arrest the progress of these beneficial measures, which have long been in contemplation, but now are shaping themselves into laws, through the impulse imparted by the Convention of September last.

EFFECTS OF THE ENCYCLICAL.

The famous Papal Encyclical of 8th December has caused less excitement in Italy than in France. In fact, it is well known that though long in preparation, it might never have seen the light but for the Convention between France and Italy, and that it is aimed more at the Tuileries than at the Turin monarch. Equal surprise and indignation, of course, were felt here that a Pope to whom so much kindness had been shown, and so many offers made, should brand in his syllabus as one of the eighty deadly heresies the notion that the Papacy should reconcile itself with modern progress. Instead of restoring the Papacy to the glories of the age of Gregory VII., it has lowered it to be the jest of the people and the butt of the comic journals. Our Tuscan *Punch* has a scathing engraving on the point. The Pope is raised aloft, upon a splendid monument, at the two corners of which a despairing brigand and a forlorn priest are chained. His Holiness has a jaunty air, as he poises a dagger in his right hand, and grasps firmly the Encyclical standard and flag in his left. His foot is on the triple crown to crush it. The heading of the picture is, "The Last of the Pope Kings!" While the inscription on the pedestal runs as follows:—

To Pius the Ninth,
The Destroyer of the Papacy,
The grateful Italians
Have raised this monument.

On the 8th January the Italian Government issued a circular to all the bishops, informing them that the Royal *arequatur* was required before they could publish the Encyclical. Thereupon the Tuscan, Lombard, and Emilian bishops poured in their separate protests to the Minister of Grace and Worship, distinctly announcing that they owed fealty only to the Pope. One bishop proceeded to promulgate the document from Rome throughout his diocese, and the tribunal of Mondovi sentenced him to three months' imprisonment. But this week the King has done very much what Prince Napoleon urged the Emperor to do in France. He has given his permission to its wide circulation, only requesting the ecclesiastical authorities not to excite the people in regard to those portions of it which are hostile to the institutions of the country. This, I fear, will not form practically a saving clause. Everything that the pulpit and clerical press can do will be done to play off the spiritual against the civil authority. But there is no danger of disturbances in consequence. There is an utter indifference prevalent as to what Rome may inculcate. This last publication only forms another instance of stubbornness and stupidity on the part of the Papal power in the eyes of the people of Italy. The real danger is that the Pope's action should be too lightly thought of. Dr. de Sanctis has sounded the alarm here and besought his fellow-countrymen to estimate the document at its true value, to have a salutary dread of the spiritual weapons of Rome, and to reply to it in the only way that will be understood in the Eternal City, and in the only way that will render the Encyclical harmless; and that is, by removing from the statute-book the first article of the Constitution, which declares the Church of Rome to be the Church of the State.

ANTI-PAPAL INDICATIONS—CARDINAL ANDREA, PASSAGLIA, AND THE FRENCH EMPEROR.

There are indications, too, in the tone of the Italian press, that the Pope has now reached the climax of his folly, and put the cap on his obstinate and fatal resistance to all measures of conciliation. There are startling articles in the *Perserveranza*, which speaks for Lombardy, and in the *Nazione*, which is the tongue of Tuscany, insisting on the entire separation of Church and State; and I have no doubt that the Neapolitan press is not less forward to indicate the only possible solution of this quarrel between the despotism of the Papacy and the freedom of civil government. Another leading Lombard journal admits into

and that is, that Italy should be made by the Roman Court entering into a union with that of King Victor Emmanuel." Remember that I am not quoting to you scraps from *outré* journals, but emphasized parts of leading articles from the accredited organs of public opinion. In fact, our most fervent Catholics have been nonplussed. The journals which were most opposed to the radicalism of the Evangelical faith, and bent all their energies to a conservation of the Church, slightly reformed, purified, and popularized, have lost their ground of argument altogether, and are out in no measured terms on the blindness of the Pope and his advisers, and the ruinous course on which he is speeding along. Very little hope is entertained in connexion with the rumour that the Papal conclave is not harmonious in its Encyclical action, and that not a few heads of the Church are inclined to revolt. I place no reliance in this story myself, nor in the bearing of Cardinal Andrea at Naples. He has visited the King's son, and is said to have given much annoyance to the Pope by parleying with Liberals in the southern provinces. But this same wearer of the purple years ago betrayed the interests of Liberalism after he had wormed himself into its secrets. Passaglia, too, is regarded with less and less liking. We seem to have no guide in scanning the future in the many flying rumours. The only certain thing seems to be that a transaction between the Pope and King is now placed beyond the limits of possibility. They are at daggers drawn, and will remain. Each will marshal his forces under his own banner. The war between

making the circuit of the world.

SALES OF BIBLES, &c

The sales effected during 1861 by colporteurs in the service of National Bible Society were 1,730,000 and 73,000 religious books. I informed of the sales of the Foreign Bible Society for last year show the rate of progress of the work. I may mention that during 1861 was spent at the Claudian Era about 2,500*l.* sterling in the sale of Italian Bibles and religious tracts, while in the same period 300*l.* was drawn from sales over and above the Book Dépôt in town.

DON AMBROGIO AND HIS AD

The talented and eccentric Don Ambrogio, still holds on preaching imprisoned by turns in Piedmont. I called your attention to this singular agent in the work of the Society, because of the real spiritism in several instances had followed his harangues. His habit is to move out any fixed plan, and to address people, who are charmed with his ringing and eloquent speech, in the streets and from the steps of cathedrals. He got into trouble in Milan by indulging in political allusions—He had already addressed the people in the door of the cathedral boldly and sively, and meant to leave the rumours got afloat, however, that

it occasion. Indeed, the people inatated, that they took possession of houlder high, bore him in triumph ish church, where he yielded to ations and preached. The priests 500 francs of damages and a long risonment, but the court only 0 francs of fine and three days of The priests were dissatisfied, and Don Ambrogio, too, appealed to be The case lately came before the ie Senate, which corresponds to our ords. The exciting political affairs er last led to a frequent postpone- finally the case was decided against , for their appeal was rejected, and l the costs to pay. The lawyer of ogio had neglected to lodge his eal in time, so that the light the inferior court against him ected I think it very important an influential tribunal in Italy e brought in such a liberal verdict.

that the priests everywhere hold ogio in great dread. On St. w's-day, in Varese, he entered church and planted himself oppo- acher, who, in consequence, was proceed, through fear, with his n of Protestantism. Thereupon ogio invited the people to the ere he addressed them from the the church, and no harm came of , this singular man seems to be own the priestly power in a very t of Italy. The colporteurs and of the North complain that there cannot be induced to reason on l points, but that he immediately n thus: "Now, I will go to the syndic, and inform against you ;"

for one or two to act as witnesses, off to raise a prosecution. This ition Don Ambrogio is braving ng at the hands of these men, h a little brief authority, either allowed to go on with his work, law be fairly applied, and not uld be merely extruded from the ut up for a day in the gaol.

orteurs who follow in his wake sales, as he is constantly urging of the Bible upon every one. The efore, ask the colporteur not for at for Don Ambrogio's book. The well dread him, for he is constantly "Don't give your money to the to the poor; the death of Christ us the pardon of our sins, and

not the absolution of the priests." Recently the Bishop of Mondovi sent Don Ambrogio's aged father to reason with him, and bring him back to the Church, promising him high promotion. I am happy to say that he stood this severe test, and continues to address very pointedly the several classes of his countrymen—men, women, and even children—on the errors of Romanism; but he acknowledges that this was the most bitter discipline he ever underwent—far harder than suffering contempt and durance vile.

COLPORTAGE IN THE ARMY.

Miss Burton, the Italian soldiers' friend, who is now printing a short money statement to send to her contributors, has asked me to send you the following statement relative to her own work and that of her two colporteurs, Barone and Castione, since October, 1864:—

At Milan, where we remained a fortnight, Barone distributed tracts, 100 Testaments, and a few Bibles among the soldiers of the 3rd and 4th Grenadiers, also 5th, 6th, and 30th Regiments of the Line, Bersaglieri, Artillery, and Lancers. At Perugia, Castione has given away 110 Testaments and a large number of tracts to the soldiers of the 25th Regiment of the Line, many of whom go to him every day to read the Scriptures. In Florence, Barone has distributed Gospels and tracts among the Bersaglieri, Artillery, Lancers, 1st and 2nd Grenadiers, Corpo d'Amministrazione, and Engineers. Up to the present time, more than 300 men have received Testaments from me, and some come daily to read the Scriptures from four o'clock in the afternoon till six. Barone has also visited Pistoia and Leghorn, and distributed tracts and Gospels and a few Testaments to the soldiers of the 37th Regiment of the Line. I may add that he was most kindly received, some of the officers purchasing copies of the Bible. I continue to receive good accounts from the soldiers of the 5th Grenadiers, my old friends of last winter, and I hope to be at Ancona in May next, to renew my acquaintance with them, and with those of the 6th Grenadiers.

I regret to say that within the last few days several officers in Florence have seized all the Testaments given by Miss Burton to the men of their regiments, and had the men themselves put under arrest, and one man placed in irons. Dr. Revel has kindly taken the matter in hand, and there is every hope that prejudice will be allayed, and the good work allowed to proceed.

THE WEEK OF PRAYER.

The Week of Prayer at the beginning of January was generally observed throughout Italy. Detailed reports lie before me with regard to Naples, Milan, Parma, and the Waldensian Valleys, from which it seems to have been a period of great spiritual refreshment and enjoyment. In Florence the meet-

ings were more successful and delightful than on any previous year. The London programme was adhered to, and the daily meetings were held in the various churches of the native and foreign brethren in succession. A fervent spirit of brotherly love prevailed, and an earnest desire for a monthly meeting of a similar kind was expressed on all hands, and will, most probably, take shape in the institution of an Evangelical Alliance, which was urged upon the brethren at one of these precious *réunions*. May the Lord hear all these warm and gushing utterances of prayer, and send us down in greater measure the spirit of all-converting and quickening power! This is the great need of Italy at this present, that brethren in Christ may acknowledge one another, recognise each other's labours for God, and lovingly stir up each other to good works and more self-denying devotion. The congregation of Mr. Magrini here met apart from the united body of believers for prayer; and in Genoa it was not practicable, this year, to gather together in one those who love the Lord Jesus.

THE WESLEYAN AND WALDENSIAN MISSIONS.

I am greatly pleased to hear that the Wesleyan Methodists have undertaken to continue to supply 5,000*l.* a-year, for some time, for the maintenance of their young mission in Italy. All honour to them for this liberality. Would that all the churches of Christ would go and do likewise. This opening for the Gospel in Italy is one of those extraordinary conjunctures in the history of the world which cannot be met by the ordinary system of giving. May the Lord incline the hearts of private Christians of abundant means to devise liberal things on behalf of a land to which we owe so much, and which at this moment so loudly calls upon all God's people to come over and help her in her sad plight of ignorance and superstition.

In this connexion I may mention that while the urgent appeal just made by the Waldenses for aid in their work has been cordially responded to, there is still a deficit of 500*l.*, and nothing in hand to go forward with. Let British Christians ponder the position and claims of this venerable and energetic Church of Christ, now battling in the high places of the field for the grand old Gospel, for which in ages past she suffered so much. It is very generally believed that the Waldensian missions are provided for from some endowments, or some sure source of supply. This is quite a mistake. Their

evangelization is wholly supported by the voluntary offerings of Christians of all the churches of Christendom. An intelligent Christian merchant, Mr. James A. Campbell, of Glasgow, makes the following remarks in the report of his late visit to Italy:—

The Waldensian Church has in all fifty missionary agents, of whom twenty are ministers of the Gospel, and this without having reduced its staff of ministers and teachers for the Valleys themselves. Such progress in missionary effort within sixteen years, by a Church numbering at first only about sixteen ministers, is surely remarkable, and is not to be accounted for by any mere access of romantic or patriotic sentiment, or by any encouragement given from Protestant countries. No one can come in contact with the Waldensian missionaries without feeling that it is the simple desire to do God's will in preaching the Gospel to their countrymen which animates them in their work. Earnest, single-minded men they are, labouring not for their Church, but for their Saviour. But while the agents are thus furnished for the work, their support in it cannot to any considerable extent be supplied by the Church which sends them forth, or by those among whom they labour. The Vaudois Church must chiefly depend upon Protestant countries for the means of supporting and extending its missionary agency. It is a poor sister, fully endowed with all the personal, intellectual, and spiritual qualifications for her high mission, but dependent on her wealthier sisters, richer in this world's wealth, for the means to exercise her gifts in a work which should be equally dear to them as to her—nay, which is, in a sense, theirs as well as hers.

And here is a touching sentence from a letter of Dr. Revel:—

We have always said to the friends who, from the commencement of our new position as a Missionary Church in Italy, have encouraged us to go forward as doors should open before us, You know we are very poor; we cannot draw from our own breast any resources for paying our agents. Let it, then, be understood that we do a work as in the name and for the glory of our common Lord and Master. We will do our best to prepare well and supply the ministers, and you will furnish us with the means of supporting them. Of our fifty labourers, from Brescia to Palermo, twenty are ministers, whose salaries require an annual sum of 2,080*l.* For the other thirty, who are lay evangelists, schoolmasters and mistresses, for travelling expenses, rents of rooms for meetings, &c., that sum may be doubled.

SCHOLASTIC EFFORTS.

There has lately been printed the balanced accounts for 1864 of Mrs. de Sanctis's eight Christian schools in the North of Italy, showing an income of above 500*l.*, and those of the Waldensian schools in Florence and Leghorn, for which so successful a bazaar took place last spring in the former town. I had also the pleasure, some time ago, of being present at the examination of Signor Ferretti's school here, maintained by the Wesleyans, and was

tremely pleased with the progress of the pill, under the able instructions of Signor Cognigni. While on the subject of education, I ought to mention the plan of a Christian lady home, who is desirous of extending female middle-class Evangelical instruction in Italy. Nothing has been done already in this direction by the Deaconesses Institution in France, and Mrs. Piggott's boarding school for young ladies in Milan. This lady is anxious to meet with some pious Englishman possessed of competent means, who would be willing to settle in some of the large Italian towns, and support the expenses of a well-conducted Christian academy for females of the better classes, who presently are, for the most part, unreached by the ordinary Evangelical schools, until such time as it might be able to pay its own working expenses. As, however, some who have the wealth and the heart to bestow it on such an undertaking might not have the courage or capacity to superintend the work in person, as some who have the necessary energy and gifts may not have the requisite funds at command, this lady would be happy to be the medium of bringing members of these societies together for practical missionary effort in the scholastic department. At this moment, Miss Appia, long the devoted and successful manager of the La Tour Institute, for young ladies, has expressed her willingness to open a similar establishment in Naples, where her father is Waldensian pastor, should the society guarantee for three years be forthcoming. Perhaps some one who peruses this notice may be willing to wholly undertake, or partly aid, the enterprise.

PROTESTANT CHARITABLE INSTITUTIONS.

The Christian pastors of Milan have found their sick members so exposed to the tormentations of monks and nuns in the public hospitals, and have been able to obtain so little redress or promise of amendment on the part of the authorities of these charities, that they have now unitedly arranged to support all the ailing adherents of the Gospel cause in a Convalescent Home, already established, and in which the charge is three francs per diem. In Florence, a British Charitable Fund, similar to that which has been for thirty years in operation in Paris, has this month been established, for the purpose of aiding in every way distressed British subjects.

It is not at all unlikely that a similar effort may be made on behalf of the Italian Evangelical poor, many of whose cases are beyond the capacity of congregational and native liberality, in the event of a union for this object being attainable among the evangelists and private Christians of the various denominations. The injured objects of past persecutions still remain a burden on the charitable public, and hardship of various kinds, for the sake of Christ, is far from having died out with the proclamation of liberty of worship and conscience in the Statute of Italy. To overtake these really clamant cases, and diminish the number, if not altogether remove, the impostures of pretending sufferers, would be the aim of this society.

The German Protestant community of Milan have recently built and opened a new and elegant chapel, at a cost of 8,000*l.* sterling, most of which has been subscribed by residents and friends.

GERMANY.

Frankfort, February 16, 1865.

OPENING OF THE PRUSSIAN PARLIAMENT.

The opening of the *Landtag* (Parliament) at Berlin has more than ever drawn upon itself the attention of public opinion. All the world expected, no doubt, that the conflict of the last session between the Chamber of Deputies and the Ministry would be renewed in this. But it was not thought that the conflict must break out so quickly, and show itself so decided. Even before the opening sitting Berlin could perceive a singular and gloomy prognostic. There exists in this capital the praiseworthy custom of preceding the opening sitting by a solemn act of worship, intended to implore the blessing of God on the labours of the Legislature. The

Protestant deputies assemble in the cathedral, and the Catholics in their church. Now, this year (on January 14), the Protestant deputies almost all refrained from attendance at this service; according to the papers, there were only twenty-five of them present. Everybody then cast about to find the cause of this strange fact, and remembered that in one of these religious exercises, some two years ago, a young preacher at the cathedral, named Hengstenberg (who must not be confounded with the professor of that name) had preached on the occasion quite a political sermon—a veritable lecture addressed to the Liberal deputies upon their opposition to the Government. Hence their absence this year! I have before me a religious paper which blames them for this demonstration; and

doubtless it would have been laudable on their part to know how to forget that very unpleasant sermon in the house of God, and in so delicate a situation, and one so connected with the powers that be. They should have been all the more ready to forget it, that this young preacher had been censured by the ecclesiastical authorities; and yet more, that this year the religious service had been entrusted to a man of experience and of true piety, the General Superintendent, Dr. Hofmann. But candidly, I cannot, with the journal referred to, lay all the blame upon the head of the deputies. Why do we not find one word of reprobation for that sad system of the dominant party in Prussia, which consists in identifying religion with a certain line of politics? Why make Christianity an accomplice of, and responsible for, absolutist tendencies repudiated three times over by the nation in the elections? Let it be well understood, it is less the preaching of Mr. Hengstenberg which kept the deputies from the cathedral, than the furious and often perfidious war which is waged by the *Kreuzzeitung* and other organs of that party against the Liberal hopes of the nation. To fight for absolutism in the name of religion: this it is which alienates from the Church, not merely the deputies at Berlin, but millions of men to whom Christianity is misrepresented by being set forth as the enemy of the most legitimate of liberties.

At the opening sitting, which followed the religious service, the King's speech unhappily allowed no hope to remain of seeing the end of the difference between the powers in the State. He spoke of conciliation, no doubt, and we believe that no one in his kingdom desires it more sincerely than he. But he maintained, again and again, with unusual energy, the point contested—the reorganization of the army. Without permitting ourselves any decision on this question, we only affirm, that afterwards, a scheme or proposition for a law presented to the Chamber of Deputies merely aggravates the dispute, by prolonging the time of military service (in the reserve force at least), instead of abridging it, as the Chamber desires. If to this be added the serious question of the budget, still pending, and the special question of funds employed without authorisation by the Minister of War against Denmark, it will be perceived that this session opens under gloomy auspices, and encourages the most serious apprehensions as to its results.

CONFUSION OF RELIGION WITH POL

I spoke just now of the unfortunate fusion of politics and religion which has done so much to the great harm of both, at least of the Prussian party which is known by the name of *Feudal*. Take one manifestation among a thousand, well fitted to express this confusion. At the meeting of a religious association, held at Gardelegen after the victories of the Prussian army in the last year, an *employé* of the Government—a *Landmann* named von Kröcher—made a speech in which are expressions like these, which were carefully gathered up by the *Kreuzzeitung*, the chief organ of the party: "How can it be that God is with us in so visible a manner? Beyond all doubt, it is because of the just and sincere intentions of the King, the Minister, von Bismark, and because our policy is in harmony with the will of God and carried out in His name. The Minister Herr von Bismark, is, we may say, chosen by God for the task which He has allotted him. His sole aim is to cause the triumph of the divine to triumph. He has raised the standard of royalty by the grace of God, in order to deliver it from the unconstitutional assaults of the democrats. Shall the King yield, or nay, the humble servant of the King, the deputies? That is the question which von Bismark has proposed with firm and immovable courage. A kingship by the grace of God cannot exist if the question is decided in favour of the Opposition. The King and his Minister have constantly maintained in the belief that there is a heavenly God, and that it is the will of God that there should be a King of Prussia, anointed one over the land. It was the belief that the King, at his coronation in Königsberg, took his crown from the altar of God. It has been in this belief that Herr von Bismark has defended, with chivalrous character, the incontestable right of that crown against the attacks of the deputies. He has defended it against the cries of opposition of almost all the papers. He has defended it against the opposition of the people, not only in Prussia, but in Germany, and even in all Europe. Lord our God, moreover, has protected it in a visible manner. It is because of the will of the divine that God has manifested his favour in a manner so marvellous, that one could foresee it, not even the common people. Thus has been displayed the truth saying, 'If God is for us, who can be against us?' It is on this account that all

of our Government are so wonderfully blessed; in the question of the budget, in the Polish question, in the question of German unity, in the alliance with Austria, and in the victory over Denmark. Yea, our God lives. There is a God in heaven, let the democrats recognise Him or not; and it is He, the Lord of lords, who wills that there should be upon earth a king by the grace of God."

Assuredly, if the democrats do not believe in God, this is the very worst means for bringing them to the belief. This dangerous aberration has taken such proportions in Prussia, that we have seen formed at Dortmund a politico-religious association between Protestants and Catholics, based exclusively on this principle, and expressly declaring religion and politics inseparable. These persons even have the simplicity to hope that the fusion of the two Churches will be effected on this basis!

JUDGMENT OF A GERMAN PARTY RESPECTING AMERICA.

With regard to the men who still dream of such a theocracy, all their ideas are an enormous anachronism, for they ought to have lived in the middle ages, or rather among the Jewish people. For such men there is no longer any understanding of liberty; they hate it wherever they find it, under all forms, and in all countries. This has lately been proved in a striking manner by one of the most distinguished heads of the party in Prussia which we have just characterised. We refer to Dr. Hengstenberg, of Berlin. In the review which he makes at the beginning of every year, in his *Evangelische Kirchenzeitung* (*Evangelical Ecclesiastical Gazette*), of the principal events of the preceding year, we find, among many other appreciations which are very just and very true, a judgment concerning North America, which altogether confirms what we have said. The celebrated Berlin professor can only see in America a people which seeks its glory in shame, which lives in perpetual revolt against authority, which denies the Christian State (!), which is animated by unbounded pride, which has no other God than Mammon, which lives in a condition more hardened than that of Pharaoh, and which has exhibited its hardness in broad daylight, by the re-election of Lincoln, "*that man of blood and of tears.*"

One's hand trembles with indignation while transcribing these last words. The only thing which can mitigate the sin of a professor of theology who pronounces such a judgment, is,

that he evidently does not know the first elements of the subject he treats of. In general, the United States of America are only known in Germany in their worst aspects, and by means of the accounts of persons who, blinded by political and religious prejudices, can neither see the great institutions which have made of them a free people; nor the living and flourishing churches which find their strength precisely in their freedom from servitude to the State; nor the immense labours which they originate for the propagation of Christianity in the world. It is needless to say that these men are very little affected by the horrible scourge of slavery, and know not how to rejoice when they see that great iniquity swept away by the whirlwind of the actual war. What is there, then, to be wondered at, if the whole of the party which nukes of despotism a religion, has neither sense nor understanding to comprehend that the re-election of Lincoln is the great act of an energetic people, which, at the cost of immense sacrifices, justifies the government of its President? What marvel, if this party imagines that it has explained the greatest event of contemporary history, when it has uttered the word "hardening," and compared an heroic people to Pharaoh? But what may astonish us, and what is to be explained only by their inveterate hatred of liberty, is that the very men who in Europe, in Prussia, make of their "kingship by the grace of God" a true idol, which they adore, do not feel rebuked in their conscience when they lavish insults upon the President of a great republic, who certainly holds his power none the less "by the grace of God" because he does not wear a crown, "taken from off the altar of God."

One word more. There is not a nation in the world which has less right than the German nation to pronounce such judgments upon America; for if the United States are the countries predestined to hardening in vice and crime, how comes it to pass that every year 200,000 Germans go there to seek for an existence which they no longer endure in their own country, and gain there their daily bread by an honest and laborious life? and how many myriads among them have also found there that spiritual bread for the soul which nobody had dreamed of offering to them in their own country!

THE CONFLICT OF NEGATION AND OF FAITH IN GERMANY AND IN GERMAN SWITZERLAND.

Alas! in this German country, in spite of the fiction of "the Christian State," in spite

of the ideal happiness of a Church united to the State, in spite of the sincere testimony of a feeble minority of the disciples of Jesus, that which engages the attention of believers, and afflicts them, is the continuance of the still hot conflict of unbelief against faith. To the protests in favour of the truth in the conflict raised about Dr. Schenkel and his book have very soon succeeded counter-protests in an opposite sense. They have come from Berlin, from the Palatinate of Bavaria, and elsewhere. Under the pretext of liberty of teaching is constantly the absurd idea that all errors and all negations ought to find a place in a Christian church. But how can it be otherwise where the Church is confounded with the nation, governed by the State, or handed over to the influence of the masses?

This same conflict has just broken out in a still more angry form, if possible, in German Switzerland, and chiefly in the canton of Zurich. There a very large number of the ministers of religion have literally substituted for Christianity a sort of mystical Pantheism. Most of them still maintain in the pulpit a certain respect for the old faith, which they know still to be alive in their congregations, before whom they use a sort of scriptural language which maintains them in illusion as to the true principles of their pastors. But in one village of the canton of Zurich, at Uster, there is to be found a man, the Pastor Vögelin, who it seems has been unable to accommodate himself to this absence of sincerity, and who, from his pulpit, engages in a furious attack upon the historical truth of all the facts of Christianity, and against all its doctrines. More than this, he has published a volume of sermons, and uttered before the general public all his absolute negations of the Gospel. This was too much: a large proportion of his colleagues in the same canton, to the number of seventy-eight, have at last broken silence, and have published a declaration against this crying abuse of the Christian pulpit, and in behalf of the fundamental principles of Christianity. Thus war is enkindled; for the party opposed is not silent. This war is better than a false peace;

it will at least have as its result the enlightenment of a whole people in the principles of a great number of the men who may still be terrified at the Church and the conscience of a religious condition of the Church singularly favours the rapid increasing congregations which have been there by the preaching of the Gospel in the National Church vigorous making to oppose this devastating incredulity. One rich Christian has built and recently opened a chapel devoted to the preaching of the Gospel. Upon the front of this chapel, in letters of gold, may be read this testimony: "Other foundation can be laid than that is laid, which is Jesus Christ."

THE RELIGIOUS LIFE AT BASEL.

While these things are transpiring in Zurich, a neighbouring canton, there is giving just an opposite example of attachment to the Gospel of truth and in its divine power. Notwithstanding a Christian association has wished to give to the population of the city of Basle the Christian and eloquent voice, and from Frankfort Professor Dr. von Thiersch, who, during the months of January and February, is delivering lectures twice a-week, attended by large audiences from all ranks of society, from the professors of the university to the tradesmen, even the workman in his jacket. This will be an excellent preparative for a religious festival, which is to take place in July. I refer to the great Basle Religious Society, which will then celebrate the anniversary of its foundation. The friends of the friends of missions from Switzerland and all the neighbouring provinces are certain to draw to Basle to entreat beforehand the richest blessing of God upon this great religious gathering.

TURKEY.

Constantinople, February, 1865.

CONTINUED HOSTILITY OF THE TURKISH GOVERNMENT TO PROTESTANTISM.

In my last letter I narrated some circumstances connected with a case of outrageous wrong at Murad Tchai. The English Chargé d'Affaires took the matter up immediately, and

Aali Pasha promised to order the preacher at once by telegraph. A few days later, learning that he was still in custody at Bolu, the case was again before the English Embassy, and again promised his immediate release in spite of these promises, he was not until after a detention of more than

at Bolu. We learn by telegraph that he is now on his way back to his home.

Some weeks ago, a Turkish Bible was sold to a Greek, who was going into the interior; but it was seized at the custom-house in Constantinople, and he was informed that it was a prohibited book in Turkey. The British and Foreign Bible Society again complained to the Embassy, and Aali Pasha assured Mr. Stuart that it was all a mistake, and should never occur again; but last week some half-a-dozen boxes of books were refused passage through the custom-house, because they contained a few Turkish Testaments, and the man who had them in charge was informed that they had received the strictest orders not to allow any Turkish Bibles to pass the custom-house to go into the interior. It was only after four or five days of effort and remonstrance that they were allowed to pass the custom-house, to be seized again most probably at the next place where the boxes are examined.

At Angora, where the population is mostly Roman Catholic, and the pasha controlled by French influence, the Protestants are subject to constant persecution. They are made to pay their heavy taxes twice over, they are imprisoned, they are cursed and threatened by the pasha, and are refused the right to enrol themselves as Protestants under the Protestant civil community. They have complained to the Porte, and have obtained any number of orders from the Grand Vizier, commanding the pasha to redress their wrongs; but he simply throws the order in their faces, and abuses them all the more, knowing very well his own interests depend more on the favour of the French Embassy than of the Porte; or, in other words, knowing that these vizierial orders are not given with any expectation that they will be carried out.

At Moohalitch, near Broosa, the Protestants are not allowed to bury their dead. A woman, last month, remained unburied for ten days, and her friends were stoned by a mob every time they attempted to leave their houses, the Turkish governor looking on with perfect indifference, although he, long ago, received orders to furnish the Protestants with a proper place of burial. The Pasha of Broosa refuses to require this governor to carry out the order, or to protect the Protestants from insult. Cases similar to these are now occurring in various parts of the empire, and there is a manifest intention on the part of the Turks to discountenance Protestantism everywhere.

WHAT WILL THE BRITISH EMBASSY DO?

It is very difficult to know what to expect from English influence in opposition to these acts of the Government. If Sir Henry Bulwer returns, we expect nothing—so long as his return is probable, we can expect but little. Mr. Stuart, now Chargé d'Affaires, has lately addressed a letter to one of the missionaries, defining his own position, and the Protestants of Turkey can certainly ask for nothing better than the maintenance of this position by the Embassy. It is practically that of Lord Stratford de Redcliffe. He stated, at the same time, that the English consuls in Turkey had been instructed to take a similar position; but one of the best-known English consuls in Turkey, on being appealed to for assistance in a certain case, denied ever having received such orders. The truth is, as one of these gentlemen stated not long ago, that the consular agents will be very slow to do anything, until they are well satisfied that they will be supported by the Embassy. Perhaps it is due to Sir Henry Bulwer to state that the defence made of his course, the other day, by one of his warmest friends in Constantinople, pointed to Pisani, the confidential dragoman of the Embassy, as being the person really to blame, he being not only a bigoted Catholic, but a Jesuit.

SUDDEN DEATH OF THE CAPUDAN PASHA.

The only really honest and incorruptible member of the Turkish Government died ten days ago, under circumstances which have led the people generally to believe that he was poisoned. As the Mohammedan faith forbids *post-mortem* examinations, the truth can never be certainly known as to the cause of his death, but it is notorious that he was envied and hated by the Grand Vizier and by a host of other corrupt officers. Mehemet Pasha possessed the perfect confidence of the Sultan, simply because he deserved it. Under his administration, the navy was made far more efficient than it has ever been before, and the expenses of the department have, at the same time, been reduced almost fifty per cent. No calumnies could conceal these patent facts from the eyes of the Sultan. When he heard the news of Mehemet's sudden death, he is said to have exclaimed in bitterness, "God has taken from me the only faithful servant I have ever had; even one such was too great a blessing to last." Mehemet Pasha had been much in England, and once went on a special mission to America. He was brought up in the navy

from childhood, and rose from pure merit to the highest place. He was a simple-hearted, honest man, with a vigorous intellect, a full knowledge of his business, and an extraordinary power to compel fidelity and energy in those under him. He was universally known as Fiery Mehemet. He was certainly the best man I have ever seen in high office in Turkey, and his death is the greatest calamity which could have befallen the Turkish Government. It is a sad comment upon the morals of this empire, that his very virtues are believed by the Turks themselves to have been the cause of his untimely death.

A CONVERSION TO MOHAMMEDANISM.

Pera has been for two weeks in a high state of excitement over a young woman, named Cordelier, of Belgian parentage and English connexions, who has gone over to Islam. Her aunt owns a well-known English store in Pera, and this young person was known by sight to almost all the foreign residents of Constantinople. She was sent by her aunt to teach the ladies in one of the harems at the Seraglio to use a sewing machine. She seems to have been dazzled by the glitter of their diamonds and their apparently gay and thoughtless life. It is said by some, that the hope was held out to her of entering the harem of the Sultan—others think that she had in view some person of less rank. However this may be, she ran away from her aunt and took refuge in this harem. She has since made a public profession of Mohammedanism before a Turkish *cadi*, and has turned a deaf ear to all the entreaties and remonstrances of her Christian friends. No fault can be found with the Turkish authorities, as they have allowed her friends to see her freely, and have opposed no obstacles to the action of the Belgian Embassy in the case. This Embassy hopes to be able to show that she was too young to make this choice independently; but she was more than nineteen years of age, and this plea seems hardly tenable. She must reap the fruits of her folly in the life of wretchedness which she is certain to lead. Unless her fate be more happy than that of other women who have trodden this path before her, she will yet look back to her aunt's shop as an earthly paradise.

SOME INTERESTING FACTS IN REFERENCE TO THE CIRCASSIANS.

The whole number of Circassians who have immigrated to Turkey is about 500,000, and

this number does not include the Nogai and Crim Tartar tribes, who came to Turkey three or four years ago. Of this number, about one-half have already died of pestilence and starvation. Those now in Constantinople receive from Government a halfpenny a-day for their support. At home they had no circulating medium of exchange; money was unknown among them. Consequently, when the Russians burned their villages, took all their cattle and implements, and drove them to the seashore, they had absolutely nothing to bring with them to Turkey. Turkish agents had induced them to choose Turkey, rather than exile in Russia, by promises of support, land, houses, and everything which they could desire. Through the stupidity or dishonesty, or both, of Turkish officials, these promises have not been fulfilled. Those now in Constantinople ought to be located at this moment, and furnished with seed; but they have no reason to hope for any settlement until next summer, when they must live on their neighbours, and be helpless for twelve months.

This whole immigration has been a curse to this empire—a terrible and wasting curse upon thousands of villages, which have been reduced to abject poverty by being compelled to support these people; and a general curse to the nation, adding to the inherent weakness of the empire, and the dissatisfaction of the people with the Government.

These Circassians are not Mohammedans. Most of them are Pagans. They were once nominally converted to Christianity under the Greek Empire, but only nominally. Their religion is in some respects Druidical, but as their rites are secret, but little can be definitely known about it. Their languages are very various. No less than twelve or fifteen distinct languages are spoken by these 500,000 immigrants—so different, that they cannot understand each other. Turkish and the other languages of this empire are unknown to them.

It is a question whether the interests of the slave-trade did not influence the Turks to invite these tribes to Turkey. The harems of Constantinople have long been supplied from this source, and the result of the Russian war bids fair to cut off the whole supply at once. Under the present arrangement, every harem has been more than supplied at very low rates. These girls have sold as low as 5*l.* or 6*l.*, from that up to 150*l.* Not only are the harems stocked, but large numbers of these slaves are now held by the dealers on speculation. I know of one man who holds 150, in

icipation of a rapid rise in their market value. The slave-trade is more brisk here than it has been for a hundred years, while some fancies that slavery in Turkey is at an end. Most of the servants, black and white, in Turkish families here, are slaves. Turkish slavery is not like American, however. Instances are constantly occurring where slave girls become the wives of pashas, and live in the greatest luxury. I know of one case, which occurred not long ago near me, where a Turkish officer bought a slave girl, exposed to be dying with typhus fever, as a pious act of mercy. She, however, recovered, as he did not want her himself, she was sold for 150*l.* to one of the richest pashas in Constantinople, who made her the wife of his

She has since come in state to visit a poor Turkish captain, and has fairly overwhelmed him with presents, to express gratitude to him for buying her as she was dying by the side of the street. Such cases are not uncommon. Still, slavery, even in Turkey, is a real bondage, and under cruel masters the slaves often suffer as they do on plantations of Alabama. One of the first reforms which Turkey needs to make towards civilization is the abolition of slavery.

POSTSCRIPT.

Constantinople, February 4, 1865.

THE REACTIONARY MEASURE OF THE TURKISH GOVERNMENT.

I have stated it as my opinion that it was a deliberate purpose of the Porte to make it impossible for Turks to become Protestants. This week brings a new and unmistakeable proof of the existence of such a purpose. It is known to you already that Aali Pasha, some time ago, addressed a note to the head of the Protestant civil community, ordering it, in peremptory terms, not to enrol any more as Protestants. But the firmans which have been issued to the various Protestant communities throughout the empire have all contained the stereotyped order to the pasha of the district to "*enrol as a Protestant who might wish to join that community.*" Last week a new firman was issued to establish a Protestant community in the town of Muha-
pasha to recognise and enrol as a Protestant person belonging to the Greek or Armenian communities who might wish to join the Protestant community. Any one who is familiar with

the unchangeable nature of official documents in Turkey, will see at once that this change of phraseology could only have resulted from the determination of the Government to prevent Turks from adopting Protestantism. It is the abolition of religious liberty in the empire, so far as Turks are concerned, and they constitute half the population. Christians may become Turks; for only last week, a Greek priest of this city made a public profession of Mohammedanism, and by so doing obtained his release from the prison where he had been confined by the Greek Patriarch; but Turks cannot become Christians, however pure may be their motives, and however sincere their convictions.

It is of the greatest importance that it should not be believed in England that there has been any satisfactory arrangement of this question of religious liberty in Turkey; for there has not been, and there will not be, any such arrangement until public opinion in England has moved the Government to demand from the Porte a faithful application of the Hatti-houmayoun to all the subjects of the Sultan.

The *Levant Herald* of this week makes the following statement of the manner in which the Jesuit missionaries obtain their converts. I cannot vouch for its truth, because I know nothing of this particular case, but I presume that it is true, for they are in the habit of making converts in such ways:—

The French Lazzarists occupying the model farm near the Alem-dagh, on the Asiatic side of the Bosphorus, have during the past week had a squabble with the police, originating, if our information be correct, in an "indiscretion" far beyond what was ever charged against our own Protestant missionaries. It appears that some agents of the priests in question recently seized five deserters in the neighbourhood of the farm, and instead of handing them over to the police, delivered them up to the reverend "fathers." The news of their good treatment induced, it is said, two other runaways to join them, and these also were even more than hospitably received by the monks. On the affair coming to the knowledge of the authorities, a party of zapties were sent to demand the surrender of the refugees; but this was flatly refused, and on the police threatening to enter the premises and seize their men, the gate was slammed in their face, and they were dared to attempt an entrance at the peril of the vengeance of the French Embassy. The menace sufficed, and the baffled policemen slunk back to report their failure. It remains to be seen what action the Porte will take in the matter. In vindication of its own authority and impartiality, there can be no two opinions as to its duty.

enemies of everything that is connected with the foreigners. They are even worse than the Poklo people, who put to death a Christian colporteur three years ago. In former years our missionaries used to settle in small places, villages remote from the seats of the mandarins. Our German mission became, therefore, chiefly a *Pagan* mission in the original sense of the word. I learned the advantages and the disadvantages of this system during my first stay in China, and was, for my part, determined to follow another course, without wishing that the former system, undoubtedly the best one before the war, should be abandoned. I, for the first, made some journeys in countries not yet visited by foreigners, in order to find a place fit for a settlement. The district of Tsang-shing, to the north of the East River (Tungkun is on the south bank of that river), seemed to be the most convenient, especially because it was visited by our missionaries and native assistants, and the people were always found very kind and obliging. But the difficulty was that the city of this district was far from the river side, and that the villagers close to the river side were exposed to the incursions of the daring robbers of the opposite Tungkun side. The difficulty was solved by the offer of Dr. Kerr, an American medical missionary, to assist me in opening a dispensary in Shikhing, a large trading town on the East River. There I have been labouring about eight months, on a really hard field, but by the blessing of the gracious and Almighty Saviour, with great joy, and the inward assurance that I am there in the name of the Lord and according to His holy will. In spite of all the opposition and hostility that I met with in the beginning of my labour there, yea, in spite of threatenings to expel me, even in throwing stones on me in my own room when prescribing for the numerous patients, or in the streets when preaching to the people—I say, in spite of all this opposition, I have prescribed for upwards of 1,000 patients, have preached to some 40,000 people, have sold tracts; and finally, I have succeeded in establishing a school for seventy-five boys, with three teachers. When at home, I give daily one hour in the morning an exposition of the Gospel and pray with the scholars, and every evening a Biblical address.

Christians were to be found, read the Holy Scriptures, preached to them with them. It was a solemn feeling to be leged to have intercourse with these for Evangelical Christendom in this empire. I hope the London society to send a missionary to Poklo, because however promising it may be in its left to the management of the native danger to the newly-converted Christians now I must conclude. May the Lord Christians at home to send out more Christ, because the doors are now opened! "The fields are white already."

CIRCULATION OF THE SCRIPTURES NORTH.

The National Bible Society has a special agent at Chefoo Shan-tung), in the north of China. A gentleman, Mr. Williamson, has made several journeys to towns and villages in this city:—

The first place visited in this way was Chefoo, a small walled city near the coast. They occupied their position on a door-step in the street, Mr. Williamson and his colleagues. They put out their books. A crowd at once gathered, and a rapid sale ensued. The demand was so great that they at last began to sell the tracts brought for gratuitous distribution, to the detriment of the whole. Williamson's attention was turned for a moment, six Testaments were sold, which would certainly sell them, if they were not sold for a price. "For once we had a colporteur who had no expenses." Ning-hai-chow, Lai-shan, and other cities, have also been visited, a number of Testaments, &c., sold in these places. This society has now five native agents at work. One of them—Lien-Sie—is a literary man of high standing, whose degree is equivalent to our own. He has passed successfully all the examinations.

them fast enough." In the course of some 400 volumes, large and small, disposed of, and next morning the entire was cleared off, with the exception of a large tome. At Yan-foh-mian, Mr. Mason attended a great annual fair, lasts for three days, taking with him a load of Bibles, Testaments, Scripture

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A conical hill is crowded on three sides of waggons rising one above the other foot to the top. These are the travelling of the Chinese, and are now full of women and children. On the level ground, facing the fair is a theatre, in which plays are performed to the admiration of the public, who, carried with the show, can refresh themselves at the stalls which abound on every side, with their favourite viands. In and out the crowd move processions in honour of idols. Painted women are carried above the heads of the people, drums and cymbals and men with daubed faces prance about, mounted on paper dragons, swans, and wild geese. Into the midst of all this hubbub came a cart, and speedily the "bearded barbarian" became the leading attraction of the fair. Crowded round the cart in immense numbers, and heaving like the swelling sea; the men behind tumbling those in front over the heads.

Well nigh a thousand books were sold. Mr. Williamson adds:—

I think I never felt more devoutly grateful and profoundly thankful to God in my life. Leigh Richmond speaks of the happiness he felt in seeing his congregation coming in every direction up to his church to hear the Word of God. One can understand his feelings. And of the same nature, but far more intense, were mine after the sale was over, when seeing the crowd break up, and carry away with them the means of salvation. No missionary had ever been in this district, not a copy of the Scriptures ever circulated, not a book containing the message of salvation ever seen, no voice except that of the Romanist ever heard on behalf of God. But now men were departing in every direction with the truth, so that there would perhaps not be a city, town, or village, or even hamlet, for sixty or eighty miles around, which would not receive one or two portions of Scripture or books. And they read them. It is out of the question to say that they cannot and do not read our books. Every household has one who can read; and if the person who bought the book is unable to read it, he takes it direct to the other and hears of its contents from him. I wonder how any one who has lived in China can imagine, far less assert, that a Chinaman would pay money down for a book and yet not find out what the book said. That is to suppose the Chinese love money less than we do!

AMERICA.

New York, February 10, 1865.

MOVEMENT AMONG PRESBYTERIANS.

proposed reunion of the Old and New Presbyterian Churches is attracting inattention. It is easy to see that many serious disadvantages have attended union; and that a restoration of confidence and co-operation between the two bodies would no less serve their common interests than commend their piety. But what is so becoming promising in principle is not entirely in practice. Thirty years of divided politics cannot be suddenly buried in a scheme of union. The *spirit of strife*, however, is buried already. But the mutual enmities and the characteristic forms of denominational feeling which separate the two bodies, of education and benevolence have long been nourished, cannot be expected to themselves at once into unquestioning loyalty to the reunited Church. The most ardent friends of the movement have long been giving attention to the means by which these considerable obstacles may be avoided. The most remarkable in this direction has been made in the number of the *Princeton Review*, the venerable representative of the Old

School Church. The scheme therein proposed contemplates not only the healing of the schism between the two bodies above referred to, but a confederacy of all the Calvinistic Presbyterian denominations in the land, including the Scotch and Reformed Dutch Churches. The proposed relation would be somewhat novel and loose; but, if it could be formed and maintained, it would surely put an end to many existing evils. I present you the substance of this latest and most respectable suggestion toward Christian union. I need not say that it attracts attention, and discussion, and opposition:—

In regard to the details of government, customs, usages, &c., we would leave everything just as it is. Each denomination should maintain, as it now does, its ecclesiastical assemblies and church courts; should retain its supreme authority over its existing colleges and theological seminaries, and should hold possession of its endowments and all vested funds, with unrestricted right to apply them according to their original design. Each denomination should continue to regulate its own order of worship without interference, and have the right to decide finally upon all applications for individual and ministerial communion. Each denomination should retain its distinctive name and title at its own pleasure, and so much of its own constitution as relates to its internal affairs, and does not conflict with the terms of union.

We would erect a Synodical Assembly, com-

terian Church where it may be most effectual in the service of our Master, Jesus.

THE POPE'S ENCYCLICAL.

The Pope's Encyclical Letter has attracted not a little attention on this side of the ocean, though by no means so much as it seems to have awakened in Europe. His word has never been law in this land; and yet there are some points in our country where the advances of Roman Catholicism have been so rapid and so arrogant, as to deserve far more attention than they have received. The Catholic population of this city decides every municipal election as it will. Nothing but the rare occurrence of a schism among its political leaders ever puts the government of New York city in the hands of the educated and responsible classes. And since those who get office have a double motive of gratitude and self-interest for remembering their electors, our city government has long been accustomed to show unblushing favouritism towards the institutions and the officials of the Papal Church. The instances are too gross to be quoted without disgust. The last act of the sort has been the contribution out of the city treasury of a large amount towards the endowment of a Jesuit college. This local experience adds something to the interest with which the Pope's last letter is read in this city. But the general feeling, I think, welcomes this explicit definition of the spirit of Roman Catholicism. It is honest to fight under one's own colours. The Pope's notions of religious liberty have had a long battle to wage. If they are now on the verge of triumph, it was well enough to define them now, that the victor might not

so far as I can learn, does not itself to our religious community could be prepared for expression, and could make it the assertion of those great truths would be impressive and beneficent. But to attempt and fail; or to make it a protest against the protest of humanity, Jews, and infidels and atheists, would be good, but very great harm. Most common opinion in America would be a prerogative of Government to promote religious doctrine, against the proportion of its subjects. It is well, accordingly, whether that well-will arrive at success.

Meanwhile we point to another constitutional amendment, which em strongest evidence that we are people—not perfect, as none are, but with the principles of Christ's Gospel readers will remember that it was in the last Congress to secure such ment of the Constitution of the United States as should abolish slavery through states. The necessary resolution Senate; but for lack of a two-thirds its favour, was lost in the House representatives. On the last day of passed the present House by a vast majority, against 56 nays. The result on the floor and in the galleries exuberant joy as befitted so great a victory. The amendment will now need to be passed by the Legislatures of three-fourths of the States before it can take its place in the Federal constitution. Twelve of the States have already taken action upon it. Do not suppose that the amendment will be rejected. The measure is

feel now like men who walk in a dream. We cannot realize these changes. In these four years we have lived a century. Let any one remember that wild, unwarrantable, but heroic undertaking of John Brown, and set over against it this irresistible and deliberate advance of a nation. Was there ever such a growth? When Sherman cut loose from Atlanta, and set his face toward the ocean, the rear of his column, as they marched out at night, their way directed by the light of the burning city, heard amid the crackling of the flames the band of the Massachusetts regiment that remained to superintend the dreaded

work of destruction, playing the melody of that strange army hymn, half doggerel, half sublime :—

John Brown's body lies a-mouldering in the grave,
John Brown's body lies a-mouldering in the grave,
John Brown's body lies a-mouldering in the grave,
His soul is marching on.

As that prophetic strain dismissed the victorious army on its adventurous march, it awakened in the Southern fastnesses echoes that will never die away. An emancipated race, a thrifty and cheerful industry, shall keep them alive in songs of freedom as long as the world shall stand.

Home Intelligence.

CONVOCATION.

The Convocation of the Province of Canterbury met at Westminster on Tuesday, the 14th, and continued its session till the following Friday. As is the usual fate of the proceedings of this venerable body, nothing whatever was concluded, but several subjects of considerable interest both to the Church and the country were brought under discussion.

The only canon that Convocation, since its revived action, has had licence to frame, and which it also obtained the concurrence of the Convocation of York, was one allowing the parent of a child to become one of its sponsors at baptism. In answer to an inquiry from the Bishop of Oxford, the Archbishop of Canterbury stated that the canon so carried by the united authority of the Church had been duly conveyed to Sir George Grey, but he had received no communication as to any action the Government were prepared to take on the subject; on which an address to the throne, praying that the Queen would take proper steps for the due and lawful publication of the canon, was proposed by the Bishop of Oxford and unanimously agreed to. The Bishop of Oxford proposed another address to the Queen, praying that Her Majesty would take steps for the formation of new bishoprics, with St. Alban's, in Hertfordshire; Southwell, in Notts; and Bodmin or Truro, in Cornwall, as the cathedral sees. The Bishop referred to the great increase of late years in the population of the metropolis on both sides of the river, to the manageable size of the Sees of Lincoln and Exeter, and to the extended area and the density of race in Devonshire and Cornwall, for whom the Bishop of Exeter had to pre-

side. His proposition was that the population on the south bank of the Thames should be taken from the two Sees of Winchester and Canterbury, and given to the See of Rochester, while Essex and Hertford, separated from Rochester, should form the new See of St. Alban's; that Nottingham should be under the new See of Southwell; and Cornwall under the See of Bodmin. His motion for an address to the Crown to that effect was seconded by the Bishop of London, and supported by the Bishops of Lincoln, Ely, Rochester, and St. David's; while it was stated that the Bishop of Winchester had given his cordial assent to the plan. The resolution was carried unanimously, and the Lower House, on being asked to concur, showed some disposition to carry the scheme still further; but in the end they fell in with the views of their lordships.

The recent judgment of the Committee of Privy Council on the subject of "Essays and Reviews," giving rise, as it has done, to so much discussion out of doors, did not escape some comment in both Houses. In the Lower House, the Dean of Westminster tabled a series of propositions which may be called a protest against the recent condemnation by Convocation of the "Essays and Reviews," in which he was joined by the Deans of Canterbury, St. Paul's, Christ Church, and Bristol, and several archdeacons and canons. The main grounds on which this protest was urged were, that Convocation had no power, without licence from the Crown, to sit in judgment on any book, and that they had refused a hearing to one of the inculpated parties. In addition to this, a paper was presented, signed by the Dean of Bristol alone, to the effect that in condemning the book the

with moving that they be received, he used several arguments in favour of certain modifications of the constitution of the court. The Bishop of London did not deem that the present Court of Appeal was the best that could be desired, in an abstract point of view, but he contended that no substitute had ever been proposed which would not lead to worse evils than those they at present complained of. As there was no practical motion before the Convocation, the subject dropped with this passage of arms between the two bishops. The question, however, is to come up again at the next sitting of Convocation, which is to take place after Easter, when the Rev. Mr. Fendall will bring forward, in the Lower House, a resolution on the subject, of which he has given notice.

The most interesting discussion in the Lower House related to a motion proposed by the Rev. Sir Henry Thompson, founded on the report of a committee for a reform in the constitution of the Lower House of Convocation. The report was of a very guarded nature. It did not touch at all upon the introduction of the lay element into Convocation, nor did it propose to alter the existing usage, by which all deans and archdeacons had seats *ex officio*, while the chapters have a distinct representation of their own. His motion, therefore, was limited to the mode of electing the proctors for the clergy, and he proposed that there should be two proctors chosen for each archdeaconry, and that the election should be made directly by the clergy. This would increase the number of clerical proctors from 42 to 112, giving them a slight numerical increase over the dignitaries, who number

subject discussed was that of an increase of the episcopate. It was unanimously resolved to petition Her Majesty to constitute additional sees—Southwark, Bodmin and Southwell.

CLERICAL SUBSCRIPTION.

The report of the commissioners to consider the question of subscription required in all persons taking holy orders, has been made. The chief recommendations are, that the words "unfeigned assent and consent" be no longer used, and that the declaration of simony is to give way to a single declaration now proposed to be used by a clergyman runs as follows:—

I, A B, do solemnly make the declaration: I assent to the Thirty-nine Articles of Religion, and to the Book of Common Prayer and of Ordering of Bishops, Priests, and Deacons, as I believe the doctrine of the United Church of England and Ireland, as therein set forth, to be agreeable to the Word of God; and I will use the form in the said book prescribed, and none other, except so far as shall be lawful authority.

THE BISHOP OF LONDON'S FUND.

We slightly alluded last month to the state and progress of the Bishop's fund, and by a meeting held just as we were going to press. We now give the exact state of the fund, and the purposes to which it is applied, as stated in the report read at the meeting:—

The total receipts of the fund to Dec 31, 1864, are 100,456*l.*, and a further sum of 10,000*l.* has been promised. About eight-ninths of the amount required has been already received.

75,781*l.* Nearly 12,000*l.* has been paid by local associations, and a further sum of 2,477*l.* has been received as parochial collections; and nearly 9,000*l.* has been obtained from church collections and offertories. The committee think that this statement of the income of the fund will encourage the efforts of all who are interested in this work.

With regard to the appropriation of these funds, the committee say:—

From the time when the fund commenced its operations, to December 31, 1864, provision has been made under these grants for the employment of 48 missionary clergy. Grants have also been voted for 40 parochial curates. The total number of additional clergy for which grants have thus been made is 88. Within the same period, grants have been made for 47 Scripture-readers, whose stipends are entirely, or in part, paid from the fund. Grants have also been made in aid of the stipends of 15 parochial mission women. Grants in aid have been voted for four parsonages, 4,250*l.* as been applied to the erection, purchase, or engagement of 11 schools. For the sites of three other schools 1,400*l.* has been granted; and 1,000*l.* has been placed at the disposal of the Diocesan Board of Education, to be applied for the purchase of fittings, and for other minor expenses incurred in the establishment of new schools. It should be observed that in almost all cases the mission-stations and school churches for which grants have been made are used as schools on week days, and that a large addition has been made to the school accommodation of London. In apportioning their grants, the committee have also had to consider that public provision is made for the establishment of schools under the parliamentary grants. 1,200*l.* has been voted as aid towards endowments; 17,955*l.* has been voted for 27 mission-stations, school churches, and temporary churches, or for sites for the above purposes; and grants amounting to 1,639*l.* have been voted in aid of the erection of permanent churches, or the purchase of sites for permanent churches.

UNIVERSITY EDUCATION AMONG DISSENTERS.

The Congregationalists have lately held a conference on the training of students for the ministry, which it appears to be universally admitted is susceptible of improvement. The Rev. T. Binney, chairman of the Council of New College, presided, and tutors and delegates from all the Nonconformist colleges were in attendance. The discussions chiefly revolved upon the amount and quality of education it is desirable Congregational ministers should possess, and how it can best be secured. A committee was appointed to consider a suggestion made by the Rev. H. R. Fyfe, of Cheshunt, for the establishment of a *Senatus Academicus*, who should test the merits of the various colleges in Biblical knowledge, by a graduated series of examinations. This, observes the *Patriot*, "will be to have been the most important document read at the conference." The papers, among which was one by Dr. R.

Vaughan, are to be published under the superintendence of a committee. The same journal also observes:—

While the desire for higher scholarship shaped itself in practical form, and the resolve of our best men was strengthened to place our denomination in a position to influence and educate the leading classes of the community, the desire to extend and widen our operations amongst the masses of the community also found expression and universal sympathy. Mr. Gwyther, of Manchester, gave voice to the common feeling when he said that there was a clear recognition and cordial approval of the services which may be rendered by the Nottingham and Bristol institutions. It was confessed that our regular colleges, doing their utmost, could not wholly supply the growing demand of our churches; for now that demand seeks for assistant ministers, congregational missionaries and evangelists, as well as pastors. At the same time, it cannot be denied there are many men in our churches unfit by age and their educational disadvantages for a long and classical curriculum, who, if suitably trained, would render great service in the lower ministries of the Church. Everything depends on a suitable training. And here the explanations made by the directors of the new institutions awoke confidence. A wide and superficial training would be injurious; but an unambitious and thorough training, which confines itself to a discipline in the English language, in the English Bible, and sound theology, and in missionary work, avoids this evil. The friends of these institutions have faced the evils that have been dreaded, and, with a vigorous grasp, which public opinion, we trust, will compel them to maintain, are bending their discipline to practical and needful ends—to train men for aggressive work among the millions of the working classes. In this work, as auxiliaries to our larger colleges, we cannot but endorse the sentiment of the conference, and wish them well.

CHAPEL BUILDING IN LONDON.

The London Congregational Chapel-building Society has recently held its anniversary meeting, at which Mr. Eusebius Smith presided. During the sixteen years' existence of this institution it has been instrumental in the erection of sixty chapels, costing in the aggregate a quarter of a million of money. These are all now occupied by large congregations. Recently the society has expended a large sum in the purchase and restoration of George Whitefield's well-known chapel in the Tottenham Court-road; and this is now crowded Sunday after Sunday by a numerous body of attendants. During last year the income of the society was 12,698*l.*, and by its assistance six chapels were finished and opened, all now containing congregations of a very encouraging character. A noble offer has been made by Mr. Samuel Morley, which has been accepted, to contribute 500*l.* each towards twelve chapels, in aid of the erection of which the society is to furnish

an equal amount. In most instances these chapels will be built with special reference to the working classes, and when completed will be worked on the principle of the "territorial" or "domestic mission" chapels found so successful in several parts of Scotland.

The Baptist denomination have been of late less successful. It appears that a proposal of Sir Morton Peto to erect four chapels in the metropolis, defraying one-half the cost himself, on condition that special subscriptions to the Baptist Building Fund were made for the other half, has met with so imperfect a response, that Sir Morton has been induced to withdraw his offer. "The proposal," we learn, "has been before the denomination for two years, but only about 900*l.* has been contributed towards 7,000*l.*, the sum required; so that there seemed but little probability of the remainder being subscribed. Under these circumstances, the committee have had no alternative but to consult the subscribers as to the disposal of the several sums contributed." The *Freeman*, the denominational journal, regards this result as "deeply mortifying," but some of its correspondents assign various reasons for taking a different view of the subject. One of these is that the trust-deeds of the society are not "in harmony with the catholic spirit of the age now present and in the near future," and that some persons, "though firm Baptists in principle and practice, believe that the time is ripening for a new church on a simpler, wider, and more scriptural foundation than that underlying any existent denomination." Some, therefore, object to limiting the use of the chapels to "Particular Baptists," or to Baptists of any class. Others appear to be averse to "doctrinal trust-deeds" altogether.

RAGGED CHURCHES.

The following is from the Secretary of the Ragged Church and Chapel Union:—

Your correspondent, Mr. E. J. Hythe, in his letter in your number for February, makes no allusion to the existence of the Ragged Church and Chapel Union, through whose instrumentality the various Ragged Churches in London are mainly supported. Most of the services are conducted in buildings used during the week as Ragged Schools; but there are many expenses which the Ragged School Committee, willing as they may be, are unable to pay, and which are mainly met by the grants of this union. In connexion with its work, there are now fifty-one Ragged Churches, most of which would be closed but for the pecuniary aid thus rendered. We cannot but heartily rejoice at the success which has attended them, but it is right that the public should be informed through whose instrumentality they have been established.—Yours faithfully,
W. A. BLAKE.

THE LATE CARDINAL WISEMAN.

This great dignitary of the Roman Catholic Church died at his residence, in London, on the 15th February. He had been in a precarious state of health for months previous, and for several days before his death there was no hope whatever of his recovery. It is impossible not to be reminded, in contemplating the decease of this prince-prelate of the Romish Church, of the excitement which his coming amongst us occasioned throughout England, some fifteen years ago. The country then, to the sanguine followers of Rome, appeared to be on the eve of a return to the bosom of that corrupt communion; and it was thought that the sending amongst us of a cardinal and the construction of a complete Romish hierarchy for England, would complete the process. How thoroughly they were disappointed, it is not necessary here to say. That the Cardinal was himself sensible of the failure of his mission, it might perhaps be rash to affirm; but it is certain that he soon found cause to lower the arrogant tone he at first assumed. Within a short time from his residence amongst us, Cardinal Wiseman dropped all assumption of being the grand spiritual ruler, and was content to take his place as the pleasant companion, the polished gentleman, the graceful and accomplished teacher. In this work and in the reorganization of the Romish Church in England, he spent the latter portion of his life. His rank probably gave a standing to his Church which it might not otherwise have attained, and in gathering up under his own superintendence and control the scattered influence and resources of his co-religionists, he was probably able to bring greater weight to bear upon any scheme on which he had set his heart upon than would otherwise have been possible. But this was not done without an effort. We have always understood that the bishops and priests who were in England before his arrival were jealous of his domination, of the exercise of which he was by no means sparing; bickerings arose in more than one quarter; and some stubborn Romanists down in the North were audacious enough to appeal to the heretical British Parliament, to preserve their respective charities for them, and keep them out of the hands of the Cardinal and his satellites. These matters at last settled down, however; the recalcitrants were bought off or were crushed down, and for several years no scandal has attended the Cardinal's administration. But for the last two or three years his health did not allow him to take a very active part in the conduct of the affairs of his diocese.

Monthly Survey of Missions.

INDIA.

The last annual examination of the Free Church Institution, or College, at Calcutta, was presided over by Sir John Lawrence, the Governor-General. It is said to be the first occasion of the kind on which an Indian Viceroy was the chairman. Upwards of a thousand youths were in daily attendance during the year. Of these more than 400 of the older pupils assembled in the great hall, with many distinguished visitors, for the distribution of prizes. In the course of his speech, his Excellency observed that the natives of Calcutta owed a deep debt of gratitude to that great and good man (Dr. Duff) who had given them so magnificent an educational institution.

The origin of the newly-established Chumba mission, in the Himalayas, has been already narrated by a correspondent of *Christendom* (1864, p. 555). The Rev. Mr. Ferguson, of the National Scotch Church, resigning his appointment as a military chaplain, commenced his work without the promise of any support or salary from any one. Clad in his robes as a minister, and accompanied by two Christian catechists, he passed along the streets of Chumba, pausing now and then to repeat a text of Scripture. When he had done so, each of the catechists translated it into the native *patois*. The Rajah (though a heathen) has undertaken to pay for one year the expenses of the mission, and he is now learning the Hindu language, that he may read the Bible.

The results of this first year's solitary work at Chumba are forty-two converts already baptized; several applicants for baptism; one whole family of three generations brought to the knowledge of Christ; and indications of whole villages preparing to accept the truth.

A letter from Mr. Ferguson says:—

I had a very interesting interview here yesterday with the head-men among the Chumins, at their own desire. There is a universal desire among the whole set to embrace Christ; and if one of the head-men would take the lead they would all follow. As yet they fear worldly consequences. They were thoroughly satisfied with all that was said yesterday. I did not press them to say what they meant to do. It seems to be simply a matter of time.

Two converted Affghans, "not counting their lives dear unto them," have responded to pressing invitation from the people of Kafiristan to preach the Gospel in that part of central Asia. They left Peshawur last autumn on their perilous enterprise, marching by way of Cabul. In a few months, if spared, they return to report and arrange for permanent operations. Another encouraging circumstance is, that a spirit of inquiry has of late been manifested among the Affghans—

Daily, numbers from Eusufraie and other districts call upon us. One is a learned Syud, who calls upon us as often as he is able. He has read the New Testament and the *Mizan-ul-Huk*, and is effectually convinced of the truth of Christianity. But he fears that death would be the result of his avowing Mohammedanism, and as yet he has not strength to confess the faith of Christ crucified. In the cases of two others, grace has been given to renounce the faith of their fathers, and they are now under instruction for baptism.

The Church Mission in Afghanistan has sustained a serious loss in the death of Major James, C.B., the Commissioner of Peshawur, and the last of the founders of the mission who remained there.

One of the most popular gods in the Mugra (Rajpootana) is a local deity, called Makat, who owes his fame and the divine honours which he receives to his exploits as the captain of a gang of robbers, who had their home in the hills, and thence descended to prey upon the unfortunate lowlanders. The temple of Makat is at Todgurh, where he is represented by an image rudely carved in stone, seated on horseback, holding the bridle with one hand and pointing a javelin in the other. Hither, at the last great annual festival held in his honour, came one evening two of the missionaries of the United Presbyterian Church, the Rev. Wm. Robb and Dr. Shields, attended by a native catechist. The appearance of the missionaries was most unwelcome to the bhopas or priests, who begged them to go away and return the next morning, when they promised to show them all that was to be seen. This the missionaries declined, but sat down to witness the spectacle, which took place at midnight. The chief actor (says Mr. Robb) was the bhopa or priest, who, as he affirms, and as the people firmly believe, becomes possessed with the spirit of Makat:—

While in this state, he is supposed to lose all consciousness and self-control, and to be wholly under the influence of the god, so that the words he utters, the capers he cuts, and the wonders he

performs, are not those of himself, but of the deity within. This sort of thing is very the Mugra. The possessed bhopa sometimes turns prophet, and foretells to eager and anxious things affecting their future weal or woe. At other times he becomes juggler, and through his tongue and cheeks, without making a wound or drawing blood, much to the amusement of the poor ignorant rustics. Again, madman-like, he howls and dances about, belabours his own back. On this occasion, however, we were informed that the bhopa, as afflatus should come upon him, would rush forth from the temple, and, vanishing in a circuit of twenty-four miles, and, having visited a number of villages, would return less than half-an-hour in the opposite direction.

The time having arrived for the spirit of Makat to descend—

On a sudden the bhopa darts forth. He does look not unlike one possessed. A shawl round his loins is all he wears in the shape of clothing. His long black unkempt hair loose over his naked shoulders, and his eyes are red and staring. In his right hand aloft a naked sword, and with his left waves the chaunrie over his head, for he is now transfigured into the god. Thus accoutred, and without halting for an instant, he started at a kind of keeping time to the music, on his midnight circuit of twenty-four miles, a number of bearing red sticks running some before and some behind him. These latter, however, accompany him the whole round. Having conveyed him safely beyond the limits of the returned, leaving him to pursue his nocturnal trip alone. After dallying for a little out a second time in the opposite direction, to escort back the bhopa on his return. They as formerly into the darkness, and after a short delay again appeared, bolting along at the speed, the bhopa figuring in their midst. They enter the enclosure and form a circle, the bhopa danced for half a minute, and then suddenly disappeared inside the temple amid the people. I need scarcely say that the bhopa's nocturnal circuit is a very narrow one—of twenty-four miles, but of a few hundred yards—not among the villages of the Mugra, but brow of the hill.

The first performance over, a second of the same kind was gone through by the bhopa, when, as he was about to re-enter the temple on his return, the missionaries forward resolved to unmask the deception :—

As soon as he appeared, we planted ourselves in his way, and called to him to challenge took him by surprise. He heeded not, however, and was rushing past us, when a pundit laid hold of him and barred his farther progress. Thus forcibly detained, we that if his pretensions were true, and if in addition to his wondrous powers of locomotion also divine secrets, then he might favour us with a small exhibition of his skill in this and, holding out something in my closed hand, demanded that he should say what it was response vouchsafed by the perturbed bhopa was an unintelligible grunt, a rolling of his sundry capers. We repeated our demand a second time, and our oracle replied by taking to the temple.

The bhopa's compeers were very angry at the exposure, but the missionaries turned account, and did not leave the place until they had pointed out the wickedness of what had seen, and preached repentance towards God and faith in our Lord Jesus Christ.

The Church mission on the Godavery is carried on by a native catechist, who acts as pastor of a small congregation composed of people drawn from many districts for the river works, and also as an evangelist among the Kois. These last have to be sought out amid the wide-spread jungles over which they are scattered. Four villages have been brought into a manner, taken possession of by the establishment of schools in them. The Society has resolved upon commencing a mission among the aboriginal tribes in the district, and have appropriated 5,000*l.* from their Jubilee Fund for that purpose.

The native Church in Bombay, under the care of the Free Church mission, received an addition of seven converts. Three of them are young men—two Mohomedans and one a Hindoo. The others are inmates of the female boarding-school. It is something remarkable that the profession of Christianity by the young Hindoo was opposed by his parents. Two additional baptisms of converts from Hindooism, however, have also taken place at the Free Church mission, in Poonah.

The native female boarding-school of the Free Church mission in Bombay, with expulsion from its rented premises, found no small difficulty, even with the aid raised for the purpose, in obtaining "a local habitation." Land rose to a fancy price in Bombay, and it was literally not to be had from natives, who possess most of the land "for love or money." In this emergency, Sir Bartle Frere, the Governor, was applied to, and having satisfied himself, by a personal inspection of the school, of its efficiency and its claim to support, has presented to the mission a site, in a suit of land owned by the Government, and which exceeds 3,000*l.* in value.

Two German missionaries have been lately called to their eternal reward—Mr. Sternburg and Dr. Brandt, of the Chota Nagpore Mission. The latter was on his way to Berlin, in order to recruit his health. A somewhat rum-

unstance occurred in connexion with the death of Mr. Sternburg, whose missionary career extended over a quarter of a century :—

Eleven years ago, our brother, now deceased, was necessitated to return to Germany from a general failure of health. While on board ship he became so much worse, that the doctor abandoned all hope of his recovery. The patient, gathering from what he saw and heard, that his life was in imminent danger, very fervently besought the Lord mercifully to raise him up again, and add to his life ten more years, and allow him to return and labour in India, till his death. It pleased the Lord to listen to his prayer, and from that hour his recovery commenced, and when he reached Berlin, he was in the enjoyment of vigorous health. After returning to India, he continued steadily to labour during the appointed period, and uniformly enjoyed good health and physical and mental vigour. But after the ten years were past, he said to his wife, that his time here on earth was now over. He wrote to a similar effect to his children in Germany, and instructed them to be ready for his departure from this world. Mrs. Sternburg remonstrated with him, and told him that the Lord could mercifully grant him another extension of life, and that His goodness would not be limited by the ten years that were past. To this he very solemnly replied, that he could not ask the Lord again for another extension of life, but he must now entirely submit to His will. In keeping with this remarkable conviction, it pleased the Lord suddenly to remove him.

While honoured labourers are thus called away, others are raised up and being sent out to take their places in the mission field. Eight labourers, five brethren and three sisters, were about being sent out from Berlin to reinforce the missions on the plains and in Chota Nagpore.

CEYLON.

The interesting movement referred to in our January number (p. 38) as taking place in the Talampitiya district of Kandy, is gaining ground. Fourteen adults (nine men and five women) have been baptized, in addition to the thirteen previously reported. In ten of the villages converts have been found, who all seem zealous in making known the truth to others. Each, according to his ability, is setting apart a portion of his land towards the maintenance of a teacher; and they are also subscribing liberally for the purpose of building a small church. Two of the converts are preaching in the country around, and determined to give to the work of evangelization all the time they can secure from their daily labour. The missionary offered to give them a small sum to meet travelling expenses, but they preferred to go forth at their own charges, and declined all assistance.

CHINA.

According to a statistical table prepared by the American Presbyterian mission at Ningpo, nineteen missionary societies are now at work in China. Ten of these are American—viz., the American Board, Presbyterian, United Presbyterian, Reformed Dutch, Episcopal, Baptist (North and South), Methodist (North and South), and Free Will Baptist. Twelve great centres of operation have been occupied, from which the Gospel radiates in many directions. These cities are Canton, Hong-Kong, Swatow, Amoy, Foo-Choo, Ningpo, Shanghai, Han-kow, Chefoo, Tung-Chow, Tientsin, and Peking. There are 84 ordained missionaries reported, 108 stations and out-stations, 57 churches, 2,576 converts have been received into the churches, of whom 2,028 still remain.

In a principal suburb of Peking a small place for preaching has been established by Dr. Martin, of the American Presbyterian Church. Here the Rev. W. C. Burns, of the English Presbyterian Mission, taking alternate days with the native assistants, has had crowded and interested audiences.

The Reformed Dutch mission at Amoy have received four converts (all women) to church-fellowship by baptism.

Formosa has been visited by two English Presbyterian brethren from Amoy, and as the result, one of them, Dr. Maxwell, has resolved to commence a medical mission here. The point selected for a station is Tai-wan-foo, described as a noble city with a busy and thriving population, and having no foreign residents. On this exploratory tour the missionaries preached as they had opportunity, and found attentive listeners. As a rule, the people were kind and civil in their bearing to the strangers, and manifested great eagerness to obtain books and tracts. Several baptisms have taken place in connexion with the English Presbyterian mission at Amoy and Swatow.

WESTERN AFRICA

"Can this be real?" asks Bishop Crowther, when engaged in the first ordination on the banks of the Niger; "is this the way Christianity spread to remote countries in the centuries of its promulgation? . . . If so, let the Church of Christ buckle on her armour, for this is the time of her action." The good Bishop not only exhorts to action, but labours himself with remarkable zeal and energy. He left Liverpool towards the end

It is believed that when the great men, such as the king, chiefs, and other person country, die, they go to the white man's country, and become such as I am, tray white men, having adopted their habits; hence they regard us as their countrymen and taken our next state in the white man's country, and are therefore feared. A know whether the white man's country was not in the neighbourhood of God's resid and consequently much nearer to God than the black man; and whether, by looking we could not see and know when any one is about to die; that is, how much longer to live in this world. It is also believed that when we see any person of note, such take him in a book to the white man's country. The magic of photography, which I take at Gbebe, confirms their idea of this notion. I was glad that I did not take Idda with his photographic machine, which would in all probability have so frigt and kept him shut up in his place, that there would have been no possibility of s during my stay at Idda, lest he should be photographed and taken to the white man's would have been construed into hastening his death.

Another difficulty in obtaining an interview arose from the royal cal thickly studded with unlucky days :—

From one market-day to another there are three intervening days, as follows :—

Eke, a market day, unlucky for the Ata to see strangers.

Ede, an intervening day, lucky or good day.

Afo, " " unlucky or bad day.

Uko, " " lucky or good day.

Eke, repetition of the first, a market-day, unlucky for the Ata to see stran
From Eke to Uko. Four days; four days is their cycle of reckoning, the l
repetition of the first, so their every alternate day is unlucky for the Ata to see str
these lucky and unlucky days, the Mohammedans have made the people to believe tl
Aljima, is an unlucky day to undertake any work of importance, and the Ata did not
this to his stock of unpropitious days.

The Bishop was almost tired of waiting, and about to return without s
when he was promised an interview the next day. It took place accord
obtained a conditional promise of his sanction to establish a mission at
three weeks afterwards, Dr. Crowther paid his second visit, in company with
the Investigator. On this occasion no difficulty was experienced in seeing
his sanction was given unconditionally for the commencement of the missio
Bishop Crowther baptized ten adults and seven children, all children of conve

Seventeen adults were baptized during last year at the Bread-fruit Station
mission at Lagos. "Many more might be baptized," writes the missionary,
only make the door of entrance into Christ's visible Church wider." The du
the support of religion has been inculcated upon the native congregation so
last year there was a prospect of their weekly contributions reaching nearly
year before it had only amounted to one-fifth of that sum. The missionaries
view the establishment of the native church upon the principle of self-support

The baptism of fourteen adults—eleven women and three men—took pla
towards the close of last year, at Ake, one of the four stations of the Chu

open to the messengers of the truth. One good sign is that the road between Abbeokuta and the coast is now free from obstruction; and that in consequence of this, cotton has been taken down to Lagos of the value of upwards of 12,300*l*. The whole of this sum (except a small per-centage for duty) is the price of native labour. "It is," we are told, "over the value of 1,000 slaves, caught in war: 2,000 Dahomians would scarcely be worth that amount."

It is saddening to find that, although the people of Abbeokuta have been so signally and repeatedly delivered from their enemies, the rites of Oro still continue to be practised by some of their number. The Rev. J. A. Maser writes:—

The whole town is much agitated by rumours that persons are to be caught in order to make sacrifices of them. Our boy, who fetches daily milk, could not be sent alone to the place, because we were afraid he would be taken. In the afternoon I had a burial at Owu; Robert Coker, who died the previous evening, being fully persuaded that Jesus was his Saviour, who had forgiven his sins, was to be interred. Whilst we stood on the solitary hill committing his body to the ground, in the sure and certain hope of the resurrection to eternal life, we heard the dismal noise of the Oro whips in the valley about the Aro gate. One of the few Christians who were there said he and his township would not be safe in going to the place of Oro: only the pure-born Egbas were now there, engaged in expelling the spirits of the slain Dahomians from the late battle-field: it was then seventy days since the battle had taken place. The report that human sacrifices had been made on the occasion was asserted by one and denied by several whom I asked about it. Who can know what happens on such occasions? Gross darkness covers the people. I was told, never since the days of Shodeke were the people of Abbeokuta more terrified than during those three Oro days.

It may be remembered that the native catechist Doherty, at one time reported to have been put to death by the King of Dahomey, was subsequently stated to be still alive. This statement, we are happy to learn, is confirmed, and some further encouraging intelligence has been received of the captive catechist. One of the Church missionaries writes:—

From the balogun, or chief warrior of Ishagga, who escaped when the Dahomians took that town, I heard, a few days since, that Doherty was still in the Dahomey country. An Ishagga woman had found her way from Dahomey to Okeodan, where the balogun saw her. She lived not far from the farm where Doherty was. She told him, before leaving, her purpose. He wanted her, if she succeeded in reaching a safe place, and had an opportunity, to salute his wife and children, and tell them he was still alive, and hoped some day to see them again. She said he was accustomed to call the Ishagga people, of whom there were many within a short distance, together, and hold meetings for prayer; that he tried to keep Sunday as a day of rest and worship. It is not difficult to guess what would be the burden of the prayers of that little band in captivity. I cannot help but ask myself sometimes, whether God has not allowed this to take place for the purpose of opening a door for the Gospel into Dahomey. One, at least, cannot forget that it was a little maid in captivity, too, who was instrumental in leading Naaman to the knowledge of the one true God.

The missionary is sometimes privileged to interpose between the murderous aims of ferocious heathens and their intended victims. An agent of the American Board at the Gaboon writes, that one Sabbath morning—

A man fleeing for his life came up the steps at my back door—one man at his heels with a hatchet raised, and another a few steps behind him, with a long spear poised. I knew some of the men, and saw in a moment the state of the case. He was accused of having "witched" a man who had recently died, and while being led to execution escaped, and fled for his life. I stepped between the fugitive and the pursuers, and there the pursuit ended. They did not dare to enter my house, but they howled around it in such a manner as no other provocation could have excited. The prey had been snatched from the teeth of the mighty. There were some persons engaged in the affair who ought to have been in better business on that Sabbath morning; but no member of the church was compromised by it.

The same missionary states that the district had been visited by Popish missionaries, and adds:—

They make little or no attempt to check the killing of those accused of witchcraft, or killing by charms. They have no hope for the Mpongwes or slaves, but only labour for the foreigners. Their schools have very few Mpongwes in them. They sell rum and other spirits without stint. This we could not believe till it was put beyond all doubt.

SOUTH AFRICA.

An annual gathering, lasting two or three days, is held by the Zulu converts of the American Board. The last occasion of the kind, at Inanda, was of deep interest. One of the missionaries who was present writes:—

Two young men who had been employed by the native Home Missionary Society were examined, and received a licence to preach the Gospel to their countrymen. I believe these are the first natives formally set apart to this work in Natal. As you have already been informed, the native Home Missionary Society is an offshoot of our own, the progress of which we contemplate with great interest. The two men just licensed receive their entire support from this society. Collections were made for their support for the coming year, and with a liberality worthy of commendation, the people laid on the table sixty-seven pounds sterling in cash, pledging twenty-one pounds more. As I know that some of these contributors are really poor, and have hardly sufficient means to buy necessary clothing,

no longer intent upon the acquisition of a gun, but desiring, above all things, to attain to the only true God. He expressed his determination to go no further, but to remain here, where he might be instructed in the things that make for his peace. He was received into one of the classes on trial, and became a most earnest seeker of salvation. When I met the class for tickets, his emotion was so great, that he was unable to speak on that occasion, he said he could not help weeping to think that he, who had until recently not believed in the existence of a God, was now numbered among His children. At the baptismal service that he tried his utmost to keep down the tumult in his breast; but when I came to the place where the command of Jesus is cited, "Go ye, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," he was compelled to give vent to his feelings in sobs and tears.

Cases of persecution sometimes occur among the Fingoes, but it is satisfactory in a recent instance, the chiefs so discountenanced it, that the offenders were brought to trial and on appeal only obtained an augmentation of the penalty.

The Wesleyan missionaries in the Bechuana district, as the result of a conference upon the subject at their annual meeting at Grahamstown, have resolved wholly to discontinue the toleration which some of them have hitherto exercised of the practice of certain customs by their members. The buying of wives with cattle, circumcision, the use of *lity wala* (a highly-intoxicating beverage, brewed from Kaffir corn), and the use of tobacco, are wholly prohibited throughout the Wesleyan stations. While these old customs were abolished, the class-leaders report to the minister the contemplated introduction of novelty, which they appear to view with suspicion:—

Several of the members of the church were arranging together to have a *timmi* (a tea-meeting) preparations were in hand. Bread was being made; sugar and other commodities collected; and an ox was to be victimised. Many invitations had been sent out; and it was to come off on the following Sunday, at the close of the afternoon service. I hesitated to do so, but was at a loss for a considerable length of time to understand what could be the character of this, to me, new custom of *timmitti*. The leaders assured me that this was not anything of the kind had been known on the station. A question or two brought out the import. It was a "tea-meeting" that they were intending to have. The promoters were imagined, principally of the "fair sex," if that term may be applied to the sable daughter. The meeting was held; but, of course, the missionary insisted upon that part of the programme being altered which fixed it for Sunday.

MADAGASCAR.

Christianity, not only at the capital, and in the surrounding country, but in the remote districts, is reported to be visibly extending and gathering strength. There are congregations and native chapels, two recently erected, in Antananarivo, each with a minister attached, besides a central training-school. Each of the congregations is presided over by a European missionary, assisted by native pastors and deacons. The population of the capital number 7,000, of whom 1,410 are church members. This is exclusive of the surrounding villages, in many of which there are congregations and churches, where the Gospel is still spreading. In one of these—Ilfy, an ancient, pictu-

the prosecution of their work. The French Minister for Foreign Affairs expresses his regret at the occurrences complained of, assures the British Ambassador that "the most stringent orders had been sent to prevent a renewal of them; and that, so far from there being any desire on the part of the Imperial Government to discourage the labours of Protestant missionaries in the Loyalty Islands, there was every disposition to foster and protect them." The Emperor's reply is as follows:—

Gentlemen,—I have received the complaints which you have addressed to me relative to the recent proceedings of the Governor of New Caledonia, in the Loyalty Islands. I have caused a letter to be written to Commandant Guillaum, condemning any measure which might impede the free exercise of your ministry in those distant countries. I am certain that, far from raising difficulties in the way of the representatives of the French authority, the Protestant missions, like the Catholic, will aid it in spreading amongst the aborigines of that archipelago the benefits of Christianity and civilisation.

Receive, gentlemen, the assurance of my distinguished sentiments.
Tuileries, Jan. 24, 1865.

NAPOLÉON.

It will be remembered that there are three islands in the Loyalty Group—Lifu, Maré, and Uea. The proceedings of the French governor at the first of these, referred to above, have been already reported. We now learn that Governor Guillaum had previously visited Maré, taken the Rev. John Jones, the missionary, to task for living in that place, which he claimed as a French colony, without "a permit of residence;" annulled all purchases of land from the natives, closed the Evangelists' Seminary, and all schools, except those conducted by natives; prohibited the Rev. Mr. Jones from preaching to the heathen; and interdicted the Rarotongan and Samoan evangelists from pursuing their work. "We are now nothing better than prisoners," writes Mr. Jones, "for what crime we are not privileged to know; but it is a fact that we cannot move about without first obtaining permission, and when we seek that, it is refused us." There is reason to believe that the same restrictions have been imposed upon the missionaries in Uea.

Erromanga—where, it may be remembered, repose the remains of the devoted John Williams and George Gordon, both slain by the natives—has been visited by the Day-Spring mission-ship, under circumstances which seem to indicate that speedily there, as elsewhere of old, "the blood of the martyrs" will prove "the seed of the Church." As the vessel neared the shore, natives came down to the rocks and shouted an invitation to land, while others waved cocoa-nut leaves in token of their good-will. The missionaries were welcomed on disembarking by a large number of natives, one of whom is a Christian teacher. The missionaries' hearts were gladdened by the intelligence that about 300 people around Dillon's Bay were attending the means of grace, and were really anxious for instruction. They had within a few months erected four chapels. Several of the natives, it is believed, have heartily embraced the truth, and are desiring to live in accordance with the will of God. The missionary party came in contact with the murderer of Mr. Gordon, who "seemed to understand very little the enormity of his crime." The natives by whom they had been welcomed made them a present of the best of their provisions, and parted from them with regret. As the visitors left the shore to return to the vessel, the women who had followed them to the boat set up a loud lamentation.

In the Friendly Islands, the Wesleyan congregations at Vavau continue to experience the reviving influences of the Holy Spirit. There had been an increase of eighty-four church members during the previous quarter, and more than one hundred and fifty were candidates for admission. The brethren are opposed by French priests, whose spurious Christianity is seen in their patronage of systematic Sabbath-breaking. "The Papists assemble on the afternoon of the Lord's-day to sing songs and play different games. This is not permitted by law, but they have done it on their premises, as a part of their religion, to keep the people out of mischief." The priests are able to make but few converts, however, and these are of bad character—"the worst of the worst."

Seventeen persons have been received by the Rev. Mr. Snow, of the American Board, to the little church at Elbon, Micronesia. All the chiefs, however, are now on the heathen side, and the missionary feels that it will be remarkable if all the professing Christians should stand firm against opposing influences.

It is our painful duty to record the decease of another of our missionary correspondents—the Rev. P. Gould Bird, a young and energetic labourer in Samoa. He and his wife—whose death preceded his own—were sent out by the London Society but little more than six years ago. The Rev. J. J. Dennis, of the London Society's mission in Travancore, has so been cut down in the prime of life; and in other parts of the field two missionaries of the same society mourn the loss of their wives.

Literature.

The Bible Manual: an Expository and Practical Commentary on the Books of Scripture, arranged in Chronological Order. Translated from the German Work edited by the late Rev. Dr. T. C. BARTH, of Calw. Nisbet and Co.

CERTAINLY the cheapest, this is withal one of the most comprehensive and satisfactory of commentaries. A continuous effort to answer the question, "Understandest thou what thou readest?" its pages are encumbered with no irrelevant matter, and the points on which thoughtful readers desire information it explains in the fewest and clearest words. At the same time, it has none of the curt and uncomfortable conciseness which renders abridgments and compilations so bald and arid. The work of a sound divine and a saintly man, it is pervaded all through by his gentle, loving, and serious spirit, and is well fitted to strengthen the faith and warm the devotion of the reader. It is called a translation, and so in one sense it is; but they are English thoughts which Barth has written in these German words. The only time we saw him in his peaceful seclusion on the edge of the Black Forest, we remember how one of his apartments was hung round with portraits of English Churchmen, and another with English Nonconformists. Why he had separated the two classes we do not know; but both sets of worthies looked equally well in that mellow Wurtemberg air; and these chambers of innocent imagery were emblematic of his own mind, in which English thought, and especially English theology, had become naturalised, and grew side by side with the careful scholarship and minute exactitude of Germany. Hence, although it has already gone through repeated editions abroad, in coming to Britain it seems as if his book had at last come home; and we trust that it is destined to prove a lasting blessing to the churches of these lands. For missionaries, for young men going abroad, for emigrants, we do not know any book of Biblical elucidation at once so comprehensive and so portable; and its exegetical value is greatly enhanced by its practical tendency, and the devout and reverential spirit which breathes through all its pages.

Joc Witless: or, the Call to Repentance. By ELIZA B. HUNTER. Morgan and Chase.

MOST persons are acquainted with members of the Witless family, and will readily perceive that our author has studied the character and course of one of them. She has drawn up a sketch which will, we hope, be found attractive to the young, for whom it is written, and be useful to them. The book will be a very suitable ad-

dition to popular and school libraries, for which its graphic style and practical tendency seem to fit it.

The Targums of Onkelos and Jonathan Ben Uzziel on the Pentateuch; with the Fragments of the Jerusalem Targum: from the Chaldee. By J. W. ETHERIDGE, M.A. Leviticus, Numbers, and Deuteronomy. Longman and Co.

THIS is the second and concluding portion of Mr. Etheridge's undertaking. The former volume contained the books of Genesis and Exodus, with a literary preface or introduction; and this contains the three last books of the Pentateuch, with a preface explaining a variety of technical and other Jewish terms occurring in the Targums on the Pentateuch. The editor and translator is well known for his diligent prosecution of Hebrew and Aramaic studies, in which he has published several works. That which is now before us is perhaps the most practically important of them all, because it illustrates the Jewish methods of explaining the Books of Moses. The word "Targum" signifies an interpretation, whether a literal translation or a paraphrase, and is akin to the word "dragoman," which is continually applied to an interpreter in books of Eastern travel. The Targum of Onkelos is an almost literal Chaldee version of the Pentateuch, and is of considerable use as an aid to the understanding of the text. It was probably written after the middle of the second century. The Jerusalem Targum is a much more recent explanation of portions of the Pentateuch, and is very diffuse and fanciful. The Targum of Jonathan Ben Uzziel is still more modern, and is not only diffuse and fanciful, but abounds in fabulous additions. Mr. Etheridge's version is avowedly literal, and is somewhat eccentric in its spelling of proper names; but it is a work of real interest, and is the only translation of these curious productions in our language. He deserves much credit for the execution of his work, which we have no hesitation in recommending to all who wish to know the true character of the Targums.

Meditations on Select Passages of Holy Scripture. By the late Rev. JOSEPH THORPE MILNER. With Brief Memorial of the Author, by the Rev. GERVASE SMITH. H. J. Tresidder.

A BOOK like this is rather to be read than to be criticised, for it is one long utterance of a Christian soul on the verge of that eternity which it expected soon to enter, and actually entered in little more than three months after the pages were finished. We learn from the preface that the whole of it was written in two months, amid great bodily weakness, and with the idea that it might be its author's last work. This is why we call it "one utterance." The accomplishment of

in so short a time, was under the most remarkable; and yet there seems no want of spiritual energy. The book is well fitted for closet reading, and is well fitted for the pulpit. It comprises twenty meditations on passages of Scripture. It is characterized by fluency of expression, diversity of thought, and peculiar earnestness and spirituality. The author was a highly-respected Wesleyan minister and author, whose varied labours and extensive usefulness will cause him to be long remembered in that branch of Christ's Church to which he belonged. We hope the volume will, as it deserves, meet with extensive acceptance.

Monthly Retrospect.

FOREIGN.

His Encyclical Letter, its reception by the French bishops, and the opposition thereby placed themselves in to the Imperial Government, continues to be of general society in France. The letters of our correspondents throw much light on the ideas that pervade society there, and on the way in which the Encyclical is received by all classes, Protestant and Roman Catholic alike. It is understood that the Emperor, or his advisers, have become sensible that this celebrated document has gone too far in irritating the Imperial power, and that a sort of apology has been tendered and accepted. But the Emperor remains firm to his principle of withdrawing his troops from Rome, and has now fixed their final departure to date from the day that the Emperor took up his residence in Florence. But perhaps the opinion of the Emperor on the Church of Rome may best be derived from his speech on opening the Chamber, which took place in the early part of the month. This speech was regarded with considerable interest, as it was expected that his Majesty would show more than his usual frankness, his policy for coming years. The speech did not disappoint public expectation. With regard to the refractory bishops, he threatened that he reminded the Legislature that as the Roman Catholic Church received advantages from the State, which were not accorded to other communions, it was incumbent on the dignitaries of that Church to respect the authority and maintain the independence of the State from which they derived those favours. In respect to the other parts of Europe, the speech was eminently pacific. After dwelling upon the success of our arms in Algeria, in Mexico, and in China, during the previous year, the Emperor exhorted the Legislature, in terms that will be generally echoed throughout Europe, that it had been done for glory, and that it was the duty of France now to cultivate the peace, and to devote herself to a course of internal improvement. He dwelt with emphasis on the propriety of extending the blessings of primary education to all classes, especially necessary in a land of universal suffrage. He also recommended as a measure for the abolition of imprisonment for debt, besides other projects of social character. These pacific sentiments will reassure the Governments of Europe and enable the different Continental Powers to follow the French example, and devote themselves to the cultivation of the arts of peace.

The state of Italy assumes daily a more interesting aspect to the friends of civil and religious liberty. The quarrel with the Pope grows even more irreconcilable, and that through the obstinacy of Pius himself. There is no doubt whatever that the King of the Romans would gladly make terms with him; for they well know that whatever the case in the large towns, in the country districts the hold of the Church upon the minds of the population is still very strong. They would therefore be willing to grant him almost any concession, on condition that he would sanction and still further consolidate the Italian kingdom; but that is the one concession which he will not make.

His obstinacy is doing more to contribute to his own downfall than any other cause at work; and the active-minded among the people—the minority, perhaps, but the minority that inaugurate and accomplish great revolutions—are becoming rapidly convinced of the notion that the Pope and united Italy are two powers which cannot exist together.

When the French troops are withdrawn from Rome, which the Emperor has recently repeated his determination to effect, then will come the strain upon the resources, and then it will be proved how far he is in a condition to maintain himself without external aid. In the meantime it is gratifying to learn, from various sources,

stances, the circulation of *God's Word* is rapidly extending, and there is a preaching of the pure Gospel which, unfortunately, the agencies now at work are unable fully to supply.

In the other portions of the Continent of Europe there are few subjects to that would be of interest to our readers. The question of the Duchies remains unsettled, as it is said that Austria and Prussia cannot agree on their final disposal. Spain, the nation has been pleasantly surprised by a voluntary offer on the part of the Crown to sell the Crown lands for the national benefit, reserving to the Crown only a part of the proceeds of the sale. The flush of prosperity which attended Spain a few years ago has long been dissipated by her insane Moorish and St. Domingo wars; her property, or large portions of it, were confiscated in the course of the various wars, and the refusal of her Ministers to acknowledge former loans, rendered it hopeless to attempt to raise another in any of the money-markets of Europe. In this straits no resource open to her but the sale of the Crown lands; and if the offer is made, the Queen deserves credit for the self-denial which has prompted her to this sacrifice.

The intelligence from Turkey is far from satisfactory. There seems to be a determination on the part of the Turkish authorities to render civil and religious liberty in Turkey, so far as it relates to the Turks themselves, a dead letter, and to treat the humayoun, that splendid monument of the wisdom and genius of Lord Stratford de Redcliffe, as a piece of waste paper. Protestants are, in the outlying districts, often subjected to doubled taxes; in no case is it allowed that a Turk should turn a Protestant. This is curiously illustrated by the fact that whereas hitherto the firman for the establishment of a Protestant community directed the pashas to enrol any Turk who might profess the Christian faith—though such an enrolment never in fact took place—now the mere permission is taken away, and the firmans direct only Greeks and Armenians to be enrolled. Mr. Stuart, the Chargé d'Affaires, is acting with an earnestness of purpose which secures for him the respect and gratitude of all the Protestant bodies in Constantinople; but as he is only in temporary charge, he cannot take any decisive measures he otherwise might, nor can he command the same attention from the Sultan. While on this subject, we may mention that the official correspondence on the subject of persecutions has lately been laid before Parliament, from which it will be seen that Mr. Russell lost no time in fulfilling the promises he made to the deputation that waited on him that he would institute a full and searching investigation. Among other things he transmitted to Sir Henry Bulwer a copy of our correspondent's letter, which appeared in the *Evangelical Christendom* for the month of November, last year, and called upon the Government for an explanation of the charges there made. The reply of the Ambassador is not yet received, and it will be seen that, with every disposition to deny the truth of these statements, and to underrate their importance, he is constrained to admit that much of them may be true.

amendment recently passed for the abolition of slavery. It was not to be expected that these terms either on the one side or the other would be accepted at present. Each party meant the complete submission of the other; and neither is so exhausted or prostrate as to accept peace on such terms. It is something that the idea of meeting to negotiate for peace has established itself in men's minds; a beginning has been made. They will, perhaps, get familiarised to it, and each party may abate something of its first high pretensions. But for the present the war must go on. The Federal generals are imitating Sherman's brilliant scheme of piercing the interior of the Confederacy, and marching through the heart of the Confederate States, where no troops are found to offer resistance. The Confederates, on their part, refuse to arm their slaves; whether from confidence that they can conquer independence without their help, or whether from a selfish desire to withhold their human property from the service of the State, it is impossible to say.

The irritation that had grown up in the Federal States against Canada, in consequence of the release of the St. Alban's raiders, has now in great part subsided. The Canadians on their part have shown every desire to do what is right in the matter. The released prisoners were recaptured on another warrant, and are now to be given up to the States, and effective measures are about to be taken to prevent similar outrages for the future. The Federal Government has caused it to be notified to England that the termination of the engagement for the disarmament of the Lakes is only for a temporary object, and for purposes of police, and Lord Palmerston is said to be so satisfied with these explanations, that it is not now intended to send an additional naval force from England to cope with the Federals on these inland waters.

From Mexico we learn that the Emperor Maximilian has already embroiled himself with the Pope. It may be remembered that he was welcomed to the country by the clerical party, who had just before been defeated by Juarez. The defeated faction expected to find in the new Emperor an instrument by whom they could take vengeance on their rivals, and restore the reign of clerical domination; and their annoyance and chagrin are extreme on finding that, though opposed to Juarez on political grounds, his ecclesiastical views are much nearer to him than to those of his own friends. The Pope has interfered on behalf of the clericals, but with no effect whatever. Maximilian is as liberal in his opinions on Church matters as Louis Napoleon. It is said that the defeated party are again making head, and whispers are heard in various quarters that the French troops have been defeated in more than one engagement.

HOME.

The last session of the present Parliament was opened on the 7th of last month. There was a report that Her Majesty intended to perform the ceremony in person; and the prospect of such an event sent a thrill of joy through the hearts of her people, as it indicated that Her Majesty was at last able to overmaster her great and consuming sorrow, and to give herself, as she was wont to do, to the public duties of her high station. But it was not to be. As the time drew near, the Queen felt herself still unequal to the task, and the opening of the present session, as of so many before, was performed by commission. The Royal speech was even more than usually meagre; and it is understood that little will be attempted in this closing session of the Parliament beyond the passing of the estimates and other unattractive work for the year. Some measures of social reform are, however, promised, and among them, one of considerable importance has been introduced in relation to the poor laws. It provides that the poor-rate shall no longer be collected, as heretofore, from each separate parish, but that it shall extend over the entire union, and, as a consequence, that an applicant for relief need not be removed from one parish to another, if the parish he has a claim on, and that he resides in, are in the same union. Every step which gets rid of the social misery and the pecuniary waste of these pauper removals is a conferred advantage, and will be welcomed at least by the poor, while it is asserted the ratepayers also will share in the benefit. This, and measures like this, which are all that will probably occupy the attention of Parliament in its closing hours, do not bulk largely in the public eye, but they correct many petty evils, and redress some grievous wrongs. More exciting questions might easily be imagined, but it is no slight cause for thankfulness to the Supreme Ruler, that He has so ordered our national affairs, and infused into the minds of our people such a spirit of peace, unity, and concord, as to leave us at leisure for the adjustment of these minute but important points in our social system.

more seditious associations of Fenianism. The middle class, however—a body steady growth in Ireland—are too sensible of the blessings they enjoy to risk them either the one association or the other. At the meeting referred to, credit was ta association for nominating the new candidate for Tipperary. But the truth is, he by the bishops, who happen to be members of the association; and their dicta have been equally powerful with the electors had it been against the association the seat was vacated by The O'Donoghue simply because he had incurred the dis these prelates by preferring the Fenian agitation to the quieter, but perhaps no gerous, movements of the National Association.

We have given elsewhere a summary of the proceedings of Convocation, wh three or four days last month, and separated under a promise from the Archbishop are to have a second meeting, with a full fortnight for the transaction of bus Easter. It will be seen that this venerable body intermeddles with many questic power to deal with any is of the smallest. The Convocations of both provinces a time since to the establishment of a new canon, on a point so small as the permi parent to become one of the sponsors for an infant in baptism; but even this can the sanction of the Crown to make it legal, and that sanction does not appear to be fo The censure on "Essays and Reviews," which was passed last year, is now protested a portion of the Convocation, insignificant neither in numbers nor influenc discussion took place on the question of a reconstruction of the Court of Appe grand debate is to take place, we understand, in the Easter sitting.

Death has been busy among our eminent men during the past month. Th Northumberland died, in the 73rd year of his age, at Alnwick Castle, early in He possessed almost unbounded means of doing good, with a disposition to means to the utmost. The improvement of cottages on his extensive estates was local revolution in that part of the country, and a little before his death he had t to build and endow ten new churches on his property, which the increase of popu rendered necessary. His death was followed, within a few days, by that o Wiseman, to whom we have referred elsewhere, and of whom we need only say tl be doubted whether his Church has reaped more good than harm from that misse to England which was announced fifteen years ago with such an arrogant tru from the Vatican. The latest in the list of mortality was an old companion in a Duke of Wellington, the Viscount Combermere, who had been a man of war from having served all through the wars in the Peninsula and Central India, had been oft wounded, and yet lived to enjoy his hard-won honours to a ripe old age, surviv former military companions, and dying at last at the patriarchal age of ninety-five.

Evangelical Alliance.

NOTE.—The Evangelical Alliance is responsible only for what is inserted under this head.

WEEK OF PRAYER, 1865.

There is reason to believe that the annual circular inviting Christians throughout the world to spend the first week in the new year for united prayer has been more largely responded to this year than on any former occasion. Numerous communications have already been received of most interesting character, showing the wide-spread sympathy felt with this call to simultaneous and united supplication, and that in many instances gracious results have already followed. The following extracts from a few of the letters will be read with interest, encouraging the belief that the presence and power of the Holy Spirit manifested during the week of prayer will be more abundant blessings than have yet appeared:—

CHINA.—A correspondent writing from Shanghai, dated December 26, says: "I duly received a circular for the proposed week of prayer in time to send copies to the missionaries in Peking. Since the frost closed the northern rivers, I have also sent copies to Hongkong, in the south, Amoy, in the centre, besides Ningpo and Foochow, in our more immediate neighbourhood. I have also placed copies in the hands of the different missionaries here. All promise co-operation."

TURKEY.—*Constantinople.*—Public meetings were held in the chapel of the Dutch Embassy, in the city, under the auspices of the Constantinople branch of the Evangelical Alliance, and also in other parts of the city, and throughout the empire. It was "in every respect a happy illustration of practical Christian unity and Christian sympathy among those of different nationalities and different churches of the one true Church."

WALLACHIA.—*Bucharest.*—During the week of prayer, meetings were held every evening in connection with the mission and its community. A spirit of earnest devotion and longing desire pervaded them.

SWEDEN.—*Stockholm.*—Extract from a private letter, dated January 7, 1865: "It is most refreshing to see the work of God going on here as elsewhere, more powerfully than I ever have seen it anywhere else. It is almost in vain to try to get in to any of the churches where popular preaching is to be heard, unless you go nearly an hour before the time. The Evangelical Alliance prayer meetings are now going on, and with them is the same. They are crowded to excess. Yesterday evening, Bethlehem Church, which holds about 1,200 people, was not only full, but the doors were open, and hundreds were standing in the street gathering up the sounds that reached them from within."

Aristonstad.—Much interest is felt in all our country by the churches on the observance of the week of universal prayer. We in this our Fatherland all covet to see great effects following our united prayers in the great name of our Saviour.

Believe humbly that many sinners have found the road they were travelling, and are on the good way. We have seen many tears in our assemblies, and in Stockholm the

consistorium is obliged to report to the King that the churches of the capital cannot hold the people, and that more must be built. The prayers of the Wednesday, when special supplication was made for the children of Christian parents, were more than usually heartstirring. In my parish a baptism returned to his parents the last days of that week.

SWITZERLAND.—*Neufchatel.*—We have prayer meetings every day during the special week of prayer. They were held in a chapel containing about 400 persons. Pastors of our National Church, of the Free Church, and of the Moravian Brethren, presided alternately every day; from five to eight or nine brethren of their different denominations led the prayers of the assembly. The whole week was a blessed one for our little town.

Geneva.—The week of prayer was observed in this city of the great Reformer. The meetings were well attended, and were felt to be fruitful in blessing.

GERMANY.—*Berlin.*—I write you a few lines about our prayer meetings at Berlin. A number of the most influential clergy of Berlin united in making arrangements for these meetings. The most frequented was the one held Thursday, January 5, in the large and handsome hall of the "Evangelische Verein." It was distinguished by the presence of her Majesty the Queen Augusta of Prussia. The Queen was received on her arrival by the members of the committee of the Evangelical Alliance, and expressed her particular sympathy in this work of the Alliance. The addresses were delivered and prayer offered by General Superintendent Hoffmann, Pastor Dr. Kögel, Pastor Wünsche (Moravian), and the home missionary Heesekiel. The riches of thought in the addresses, and the fervour and warmth of the prayers, made evidently a deep impression upon all who were present. Her Majesty, at the close of the meeting, inquired very particularly how long this week of prayer had been observed in England and Germany, and expressed the urgent desire that these prayer meetings might be repeated annually in Berlin. At the same time, the Queen observed, that she had been much gratified and edified by the meeting. It is surely a matter of rejoicing, if the great ones of this earth begin to turn their attention to the cause of prayer.

Bremen.—The week of prayer has always been to us a time of refreshing, but this year the children of God have not only been richly blessed, but sinners were awakened and converted. Every evening our lecture-room was filled with praying people, and as great interest seemed to be felt, the meetings were continued till Saturday, the 21st, and about ten persons professed to have found peace in the blood of Christ. The teachers of the Sunday-schools commenced prayer meetings with the children, and here also the Lord manifested himself, and several children found the Saviour, and prove till now that they are in earnest. In D—, eight miles north-east from Bremen, in the Grand-Duchy of Oldenburg, the Lord has also heard the prayers of the people, and conversions

interest felt in them.

ITALY.—Naples.—You will be glad to hear that the week of prayer was observed here very generally. I send you the programme we had printed. It will show you how all the Evangelical churches here were represented. The meetings were very well attended, and cannot fail to have impressed any Papists with the fact that there is a oneness of spirit and aim amongst us higher than that of their associations, which are of earth. The Evangelical Alliance strikes everywhere a blow at Rome's vaunted unity, and shows its hollowness, by setting forth the substance of true unity.

FRANCE.—Paris.—Agreeably to the wish expressed by the Evangelical Alliance, Christians in Paris united their petitions day by day to those which ascended from all parts of the earth to the Throne of God, in the name of Jesus Christ, the only Mediator. There were two series of meetings, one in the English language in different chapels, and the other in the French language. The attendance was variable, but a hallowed influence pervaded them, and the addresses were deeply interesting. Besides these general meetings, there were, in different suburbs, *réunions* for prayer and religious conversation.

Le Vigan.—Our Evangelical Alliance committee has opened this year, as it did the last, with meetings for united prayer, which were more largely attended than on previous occasions. In many neighbouring towns and villages there have also been meetings held with much satisfaction, though with smaller numbers. It is not, however, the number of those who assemble, but their sincerity and fervour, that give importance to the meetings. They were not many who prayed on the mountain when Joshua fought against Amalek, and yet they prevailed. We also fight and pray, not depending on our own force, but on the force we call down from above, and we shall conquer, not in obtaining the destruction of the Amalek opposed to us, but in seeing them lay down their weapons, and pass over converted to the ranks of our blessed Saviour's army.

Lyons.—We largely circulated translated copies of your circular invitation for the week of prayer. The meetings have been well attended, especially

week of this year, it would be to it now to be the Lord's remembrancers, and recall the prayers of that time, beseech fulfil His promises, and to do for His sake more than we can ask or think.

CANADA WEST.—Kingston.—The week has been observed in this city by all people of all denominations together in Hall. The spirit manifested was good, principle and according to the circular of the Evangelical Alliance.

JERSEY.—St. Heliers.—The week of prayer was observed in St. Heliers as in former years besides services on the Sundays, mid-day on the six successive days, in the late town, which was well filled each day with various ministers presiding in successive general meetings was also held on the Friday, which was crowded, hundreds being in the room. Much interest was felt in the meetings, and a deep impression appeared to have been produced.

Grantham.—Meetings were held daily also in several country places, and such meetings as few, if any of us, remember to have privileged to attend before. The amount of influence and power which has since a preaching of the Word, and the number now seeking the Saviour, prove to us that what has been heard, and is being answered.

Torquay.—The daily united meetings were largely attended; indeed, every day was crowded, and often many people who could not get admission.

Pembroke Dock.—In former years united prayer has been observed in this town in different churches separately; this year we solved to act in concert. United prayers were therefore held, which were earnest and to the point, fervent and interesting. I am convinced that the churches have been greatly drawn to God, and I believe that the spirit of God has been greatly quickened. The attendance at our week-night services has been doubtless trebled. We have much reason to thank God for the courage.

Leamington.—The January prayer meetings

Nottingham.—Our united meeting during the latter week was overflowing, and was a solemn and edifying occasion.

Kewick.—Meetings were held and well attended. It would be premature to speak of any marked results, except that I am confident there has been an increased cementing of heart together among Christians, and a deepening feeling of our mutual unity. This in itself is an unspeakable blessing.

Ramsgate.—We had a week of united prayer, and I trust this delightful institution may become permanent throughout our land and the entire world. I have heard of the case of an individual who obtained great comfort, if not perfect peace, at the first of these meetings, and our missionary and other friends who speak to the people in the villages, have told me that they have had more belief and power given them in speaking, and that their hearers have evinced an unusual earnestness in receiving the Gospel.

Barrogate.—United prayer meetings were held here during the first week in the new year, and were well attended. Several acknowledge receiving the convicting grace of God during these services, and by means of them.

Gratifying communications have also been received from many other towns, including those of Scotland and Ireland.

THE FOREIGN SECRETARY'S VISIT TO BÜCKEBURG. —INTERVIEW WITH H.M. THE KING OF HANNOVER, AND CONFERENCE WITH THE BRETHREN IN HOLLAND.

At the committee meeting held January 25, the Foreign Secretary, who had returned from the Continent the previous day, reported the result of his mission:—

1. To Bückeburg, the capital of the principality of Schaumburg-Lippe, on behalf of the Baptist missionary Scheve, of Herford (Prussia), who, in consequence of his having administered to members of the Baptist Church in that principality the sacrament of baptism once, and of the king's Supper twice, had been sentenced by a court of justice at Bückeburg to eighteen months' imprisonment, material bail having been refused for his appearance whenever called upon.

He had appealed against this sentence to the same Court of Appeal at Wolfenbüttel (Brunswick), but, owing to the want of means and an able counsel, he had requested the Foreign Secretary to use his influence with the Government at Bückeburg to obtain a reversal of the sentence. The Foreign Secretary, furnished with letters of introduction to the leading Government officials, went January 12 to Bückeburg, and after a long conference with the President of the Government, Mr. Lane Münchhofen and the Councillor Mr. von

Wiese, he obtained the promise that Mr. Scheve should rely upon a free pardon as soon as he would file in a petition to the Prince to that effect. The Foreign Secretary was unable to see the Prince on account of his absence from Bückeburg, but he met with his Court chaplain, a devoted minister and friend of the Evangelical Alliance, several times setting forth the principles and operations of the Society, as well as a copy of the Narrative of the Evangelical Alliance deputation to Madrid, which he promised to hand over to the Prince. He at the same time engaged to mention to his Highness the object of Dr. Nettan's coming to Bückeburg, and the results

of his conference with the principal members of his Government.

2. To Hanover. Reported interviews with the Minister of Worship at Hanover, and the venerable President of the Consistory, from both of whom he received the assurance, previously communicated to him by members of the Baptist Church, that in the kingdom of Hanover the Baptists (who had formerly suffered much persecution) were enjoying at present the blessing of religious liberty, and the free exercise of public worship. The Foreign Secretary reported also his interview with his Majesty the King of Hanover, at the palace of Herrenhausen, when he had ample opportunity of making his Majesty acquainted with the principles, objects, and results of the Evangelical Alliance. His Majesty was pleased to accept copies of the Narrative of the European deputation to Madrid, for himself and the Queen, as well as several papers relating more especially to the character and operations of the Society, which he assured the Foreign Secretary, he would not fail to have read to him. His Majesty very minutely inquired into the religious condition of the British churches, and especially into the different missionary societies of Great Britain—viz., by what churches they were supported, their characteristics, fields of operations, results of their missions, and the names of their respective Presidents. The Foreign Secretary took an opportunity of thanking his Majesty for the amount of religious liberty the Baptists at present enjoy in his kingdom, and in parting his Majesty requested the Secretary to present his Christian regards and salutations to the President of the Evangelical Alliance, and to its Vice-President, Lord Roden, as well as to the members of the committee, all of whom he would ask to remember him and his whole family in fervent prayer, that God would grant unto him especially grace, that by his life and conversation he might adorn the doctrine of Jesus Christ, and also heavenly wisdom to fulfil his mission as a Christian monarch in such a manner as above all to strengthen the cause of the pure Gospel and to exalt the name of Jesus Christ, his only Lord and Saviour.

3. To Holland. The Foreign Secretary having read the letter of introduction with which, by a resolution of the last meeting of this committee, he had been furnished, stated once more the difficulties which had arisen among the Dutch brethren in agreeing to the doctrinal basis on which the proposed conference in 1866 should be convened. In answer to the points raised in the letter of instruction, he laid upon the table a letter from Pastor Cohen Stuart, of Rotterdam, in which the writer expressed the warmest Christian thanks of the Dutch brethren to the London committee for having sent their Foreign Secretary among them, "who, by God's blessing, had fully succeeded in effecting a reconciliation which, without doubt, may be now considered as a guarantee for true union and co-operation." The Foreign Secretary stated his conferences with the brethren at the Hague, Rotterdam, and Amsterdam, which had resulted in the unanimous adoption of a form of invitation satisfactory in all respects, and which placed the Evangelical Alliance, with its doctrinal basis, in the place due to it.

The Foreign Secretary then read the following form of invitation, with which the committee of Council expressed themselves fully satisfied:

month, 1866, ——— place), similar to the great conferences of London, Paris, Berlin, and Geneva."

DAY OF SPECIAL PRAYER FOR THE CHILDREN OF CHRISTIAN PARENTS, WEDNESDAY, APRIL 5, 1865.

At the meeting of the Committee of Council held in January last, a letter was read from R. Finlay, Esq., Belfast, suggesting the appointment, this year, of a day of special prayer for the children of Christian parents, similar to the one observed last year. Communications to the same effect were reported by the Secretary. In compliance with these, the Committee have issued the following

Invitation to Parents in all Countries.

Last year the Committee of the Evangelical Alliance, mindful of the many promises given in Holy Scripture to believing parents, invited Christians throughout the world to set apart a day for united prayer for the conversion, holiness, and usefulness of their children. Results have confirmed the best hopes of the Committee, and called forth much thanksgiving and praise.

Assurances have been received from glad and grateful parents that prayer has been already answered. The prodigal, living "afar off," has been brought nigh to God. Worldly sons and daughters have, in reported instances, been led, by the teaching and grace of the Holy Spirit, to renounce error, and to find peace through justifying faith in the Lord Jesus Christ; and some, who were enemies of the Cross of Christ, now glory in it, and even preach the Gospel, and testify to the faith they once despised.

The Committee have been urgently requested this year to repeat the invitation. With this request they cordially comply, in the belief that the godly will respond even more largely than on the previous occasion, and that united prayer will be followed by a still more abundant blessing. "I will pour water upon him that is thirsty, and floods upon the dry ground; I will pour my Spirit upon thy seed, and my blessing upon thine offspring," is a gracious declaration, which bespeaks the infinite bountifulness open to faithful

April next, at Freemasons' Hall, street, commencing at eleven and names of chairmen and speakers w announced.

T. R. BIRKE, M.A.
EDWARD STRANE,
W. M. BUNTING,
DAVID KING, LL

JAMES DAVIS, Secretary.
HERMANN SCHMEITAT, Phil

All who sympathise with the solicited to aid in circulating Notice of Special Prayer, and in holding their several towns or villages; or, impracticable, in drawing special a in domestic worship.

Ministers of the Gospel are requested to bring the subject before their congregation their attendance at the public meeting.

It is also suggested that, at the readable portions of Scripture be read, private addresses on the responsibilities encouragements of parents.

PROVINCIAL MEETINGS

Manchester.—The Secretary has visited during the past month, and held a series of meetings of members of the Alliance and others. Esq., M.P., in the chair. Information of the progress and operations of the home and abroad. The following resolutions were unanimously passed: "This meeting heard Mr. Davis' address, expressing with the communication just showing the great practical value and its claim for more extended more liberal support." The opinion unanimously expressed that much probably follow if the way could Christians in Manchester to invite Organization to hold its next annual this city; and it was resolved to extend friends of the several denominational subject.

Southampton.—Sermons were preached on Sunday, January 29, by 1 and on the following day a public

Evangelical Christendom.

THE COLENZO JUDGMENT.

gment of the Privy Council in the case of the Bishop of Natal will t some and surprise all. The Bishop of Capetown's friends in this country tless express their disappointment in their own way ; and perhaps the mself may try a nullification policy, and make it the plea for secession munion with the National Church at home. We leave the Bishop and his express their disappointment in their own way ; but we are free to confess ise. If the Court had refused, on technical grounds only, to recognise the Capetown's right as metropolitan, or even allowed Dr. Colenso to plead ase was out of the jurisdiction of the Privy Council, we should not have heir decision so strange. But when, going to the root of the question, and o the whole law of the Crown's supremacy, the Privy Council decided that had no power either to create such a court as that of the Metropolitan own, without the consent of Parliament, or to create bishops at all in a hout the consent of the Legislature of that colony, we are brought at once e with a new view of the Crown's supremacy, and one which must totally elation of the mother Church at home to her daughters in the colonies.

not for us to dispute the law of the Privy Council, or to see whether the not been strained in the direction of *non possumus*. We have a shrewd that, on ecclesiastical questions, the prerogative has not been as carefully as in civil. The latter being of infinitely greater importance to the nation nd touching the daily interests of every man, has been bounded and defined. th the Crown's supremacy in ecclesiastical matters. The Act of Toleration issenters in their civil rights. Those who conformed did so knowing what o submit to ; those who did not, had the remedy in their own hands. the Establishment to be governed by the Crown, as it had been in the days th, James, and Charles I. It was no concern of theirs how corrupt it rough the unchecked prerogative of the Crown dispensing its patronage al ends. Hence, while the boundaries which define the prerogative in ers have been closely watched at all times, and have become so narrow at the king can do no wrong, only because he can do nothing at all but by the a Minister responsible to Parliament, nothing like this has occurred in f ecclesiastical jurisdiction. Our lawyers have to look back two or three for precedents for anything which seemed to abridge the Crown's preroga- clesiastical causes. The creation of the High Commission Court, under was declared to be invalid by the 16th of Charles I. ; and they therefore there is no power in the Crown to create any new ecclesiastical tribunal or n. The second instance relied on was the fact that even so arbitrary a Henry VIII., in constituting four new bishoprics, applied to Parliament ity to do so. The wording of the act, however, seems to give the King ral power, which the Crown lawyers now wish to restrain. It enacts—

is Highness shall have full power and authority, from time to time, to declare and y his letters patent, or other writing to be made under the Great Seal, such number such number of cities, sees for bishops, cathedral churches and dioceses, by metes and the exercise and ministration of their episcopal office and administration, as shall and to enclose them with such possessions, after such manner, form, and condition as excellent wisdom shall seem more convenient.

ead this rather like an instrument conveying to the King the general pre-
L.—VI. NEW SERIES.—APRIL. R

to create ecclesiastical dignities in India as at home, but then would have provided for their endowment as well. This the Crown was not willing to do, and in the local authorities, not so much to sanction any stretch of the prerogative of creating a bishop as to bear itself free of the charges of his maintenance in the civil, not the ecclesiastical act, which the Colonial Legislature is not empowered to sanction, and where there is no endowment in the case, we do not see how the Crown's ecclesiastical supremacy can be impaired by the fact that a civil court has been given to any particular colony. The Privy Council should take care not to declare such cases as these *extra curiam*, they should abate one of the most unquestioned prerogatives. For our part, we do not see that the prerogative of the Crown is impaired by any of these precedents adduced by the Privy Council. The Crown, under Henry VIII., entered on the supremacy claimed by the Pope. All will admit that the Pope claimed the right to found new bishoprics and metropolitan sees over them, and as no statute has ever been passed directly to take the Crown from exercising the general right of creating ecclesiastical tribunals and settlements within the jurisdiction of the Crown, we do not see that the fact that the metropolitan of the Cape is proved to be illegal or *ultra vires*, or that the erection of the See of Natal was a stretch of the prerogative, because it was not sanctioned by the Natal Legislature.

The real gist of the matter appears to be this—though it does not come clearly in the judgment as we could wish—that the Crown's supremacy is not in tension inapplicable in a colony in which there is no National or Established Church whatever. We do not see how any act of the Cape Town Legislature, in establishing the Church of England in the colony, could make Bishop Grey's patent valid; but that does not impair the Crown's right to make Bishop Grey metropolitan, or release Bishop Colenso from the duty of obeying him as metropolitan. So long as these two ecclesiastics continue members of the Church of England, whether living at home or in the colonies, they are bound to abide by its fundamental rules, that the Crown has the appellate power formerly exercised by the Pope. To judge the question by a similar case of dispute between the Roman Catholic bishops: Suppose the Pope were to found a new see, for instance in Ireland, and were to assign to Dr. Cullen, as metropolitan, a visitatorial jurisdiction over the bishops of that see. It would be a strange plea for that bishop to make

case of Dr. Colenso), those who cannot conform to its rules should leave the Church. A colonial bishop enjoys, we admit, no more legal status or authority in the colony than a Scotch bishop or the Moderator of the Free Kirk Assembly. But as a Dissenter at home is bound in honour by the laws of the body with which he is connected, so a bishop of the English Church should not on a technical plea refuse to face the tribunal to which he is summoned to give an account of his teaching.

But the question which the Privy Council have raised will not stop with this particular case. They have laid down the broad position that all ecclesiastical acts of the Crown, without the special sanction of the local legislature, are null and void. Now as in our colonies no sanction will ever be given to any ecclesiastical act whatever recognising any religious body as such, the consequence will be that our present system of Church extension in the colonies must end, and bishops go out as missionaries on the voluntary principle. For our part, we shall never regret this. The anomaly of a National Church planting itself out among communities in which a National Establishment has no existence, is declared to be illegal. Moderate men of all denominations have long seen the contradiction, and yet they thought it hard to deny the Episcopalian the right which all allow to a Presbyterian or Congregational Church, of carrying, not the Gospel only, but the principles of Church government as well, to our settlers in the colonies. But the Privy Council have brought matters to this pass, that as the Crown has not the right to create bishoprics without legislative sanction in its foreign possessions, and as it is clear that no body of bishops can do *mero motu* what the Crown cannot do, the Church of England must restrain herself to be the Church in England, and must forfeit her missionary character, if she would preserve her status as the National Church at home. *Noblesse oblige*, but we doubt if earnest-minded High Churchmen would wish to retain the Establishment under such damaging disabilities as these. They will say, Give us a Free Church altogether, and allow us to expand in our own way, but do not tie our hands before us, and call this dignity. If the supremacy of the Crown is disabled for want of Parliamentary sanction in the colonies, let us be rid of the Crown supremacy altogether. If the Crown lawyers are so very squeamish as to the Crown's ecclesiastical jurisdiction in the colonies, let us have a jurisdiction of our own. We appeal to the Crown to deliver us from a teacher of error, and the Crown says it will be no judge in these matters. To your tents, O Israel, is all we can say. We must have a Free Church, to do what a National Church has refused to do for us.

The judgment of the Privy Council in the case of the "Essays and Reviews" gave orthodox Churchmen a shock which they have not yet recovered from. A second failure to bring a verdict home against an acknowledged teacher of error must shake the minds of many as to the possibility of continuing much longer our system of National Churches. Zwinglius, in his first public discussion at Zurich, in 1520, laid down this position, that the Church may be joined to the State only on the condition that the State shall declare itself Christian, and that on any failure of the State to support its Christian character, the Church was bound to re-assert its independence. A state of things has occurred in Zurich calling for the application of Zwinglius's own rule. The State there, by its *Kirchenrath* (analogous to our Privy Council), has countenanced open infidelity, and refused to take any cognisance of remonstrances made against such teachers thrust in on the Church. In such a case, earnest Christians are bound to see whether it is not their duty to shake themselves loose from such God-dishonouring compromises as these, and to set up a Free Church, instead of the National Church, which has sunk into a mere creature of the State.

The example of Scotland and Geneva seems to suggest to Christians in Zurich

understood as hastening on the world day, writing as we do from the point of the Establishment, and loyally bearing office in it. But there is a party that sit on, if they have their way much longer—a party who feel their conscience by the present terms of subscription, and would wish to see a National Church on the lax, nonconfessional pattern of the Swiss National Churches. If this is on partly through bit by bit relaxation of the terms of subscription, and through repeated failures of justice in cases like those of Williams and Co course will remain open for those who love truth above uniformity, but to the Establishment and form Free Churches, as in Geneva and Scotland.

There are other causes, which we have not space to write upon, which day render such a step inevitable. So long as states are small, and the people homogeneous, some common form of Christian profession is possible. But as the State has grown to such dimensions as ours has, and religious divisions have thrown the idea of dissent into the minds of the people, a National Establishment is an anachronism which must in time die of itself. Zurich has thus been obliged to throw away the close-borough system in Church and State, which still prevails in some of the smaller cantons, and the next step will be to denationalise the Church and declare the State, as in America, neutral to all parties and creeds. We are now approaching this state of things at home. It is the result which a timid conservatism may look on with dismay, but to the deep and tried believer the cause of alarm. He can sing with Luther's hymn, *Ein feste burg ist unser Gott*. The waves of the sea are mighty, and rage horribly, but yet the Lord that sits high is mightier.

J. B.

THEOLOGY OF THE NINETEENTH CENTURY.

A PAPER upon this subject was read by the Dean of Westminster at a meeting of London clergy, at the Rectory of St. James's, on the 5th of 1865, and its substance has been given to the world in *Fraser's Magazine*. It might be suggested by the appearance, in *Fraser*, of a dissertation on theolodignitary of the Church of England. During its whole career, *Fraser* has been as the most daring and capricious exponent of political, social, and ecclesiasticalism. Once upon a time it could not have been seen on the study table of without creating a ferment in the parish, and occasioning a grave and mconsultation between the clerk, headle and doctor's appointment on the main

urning to *Fraser's Magazine* as a vehicle for that magnificent extravaganza, *Sartor Resartus*, state his reason to be that it was "all strewed (figuratively speaking) with the maddest Waterloo-crackers, exploding distractively and destructively," and likely therefore to accept what more decorous magazines would reject? We shall not decide whether the ecclesiastical dignitary in the instance before us has become assimilated to *Fraser*, or whether *Fraser*, growing sober with the advance of years, has learned to adapt itself to the tastes and compositions of deans. It seems to be agreed upon by all parties that, in these days, no communication to the public, critical, scientific, or theological, which cannot be classed as light literature, will secure for itself a hearing. After all, the question of importance is not where a thing appears, but what it is; and we are bound to admit that Dean Stanley's paper on the Theology of the Nineteenth Century is not only a serious, but an able and instructive performance. As an illustration and a proof of the interest taken by every class of readers in theological discussion, the admission of an article on theology into *Fraser* may be not without significance and propriety.

The Dean of Westminster is the leader of that party in the Church of England which used to be cautious and reticent, but has of late stepped forward into visibility and audibility as one of the recognised institutions of the country. The date of its emergence agrees with that of the decision of Lord Westbury in favour of Dr. Rowland Williams and Mr. Wilson; but we shall pronounce this nothing more than a chronological coincidence. The time had assuredly come when, both for the sake of their own reputation and influence, and for the general benefit of the country, the advance party in the Church should become fully known. Phœbus Apollo had too long made himself *vuxti ioxas*, "like unto the night." The illumination had shimmered dubiously through the clouds, but unsophisticated persons could not tell whether it was that of dawn or that of wandering meteors. This state of things is now to terminate. In his place in Convocation, in meetings of the clergy, in the pages of popular magazines, Dr. Stanley is willing to declare what Broad Churchmen believe, what they propose, what general position they take up. Already the difference is perceptible, and perceptibly pleasing. In the article before us, which, to put it in one word, is an attempt to prove that the theology of Dr. Williams, Mr. Maurice, and Professor Jowett, is *par excellence* the theology of the nineteenth century, to be cordially accepted and infinitely esteemed by all right-thinking minds, Dean Stanley assumes that tone of benignity and toleration which befits one who has nothing to complain of. Broad Church writings used, not long since, to suggest painfully—even to readers who were no cynics—that the authors had something to hide, something to fear, and something to resent. They seemed—we shall suppose that it was only seeming—to hint at beliefs, or abandonments of belief, beyond those they stated; they seemed to fear being misunderstood and, in consequence, getting into trouble; they seemed to resent the treatment they received from Evangelicals and High Churchmen, and the airs of superior orthodoxy and more legitimate Churchmanship assumed by these. Dr. Stanley has not a harsh word for his opponents, and quietly and smilingly takes it for granted that he and his party are the men to whom, in the future, Evangelicals and High Churchmen will look up. A writer in this mood is pleasant company. Horace told authors that, if they wished to make people weep, they must weep also; and it is but the counterpart of his statement that, if a writer wishes to make his readers feel comfortable, he must, when writing, be in a pleasurable mood. Let us have Broad Churchmen about us that are fat, sleek-headed men, and men that sleep / nights, without being perturbed by the ghost of an apprehension that they may be in the morning to find themselves *minus* their benefices. It may be stated as a

naturalisation of Broad-Churchism in the Establishment if it is to discover opinions of the party, clearly spoken out, are not so startling as had been.

We assent, then, to the Dean of Westminster when he details, as he prehensively, concisely, and well, the advantages which theologians of the century possess over those of the sixteenth and seventeenth centuries. A genuine and wholesome progress—has been made in relation to the Bible, to general history and philosophy, and in relation to Christian doctrine. An informed man will deny that we possess a knowledge of Scripture of a kind which the Reformers and Puritans were little conversant with. We are more acquainted with the state of the ancient text both of the New and Old Testaments. A flood of light has been thrown, by historical, critical, topographical and archaeological research, upon the various books of Scripture. Palestine, of which our fathers had the scantiest and most obscure notions, has yielded an invaluable harvest of information to the patriarchal and the New Testament history. “Egypt and Assyria have been brought before us, in all their intimate relations with the sacred history. They had hardly ever been since they ceased to exist as kingdoms. The classics of Greece and Italy have been ransacked for elucidations of Scripture. Such works as those by Dr. Howson.” It is true that the effect of this discovery, whether historical or topographical, upon our acquaintance with the Bible may be exaggerated. Intelligence of those great truths on which dependence of mankind was not made conditional on local and external associations is the opposite extreme to refuse to acknowledge that, by realising the circumstances under which the books of Scripture were composed, and the difficulties which the Saviour delivered, we get rid of many a perplexing obscurity, and that instruction communicated is conveyed with new vividness and new force. Dr. Howson justly and eloquently observes that “the paramount glory and power of the Bible has become far more evident to us by this nearer, closer investigation. I have here,” he adds, “of that divine faith and supernatural spiritual excellence wholly independent of all such lesser details, but of the increased reverence and veneration, derived from a knowledge even of these. Can any one, for example, doubt that the enjoyment which a merely ordinary student possesses of the Book of Deborah, or the Book of Job, far exceeds that of the fathers and the scholars of the last century, whom those magnificent poems inspired hardly a spark of poetic recog-

and a conception of the mutual influences and bearings of philosophy and religion. Inquiring into all systems of belief and all forms of national existence, the thinker of our time is able to discern better than his predecessor the minglings of good in the great chaotic mass of human evil. Looking with Mr. Maurice into the "Religions of the World," he is able, more intelligently than was formerly possible, to apprehend those wants of the soul which men have attempted to supply in false religions, and which are met and satisfied only in the religion which is divine. The missionary has thus a new vantage ground in pressing the Gospel upon heathens and idolators.

Once more, it appears to us that, in one respect at least, the method of theologians in the nineteenth century is to be preferred to that of their predecessors. If we may so speak, the Divine Founder and Centre of the Christian Faith, Jesus Christ, was known and studied by the old theologians in the abstract. Selections of texts were made by which His attributes and offices were described and defined, but the attempt was not made to realise His personality, to conceive of Him as living man and living God. The moderns, on the other hand, "insist on knowing Him in whom they have believed"—they are not contented till they have drawn out, as far as they can, the actual characteristics which alone give real significance to the old theological words. To do this is the mode now adopted more or less by almost every school, for preaching, expounding, and recommending the great doctrine of our Lord's divinity. The more this can be done, the more fully it is understood what He was, what He did, what is meant by His life, by His death, by His resurrection, so much the more fully will the Church understand the sense in which He was divine, and the sense in which He was human. This is theology in the very highest and most solemn sense of all, because this is an endeavour to ascertain what God is—what is the essence of the nature of God himself. And to this same end conspire from all quarters all inquiries into this great subject. To know Christ—to ascertain the drift, significance, relative importance, of the tenderness, wisdom, truthfulness, love, comprehensiveness, elevation of His whole appearance and of the several parts of it, is the object, we may say, of the deepest theological researches everywhere. For the sake of a nearer approach to Him, much that shocks, much that distresses, may be tolerated, must be endured. For the sake of this, passages even in Renan's work may be read with instruction. For the sake of this, the "Life of Christ," by Ewald, to many amongst us hardly perhaps less distasteful, has been welcomed with ardour by one of the few learned Roman Catholic theologians of France as "*Le vrai tableau de la vie de Jésus.*" "*Si c'est là ce que nous laisse la science, après avoir tout vu, et la critique, après avoir tout contesté, qui ne voit que l'esprit humain va remonter vers Dieu, et vers le Christ, vrai Maître de tous les siècles et de tous les hommes? Si l'on veut surtout peser certaines paroles de ce beau livre, on y verra, ce semble, l'équivalent du dogme de la divinité de Jésus-Christ.*"

To sum up, Dr. Stanley maintains that the theologians of the nineteenth century are in a position to know the Bible better, to know Christ better, than their predecessors. Surely, if this is *all* he asks us to concede, we need not discuss the point. If, with an intensity of faith in Christianity equal to that of our Reforming or Puritan fathers, with a fervour of love equal to theirs for Jesus Christ, we use the new appliances provided for us by the general advance of the age in ascertaining more accurately what Christianity is, and gaining a more perfect knowledge of the personality of the Saviour, we may claim to have reached a higher point than they. But, can Dr. Stanley allay our apprehensions on this point? What we fear is that the torch of modern inquiry, flashed so freely upon the page of revelation, is permitted too frequently to *ignite* the manuscript, so as not to illumine it, but to

consume. At the risk of being thought old-fashioned by the Dean, we must take up the question of stakes and boundaries. "He that doth not withstand," said a man whom Dr. Stanley venerates, S. T. Coleridge, "has himself no standing-point. Neither in the Bible, which always utters its commands as final, and lays down its truths as everlasting; nor in conscience, which, as Butler says, speaks with the accents of a king, and demands unconditional obedience, do we find any sanction of the notion that universal flux and change is the law of the moral universe. "There are interminable prospects," says Dr. Stanley, "before us; where we shall have advanced thirty or a hundred years hence, is in the hands of God." Again: "It [the new theology] will succeed, because it does not pretend to completeness. It is one of the charges against it, that the details of its results are constantly changing; that it is a half-way house, a stepping-stone to something beyond, of which we cannot see the end. Most true is this." Such a statement is, we humbly think, inconsistent with stability of position or genuine heartiness of faith. It is in repose that the soul grows strong, and a truth held provisionally, held with a tacit admission that it may or must ere long be abandoned, will have no potent influence on conduct or character. Dr. Stanley speaks of essentials and non-essentials, and we presume there are certain points respecting which he would say with Paul, that if an angel from heaven bid him change his belief, he would not obey. But he gives us no hint as to what is essential, what non-essential, no standard or test by which we may discriminate between what is perishable and what is eternal. We are haunted with the idea that ancient truth may be replaced by modern fantasticality, and that smart professors and conceited intellectual foplings may offer us their paltry originalities for those simple verities on which men like Augustine, Luther, and Calvin grew into strength of moral manhood, into glorious vitality of Christian life, and on which nations in their noblest time, England in the days of the Long Parliament, Scotland in the time of the Covenant, buttressed their souls. Dr. Stanley must bear with us if we are jealous of the integrity of man's priceless inheritance, the inheritance of truth, and if we regard with suspicion that prevailing originality which is so often simulated, so often feeble, so often false. Bigots or not bigots, we like the old words, and we like them in the old meanings. Exquisitely woven veils of sentiment, do they really make more brightly visible, or do they obscure, the countenance of the Son of Man? Ingenious accommodations to human passion or prejudice, do they really satisfy the soul as those plain and massive truths which Paul preached? This robe of lofty aspiration and beautiful thought, is it indeed the robe of Christ's righteousness, mantling the sinner in the day of God's wrath? This delicate philosophising about sacrifice—this dainty cautiousness of reference to blood—can we accept it as a satisfying response to the ancient and very bitter cry of the human soul, What is it that will take away my sin? We thank the Broad Church for what it has given us, but we own our apprehensions as to what it may unsettle, and as to the length to which it may go.

P. B.

ON THE SPIRITUAL CONDITION OF THE MINISTRY IN ITS INFLUENCE ON THE PEOPLE.

A PAPER READ BY THE REV. A. MOODY STUART, EDINBURGH, AT A PRIVATE CONFERENCE OF MINISTERS, ON THE 20TH OF FEBRUARY, 1883.

IN selecting this subject for consideration this evening, I wish to be understood as regarding it simply in itself, and not in comparison with ministerial learning or activity, or other qualifications; and if I should seem to overlook these, it is not at all in the way of disparaging them, but only of stating the paramount claims of this one qualification for ministerial usefulness.

It is almost overwhelming for a minister to consider the *likeness* of the people the priest, to see his own image reflected on them for good or for evil, himself multiplied a hundredfold. No doubt the absence of this likeness is often very servable. You may see a member, an elder, a deacon, a precentor or doorkeeper in a church, sitting for twenty years under a ministry of a very marked character, without a single feature transferred from the pulpit to the pew; and over many of his hearers the most faithful pastor must often complain, "I have laboured in vain, and spent my strength for nought." But, on the other hand, the minister is very commonly reflected in many of his people, and his cast of thought is frequently exaggerated in its reappearance among them.

For example, in Brainerd's converts among the Red Indians his doctrines and his own experience were brought out in a depth of humiliation, such as in saying that they were willing to be condemned, beyond what he had himself preached; yet the natural fruit of his preaching, and still more of his spiritual experience. The work of the Spirit was both evident and great in their own individual conversion; yet it seemed, in almost every case, to take the type of their spiritual teacher and pastor. This was, doubtless, the embodiment in them of his intense and singular earnestness. But there is no reason to doubt that a similar process is taking place, to a greater or less extent, in all our congregations, and that our people are imbibing both our doctrine and our spirit; our earnestness, our humility, our love, our faith, our repentance, our joy, our prayerfulness, or our sloth, our self-sufficiency, our narrow-mindedness, our worldliness; our heavenliness, our lively hope, our spiritual insight, or our blindness to the unseen and the future, to God, to Christ, to heaven, to hell, and the value of the souls of men.

Independently of preaching, and even of personal intercourse, our *spiritual taste* tells continually upon our people. Their impressibility on the Sabbath depends much on prayer through the week; and their praying for us and for themselves depends much on our praying for them. And then on the Sabbath how much hangs, not merely on the words that are spoken, but on the spirit in which we speak, in which we preach and pray. Especially in extemporary prayer, we are in constant danger of sinking into a formality perhaps more lifeless than if we were using a form; a formality which we must all have detected in ourselves, by falling into the groove of the same words, for want of fresh life within. Or if in such a taste we make an effort at the moment toward real prayer, the prayer is constrained and laboured, instead of the spontaneous utterance of our thoughts. When the mouth speaks out of the abundance of the heart, out of spiritual desire, spiritual sorrow, or spiritual joy, what conciseness, what tenderness, what power is in the supplication, taking the people along with us in all our petitions, or else making them to feel their own lack of the spirit of grace. This one ordinance in our church, of public prayer without a form of words, shuts us all up to a very peculiar necessity of becoming and continuing to be men of prayer; shuts us up under the pressure of a severe penalty, resting on ourselves and on our people week by week, as the sure consequence of our failure. Then in our preaching it is often what is within us, in the hidden thought of our own hearts, that influences our hearers, more than the mere words that are flowing from our lips.

But to be more specific, it is *freshness* of spirit that tells more on people than any other mental condition. Freshness of desire, of faith, of hope, of repentance, of love, seems to have far greater moving power than the amount of actual spiritual attainment. A minister's attainment appears to produce no effect on his people in comparison with his progress. It may indeed with new hearers, or in another spirit, because it has there the effect of freshness, but not with his own congregation.

present to herself that she describes, but Christ absent from her, and intensifies for her. More lovingly and more gloriously than anywhere else, she there to the daughters of Jerusalem her great Bridegroom in all his attractive picture is as full as if He were most brightly revealed at the moment ; yet as He is not seen by her, but only vividly remembered and ardently desired by her, "sought him, but could not find him, and called him, but he gave her no answer." Freshness or reality is, as we have said, that which is most of all influential in the ministry. Hence, therefore, one great and constant element in a young minister endowed with any measure of spiritual life, even if his life is largely supplemented by the merely natural fervour of youth. However wise, almost the whole power that has been found recently in lay preachers for the most part, as soon as they lose this one element of influence everything. But as long as they retain it, this alone gives them far more good than all the rest without it ; for as in the days of Solomon so a living dog is better than the dead lion."

Immediately connected with freshness of spirit or the "dew of youth" is another spiritual element of incalculable power in preaching, that is *faith*. No gift more valuable for the ministry, than faith in God that He will not let the minister return to him void. When the minister's soul, however, relapses into death, necessity dies. "Dead faith" is as weak as everything else that is lifeless, and faith is never separate from freshness of spirit, either as its root or its offshoot. Besides that faith in the promise of God which we are so apt to let go, and all cherish habitually in preaching the Gospel, there is another development of a subtler and rarer character, yet undoubtedly the mightiest element of success of the Word. This faith is most rare and precious, hard to find, and difficult to describe ; yet wonderfully simple to the soul to which it is given, and marvellously communicative in its effect on the souls of others. It is a peculiar gift of God, and sovereignly bestowed for a special end, but uncommon under any powerful work of the Spirit in a neighbourhood. At times it is often habitual or abiding in the heart ; and the man who is thus favoured with faith and of the Holy Ghost seems to be enabled to carry this faith with him to other places, where there had been no work of the Lord, and to be used to kindle the fire of Divine love where all was dark and frozen before.

in weakness, and in fear, and in much trembling. I have conversed about it with some of the most thoughtful and successful Irish ministers after their great revival was past. They said that during that whole period, as compared with the previous years of their ministry, the chief and most characteristic difference, both in the state of their own souls and in their preaching, consisted in faith; a faith which they had never known before, and which they could not command or recall afterwards, but which was then simple and abiding in their own hearts, and in their daily ministrations to the souls of others, individually or in public. They believed, and therefore spoke; they spoke and believed that God would own their words, and that their preaching would by the Spirit work conviction, enlightening, and salvation; and they were not disappointed. Daily believing thus, daily they were not put to shame, for the Lord himself confirmed the Word daily with signs following. That was a sovereign gift in a peculiar season. Yet such men as Whitfield almost seem to have been habitually endowed with a faith nearly akin to this; and in coveting earnestly the best gifts, we should all earnestly pray, "Lord, increase our faith."

But apart from this more special faith, freshness of spirit appears to be the chief element in spiritual influence, and this has its origin and daily maintenance only in *personal intercourse* with the living God, the Father of the spirits of all flesh. "My covenant was with him of life and peace; he walked with me in peace and equity, and did turn many away from iniquity. If they had stood in my council, and had caused my people to hear my words, then they should have turned them from their evil way, and from the evil of their doings." (Mal. ii. 5, 6; Jer. xxiii. 22.) To stand in Jehovah's secret conclave or council, to "hear and mark his words," to get them there fresh for ourselves, and so to carry them fresh to the people, is the great condition of ministerial success. Other things we may have, or lacking them we may be losers by the want; but this is essential to life, and for it everything else must give place. Whatever time it takes, we must have this intercourse with our Master. "Behold, I am against the prophets, saith the Lord, that steal my words every one from his neighbour. I have not sent these prophets, yet they ran; I sent them not, nor commanded them, therefore they shall not profit this people at all." (Jer. xxiii. 21, 30, 32.) [No doubt this prompt running seems to save time and labour. We have not found God, Christ, the Spirit, for ourselves; but we have the words of the Lord, and we may run with these at once to the people, especially when by going first to himself we could not get other words after all. But our Lord brands these as "stolen" words, even when they are his own, but heard only at second-hand by us; and denounces the hasty self-sent messenger as wholly profitless to the people.]

Our warfare is maintained in an enemy's country, and our first essential for safety, not to speak of victory, is to keep the line of our communication clear with home; with the base of our operations, with the source on which alone we depend for all our supplies, for our bread and water, for our shields and armour of defence, for our arrows and arms of assault. If we are surrounded and cut off from our only source of supply, we are inevitably defeated; and in that event we must first of all fight our way back to Him who sent us, we must retreat into our refuge and bet and rock of defence. This we must do at whatever cost of time and effort, at whatever loss of other operations, however urgent, otherwise we are ourselves lost.

Now, surely in us and in every believer the soul can be kept in *some right attitude* toward God, unless we fall into culpable neglect. We cannot prevent temptation or the harassing of Satan; but through grace we may strive against it, and faithful conflict with the enemy is as pleasing to the Captain of our Salvation as victory itself. We can neither destroy the old man nor arrest his working; but the

conflict; if not of spiritual vigour, yet of humiliation for weakness; cleaving to the Lord with purpose of heart, yet of distress for cleaving to Him. Our hearts ought to be always right toward God; and if we are not slothful, they may be always right in this wide, yet true sense of the truth. They may be, habitually and permanently, not drawing back from the Lord, as do others, not divided and double-minded, not shut up in things seen and not seen. Adequate time given to the Word of God and prayer will usually suffice for the righting of the heart. It may not soon effect its restoration, but it may at least obtain at least this blessed issue, "My desire is toward thee, remembrance of thy holiness." A passing desire will not suffice, for thou desirest and hath not; a brief effort may bring only a transient amen. Ordinary exercises of devotion may end and leave the spirit as lifeless as when it began. In that case we cannot always resolve with Robert M'Cheyne on a particular occasion, "I cannot begin my work; for I have not yet seen the face of God;" for the work may be such that we must enter upon it, however it may be. But we may often follow this example; our work may often lie over us, we may see the face of our God, and be both faster and better done through delay and the Divine help; and to a spirit resolved to "seek first His kingdom and righteousness" the delay occasioned by the search will commonly be very beneficial. Before laying ourselves down to rest after the labours of the day, we may take sleep to our eyes or slumber to our eyelids without some fresh assurance of the promise attached to the Word of Life when held fast by the soul. When thou goest it shall lead thee, when thou sleepest it shall keep thee, and when thou awakest it shall talk with thee." There will be little sleep lost by such a while that which is given will be the sleep of the Lord's beloved. The minister's daily walk with God one unwatchful hour may involve great guilt to himself, which, if not soon repaired, may entail a serious injury to his people.

But along with spiritual freshness, through abiding nearness to God, returning to God, there must for a long ministry be also its sure fruit in *growth*, and therefore spiritual variety. If there is the same man in the same place with the same people in the pews for many years, there is a great rehearsal of the same thoughts to unimpressed listeners. Now, while rest, study and other means are necessary to variety, and largely conducive to

And if there be health and growth in his soul, he will taste for himself the goodness of God in all these, and be helped in a wise stewardship to give meat to the household in due season.

But we note finally, that a minister should seek indefatigably to be an *example* to his people, and ought therefore to aim at being the holiest man in his congregation; the meekest, the lowliest, the kindest, the most joyful, most watchful, most prayerful, the strongest in faith, the liveliest in hope, the highest above self, the nearest to God and to heaven, the purest or the least spotted image of our Lord Jesus Christ. Our falling almost infinitely short of this standard is no reason why it should not be our earnest, constant, and determined aim. The sight of many members of our flock before us will not therefore fill us with grief, but with joy; yet we ought to grieve deeply for our own lagging behind them in the race. Perhaps ministers, while far from being the least, are not commonly the most spiritual in their churches. Now, certainly, on every account a minister ought to be the holiest man in his congregation. His spiritual life is of ten times more importance than that of any other member in his church; and his calling and position are far more favourable to holiness than any other vocation. There is in all these things the exercise of a high sovereignty, and the base things and the weak, and the things that are not, are evermore exalted by Him who chooseth the poor in this world, rich in faith, that no flesh may glory in his presence. Yet as no other place in the flock requires grace like the pastor's, so none is so favourable to grace. His calling shuts him up, more than any other, to the daily and weekly need of Divine help, and grace is promised and given according to need; given, that is, to faith apprehending both the need and the promise. He is tempted by Satan as no other member of his church is tempted, and stronger temptation, if resisted, ensures more abundant grace; he is prayed for by his people as no other member is prayed for; and above all, He who walks amid the golden candlesticks holds him more than any other as a star in his own right hand.

Our very helps we do indeed transform into hindrances, when instead of rising to the level of our sacred calling, and being sustained by it there, we drag it down to the level, and therefore far below the level of any other calling; ministering in things holy as if they were common things, instead of walking as a holy priesthood into God. But the truth remains, that ministers ought to be the highest Christians; and blessed be God, the fact remains that the highest specimens of saints have been ministers of the Gospel in all ages of the Church, and the accompanying fact that it was their being great among the saints that rendered them great in the ministry. Such has been the case not in one age or in one class of ministers, but in every age and in every character of the sacred calling. Moses and Elijah, John and Paul, were quite as eminent among the saints of God as among the ministers of his Word. But so amongst intellectual and studious men were Augustine, Owen, Edwards, and hundreds of others, higher as saints in the kingdom than as preachers of the Gospel; and probably nearer to God and liker to Christ than any of their hearers. So likewise with working pastors of parishes, with Newtons and Venns in England, with Calders in the Highlands and Bostons in the Lowlands of Scotland, and with men like M'Cheyne in our own day; they were eminent in the ministry, chiefly because they were eminent in grace; and they could, with Paul, say truly to their people, Be ye followers of me, even as I also am of Christ.

Clearly this is not the exceptional, but the normal state of the Gospel ministry; because other things being equal, men with most grace should give themselves most readily to the ministry; and in the ministry most grace is provided for them, because they have most need of it and most use for it. Yet we seem to be too often contented

with a sadly lower state. We have all to mourn a hundred deficiencies in objects; and there are other defects which bulk much more largely with our people often more largely with ourselves. Yet there can be no doubt, both from the of God and from the dying testimony of faithful men, that when it comes to and judgment, and the giving in of our account, the words, "Without me ye nothing," will stand out in all their simple and awful magnitude; that thing and many done without Christ, though in his name, will go for nothing, wh least word spoken or act done in his strength will abide for ever. "Herein Father glorified, that ye bear much fruit," is to every one of us a great c stimulus to manifold and unceasing exertion; but there is light never to be neq thrown on the nature of the fruit, and the manner of the fruitbearing, by accompanying words, "He that abideth in me, and I in him, the same bringet much fruit."

COMPARISONS OF THE KINGDOM: A GRAIN OF MUSTARD :

The plant which yields mustard is pretty well known; at least, every one kno bright yellow flower which too often in the months of May and June mak corn-fields golden. The hard black seed of that charlock, when crushed, is h pungent, and is extensively sold as mustard; and the true mustards are species selfsame genus. In England they grow to a height of four or five feet, and warmer climate and rich soil of Palestine they become much taller and luxuriant.

Few interpreters, however, are content with such an "herb" or veg They want a literal "tree," with a wooden trunk, and large enough for bi build nests in the branches. So they suggest the *Cissus arborea* and *Sal Persica*—trees which no man was likely to sow in his "garden," and whi original word would never suggest to a Greek or Hebrew hearer. Others, that *Sinapi* is the well-known herbaceous mustard-plant of husbandry, are n anxious to magnify it as much as possible. Thus Rabbi Simeon Ben Chala frequently quoted, who says: "There was in my field a stalk of mustard, into I was wont to climb, as men are wont to climb into a fig-tree." The Rabbi d tell us his size, but either he himself must have been very small, or his po imagination very great.

If we look at Matt. xiii. 31, Mark iv. 31, and Luke xiii. 19, in the light o locutions and usages which govern every language, we shall find no difficulty. seed is sown, and when it is sprung up it becometh "greater than all herbs"—than the pulse and dill and other pot-herbs around it—in fact, "a tre arborescent that the finches and other little birds which are so fond of its seeds in its branches. Not a word is said about their building their nests, as som imagined: they simply perch or "lodge" (*κατασκηνοῦν*, "tabernacle"); and the need to picture up among the boughs an eagle, or osprey, or any such *rara* Rabbi Simeon. The mustard is a little seed, but sown in a favourable soil it up, and by and by can scarcely be called an herb: it is quite a tree, so that th which come to devour its seeds are hidden in the branches.*

Such is the meaning of the words. Then for the purport of the parable.

* "That a forest tree should be large enough to afford shelter to the birds, is nothing ful; the parable is hinged on the fact that the garden herb (*ἀράχων*) became a tree (i. It seems to have been in Palestine, at that time, the smallest seed from which so large a pl known to grow. There were, perhaps, smaller seeds, but the plants which sprung from th not so great; and there were greater plants, but the seeds from which they sprung we small."—"The Parables of our Lord," by the Rev. W. Arnot—a book of clear exposit lively illustration, and filled to the brim with words of love and truth and soberness—family-book on the Parables.

if the fathers take occasion from it to descant on the medicinal virtues of the substance itself. Augustine says that mustard has the power of expelling poison, and just as the mustard plant overtopped the other herbs, so the true doctrine will outgrow and cast into the shade sectarian dogmas. Hilary remarks, that just as the sharp flavour of the mustard seed is brought out by tribulation—by crushing and grinding—so the efficacy of the Gospel is brought out by persecution and affliction. The other “herbs” are the prophets, whose preaching was given to the weak and sickly Israelites; but the branches of the mustard tree are the apostles, to whom—like little birds tossed in the tempest—the nations resort, and wearied with the storms raised by the prince of the power of the air, seek refuge in the branches.

All this may be ingenious, but it is quite irrelevant. The design of the parable is obvious. The underlying thought is simple and single. A little germ and a large result—a small commencement and a conspicuous growth—an obscure and tiny granule, followed by a vigorous vegetation—the “least of all seeds” and “the greatest of herbs”—such is the avowed contrast of the parable; and the resemblance to this of the Gospel, or the Christian dispensation, is the declared lesson of the Lord.

Is it not so when we glance at the history of real religion in the *world*, in *communities*, in the *individual soul*?

I. For instance: What a little and unlikely thing was the cradle of Bethlehem! Most cradles come to nothing; most infancies result in very ordinary specimens of upgrown humanity; and to the outside spectator there was no particular promise in the cradle watched by that Hebrew mother. It was not a cot of ebony or ivory, ornamented with tapestry and covered with some wonder of the loom, and beneath such silken canopy as guards and glorifies the slumbers of imperial infancy. It was placed in a stable, and was in fact the manger where a little while before the ox had lunched his provender—cobwebs the canopy, a carpenter's cloak the covering. Nothing could look liker the outset of an abject existence, the germ from which you would expect a very poor and vulgar history to spring. Thirty years after you could only expect to find the occupant of that manger grown up into a rough, hard-ended, toil-worn man, tramping out and in among the bores of Bethlehem, tending these cattle like the foster-brother who had grown up among them, and exerting his energy in feats of rustic sport or prowess.

Thirty years passed on, and the tender plant had grown up, the root out of a dry ground began to bud forth and blossom. Jesus was manifested to Israel—the Son of Mary had become the marvel of Palestine. In words such as earth had never heard, because man had never spoken, He was revealing the Father: He was ringing God into the abodes of men—into the hovel of the fisherman and the tents of the trader; and with prodigies of power, such as seemed a natural accompaniment of supernatural sanctity, He was healing the sick, was raising the dead, was stilling the tempest, was feeding the hungry, and was on every side making the question, When Messiah cometh, will He do greater miracles than this or doeth? Even so. Blade by blade and branch by branch the seedling of heaven had expanded, till a shekinah was visible in its Burning Bush; and the child born in the stable, the infant cradled in Bethlehem's manger, answered to the name, Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace.

Dark, hard, unlovely, there is no resemblance between that seed and the luxuriant plant so broad in its branches, in its blossoms so golden. Such a mustard seed is the Cross of Calvary. To those who had begun to look for redemption in Israel, the Cross was a crushing disappointment: to priests and Pharisees it was a source of rage exultation: to the rabble of Jerusalem it was an exciting spectacle, and the *finis* finish of a strange career; and whilst like a sword it pierced through Mary's

this seed has begun to shoot forth gloriously. Not two months, when that lifted up, and looking to Him whom they have pierced, Jerusalem's inl begin to weep. Again it is lifted up, and thousands more are melted. I out of Palestine, speeds across the seas, penetrates strange lands, and st Spirit goes with it. The savage, coarse and hispid, learns from it God's me rises from his knees a new, a mild, and gentle creature. The scorning as struts along, and with curled and contemptuous lip disdains mankind, espies divine, and conscious of a mysterious magic, a benignant balm which has g where in about his heart, the great deep opens, a fountain begins to flow in arid but now dissolving nature, and he goes forth amidst his fellows, a sun his face, and a hand open as day to melting charity. With red arms th clasps it, and in its mighty expiation the crimson turns to snow. With already stinging, the blasphemer presses to his burning bosom the healing the undying worm is no longer there. In life's last hour, the awakened r sees in Christ crucified the full range of God's mercy, and from the jaws of is transported to Paradise. And thus, with the powers of darkness in its fi an altered world behind it, the Cross of Christ moved on ; and though so stumbled, and some Greeks were foolish, it soon proved itself to the various mankind God's saving power—till of all seeds the least and most unlikely l topped all other herbs—had outgrown the philosophies and supplanted the of the East and West, and sent out its branches to the world's end.

II. So with communities : so with the history of religion in given re localities. In the year 1789, the crew of the ship *Bounty* turned their cap officers adrift and carried the ship away. After many adventures, the nine s mutineers landed in the little island of Pitcairn, with the heathen wives brought from Tahiti, and some Tahitian men. Their first years passed in and feuds, in drunken brawls and deliberate murders, till, in 1800, John found himself the only man in all the island. His conscience was awal frightful dreams ; but though the island was cut off from all the world, he had a Bible and a Prayer Book, which still remained from the stores of *Bounty*. By reading that Bible, he found how a sinner may obtain forgiven as the patriarch of the island, he set to work to instruct the children Tahitian women ; and such was his success, that when, in 1814, Captain visited Pitcairn he found it peopled by a race virtuous religious chas

for nearly half the year the Atlantic clings his angry billows, keeping the handful of inhabitants close prisoners. Most of it is bleak and barren, but there is one little bay rimmed round with silvery sand and reflecting in its waters a slope of verdure. Towards this bay, one autumn evening, 1,300 years ago, a rude vessel steered its course. It was a flimsy bark, no better than a huge basket of osiers covered over with the skins of beasts; but the tide was tranquil, and as the boatmen plied their oars, they raised the voice of psalms. Skimming across the bay, they beached their oracle and stepped on shore, one, two, three, as many as twelve or thirteen, and on the green slope built a few hasty huts and a tiny Christian temple. The freight of that little ship was the Gospel, and the errand of the saintly strangers was to tell the frightened heathen about Jesus and His love. From the favoured soil of Ireland they had brought a grain of mustard-seed, and now they sowed it in Iona. In the nursery of their little church it thrived, till it was fit to be planted out on the neighbouring mainland. To the Picts with their tattooed faces, to the Druids creeping and muttering in their dismal groves, the missionaries preached the Gospel. That Gospel triumphed. The groves were felled, and where once they stood arose the house of prayer. Planted out on the bleak moorlands, the little seed became a mighty tree, so that the hills of Caledonia were covered with the shade; nor must Scotland ever forget the seedling of Iona, and the labours of Columba with his meek disciples. And if God give the increase, who can tell to what mighty trees those little seedlings may grow from that hardy nursery transplanted to Canada and Australia, to Calcutta and Amoy, to Caffraria and Old Calabar?

III. So with the rise and progress of religion in the individual soul. "The man by faith shall live"—a text so small, long latent in Luther's memory, and long dormant, when quickened by God's Spirit, became not only gladsome liberty to himself, but the germ of a glorious Reformation. And so, "A word, a thought, a passing sentence, may prove to be the little seed which eventually fills and shadows the whole heart and being, and calls all thoughts, all passions, all delights to come and cluster under it." (Alford.)

A great encouragement to those who are teaching others. Whether it be your school scholars or your own children, it is not so important that they should commit to memory great quantities of Scripture, long chapters or long psalms, as that they should have indelibly engraven on their hearts a few of the most precious portions, Psalms like the xxiii. and ciii., hymns like "Rock of Ages" and "I lay my sins on Jesus," texts like those faithful sayings which proclaim the love of God, the cleansing blood of Christ, the power of believing prayer. A tract in the pocket, a testament in the trunk, is a good thing, and may lead to the happiest results; but when the youth goes away and leaves you, a text in the memory is better—some great living truth, terse and simple as it occurs in the lively oracles, or as it has been woven in immortal verse or more immortal music, or as it has been embalmed and made for ever sacred by some tender association—some touching incident or earnest exhortation. When the set time comes—in the distant colony, in the tropic ship, in the house of bondage, serving the citizen of a far country and envying the husks which the swine do eat—that faded but familiar truth may return upon his memory, and, as he ponders, long closed fountains of feeling may reopen, till the resolve is made, and he will arise and go to my Father."

And a great encouragement to those who are trying to find favour for any useful word or good idea. As long as it remains in your own mind, it is the seed in the hard pod; but cast into the field, or the garden, it will grow. Thus David Livingstone's notion of a house to house visitation of the London poor has grown into the town and city missions which are the salt, the saving element, in our over-crowded world.

crowded centres. Thus the first Bible-woman has been repeated, till they hundred. Thus John Pound's little scapegrace, bribed by a hot potato his daily lesson, has multiplied into our ragged schools, with their teachers, and myriads of scholars. Thus the system of total abstinence of Father Matthew reduced the whisky-drinking of Ireland from twelve gallons in one year, to not more than five millions. And thus any true thing will grow, if it gets but a good and honest soil, and is so happy as its fair proportion of sun and shower.

Which suggests our concluding thought—the treatment we ourselves give the truths of God. An acorn on the mantel-piece—a dry bulb in board, a mustard seed in your pocket or a pill-box—won't grow. The only hope for is from the seed which you cast into the ground and take till it sends up first the tender blade, and by and by the branching stalk or truths in the memory, are acorns on the shelf, seeds in the pill-box. You have them, but don't leave them there. Take out any one you like and ponder. Ponder the saying till it grows wonderful—till its meaning comes out and you feel some amazement at its unsurmised significance. Ponder it, till like the phosphorescent forms of vegetation, the light of its expanding falls on other things and revelation is itself revealed. Ponder it, till the smallest of seeds grows into the greatest of herbs, and a brief maxim of heavenly wisdom develops in you a beauty of holiness. Ponder it, till like the bulb taken out of the cupboard no longer dead and dry, but with the scent of water at its roots and the light at your lattice from its pedestal of amethyst or beryl, it warms with its own the wintry weather, and sends through all the hidden chambers of your life perfume, suggestions of joy which even now exist elsewhere, though the flowers around the trees are stripped, and the world is cold.

Foreign Intelligence.

FRANCE.

—, France, March, 1865.

INCREASING DIFFICULTIES IN THE RELATIONS OF FRANCE WITH THE COURT OF ROME.

Your readers are all aware that according to the Franco-Italian Convention of September 15, Napoleon III. is pledged to withdraw the French troops from Rome within two years, or even before that period, if possible. At the same time, Pius IX. has been formally requested to accept the means of becoming reconciled with Italy, and to organise a Papal army sufficient for the maintenance of public tranquillity. It is, in fact, evident, that after the departure of our soldiers the power of the Pope will be in the utmost peril, if he should not have at his disposal a military force capable of resisting revolutionary movements.

Well, what has happened? In concert with the most fanatical cardinals, Pius IX. absolutely refuses to come to any under-

standing with Victor Emmanuel refuses to take the measures necessary for the defence of his throne. He remains politically impassible and inert, the follower of Mahomet, who holds of fatalism; and he treats the day of September 15 as if it had no ex-

What is the meaning of these things? The organs of the Jesuits incessantly repeat that the *Holy himself to Divine Providence,—upon a blessing from above,—that Church is imperishable,—that the Peter has never been engulfed in* and other phrases of the same kind does for the devotees, who ne beneath the surface of things.

Political men explain this success of Pius IX. differently. They say that the Pontiff, in not adopting the policy of personal protection or precaution, was not afraid to intimidate Napoleon III. as

quences of the withdrawal of the French troops, and to compel him to keep our soldiers at Rome, for fear of exciting universal commotion.

This last is the most probable explanation, and our Ambassador, *M. de Sartiges*, recently asked a private audience of the Roman Pontiff in order to get him to facilitate, by his own procedure, the execution of the treaty of September 15. It appears that this interview was very painful to the representative of France. On the one hand, Pius IX. persisted in declaring that he would do nothing, and that he should quietly await the Lord's will. On the other, he uttered some vehement words upon the Imperial policy; and after this audience, he assembled some of the cardinals with whom he is most intimate, and repeated to them the famous watch-word, *Non possumus*. A Ministerial journal of Paris even announces that the head of the Romish Church is disposed to make a treaty with Spain, according to which, if he should be compelled to abandon Rome, he might find a refuge in the Balearic Isles.

This struggle, you see, becomes more and more serious. What will be the final determination of Napoleon III.? Will he consent to prolong the occupation, by our regiments, of the city of the Vatican? This is scarcely probable after the solemn promise which he has made to Italy, France, and Europe. What will he determine then? Will he, by recalling our soldiers, expose himself to the reproach of having provoked the fall of the Papacy, and will he assume the responsibility of the exile of the Pope in Spain? It is a terrible alternative; for Roman Catholicism still exerts considerable influence in this country, and the Emperor's crown does not sit very firmly upon his head.

DISCUSSIONS IN THE SENATE ON RELIGIOUS AFFAIRS.

These last remarks lead me to speak of the discussions which have taken place in the Senate on the *Encyclical*, the *Syllabus*, or Catalogue of Errors, and similar points. The discussions have been long and keen; they have not even completely terminated at the moment I am writing this letter; but it is easy to foresee the decision of the noble Chamber.

M. Rouland, who long exercised the high functions of Minister of Public Instruction and Worship, made an eloquent speech, in which he pointed out the spirit of domination and usurpation which characterises the Romish Church; and while expressing—perhaps by a

clever stroke of oratory—the most profound respect for the Pope, he applied himself to maintain the independence of the civil power against the encroachments of the hierarchy.

Other senators, *M. Bonjean* in particular, took the same ground. They are especially struck with this fact, that the Papacy, under the pretext of its infallibility, attacks the ideas, the maxims, and the laws of our era, and claims, in the name of God, complete supremacy over the proceedings of the civil authorities. They say that the liberty of princes and of nations is absolutely incompatible with such a theory, and that it is necessary, as well for the dignity of the State as for the common security, energetically to protest against Romish tyranny. They cite especially the example of England, which long delayed the emancipation of the Roman Catholics, because the Papacy claims that the members of its church should submit to the see of Rome rather than to the institutions of their country.

M. de Bonnachose, Archbishop of Rouen, who last year received a cardinal's hat, endeavoured to reply to the arguments of *MM. Rouland* and *Bonjean*. His speech was carefully prepared, and gave evidence of ability; but the arguments were poor. It presented no solid reasoning—no clear and satisfactory conclusion.

The position of the cardinals amid the deliberations of the Senate is very embarrassing. These reverend personages fully understand that if they were to maintain the extreme opinions of the Court of Rome, they would excite general dissatisfaction in the assembly. But they are also apprehensive lest they should shock and irritate the Pope by adopting the principles of the present age. They are therefore reduced to the necessity of inventing subtle distinctions, of employing equivocal terms, and of avoiding the use of a plain yes or no, upon the most important matters. This is a sad and wretched part to play.

M. Darboy, Archbishop of Paris, was the best of these ecclesiastical speakers, and the Senate listened to him with approval, to which they gave marked expression. This is easily accounted for. *M. Darboy* is comparatively liberal; he distinctly maintained the rights of the civil authorities; and his Gallican principles had prepared the senators beforehand to lend him their sympathetic attention. But if Archbishop *Darboy* is applauded in Paris, he will excite not a little displeasure at Rome.

The most undoubted result of these dis-

cussions is the assurance that our public men are fully resolved to make no concession to the Romish See in the civil domain. Pius IX. has received a severe warning ; and if he is not completely blinded by his narrow prejudices, he must acknowledge that the publication of the Encyclical has been, upon his part, a grave mistake.

CURIOUS REVELATIONS AS TO THE CONDITION OF THE CLERGY.

But this is not all. The speeches of MM. Rouland and Bonjean have revealed certain facts, by which public opinion has been deeply moved.

It has been proved, first, that, under the appearance of unity and harmony, the Popish clergy are often troubled by keen intestine disputes. The bishops possess official supremacy in their dioceses, but their authority is rather nominal than real, especially if they display Gallican tendencies. The Ultramontanes—priests, monks, and even simple laymen—wage an obstinate war upon them, and compel the prelates to yield to their pretensions, the more as they are almost always assured of the support of Rome. The unhappy bishop often becomes a slave, while having the titles and functions of a master.

Secondly, the senators already named denounced with much energy the bad education given to the students in the clerical seminaries. It appears that the professors in these establishments attack without circumlocution the Gallican liberties, and even the famous declaration which was signed, in 1682, by Bossuet and all the French episcopate. They endeavour so to train the young priests, that they may be entirely submissive to the influence of the Jesuits. There is here a serious danger for the future.

Thirdly, the monastic bodies are growing formidably extensive. Everywhere there are new convents, everywhere there are monks, who, without being authorised by the Government, are labouring to obtain an ascendancy over the minds of the population. They usurp the place and the rights of the humble country *curés*, organise confraternities, preach fanatical sermons, inflame the minds of women and young girls, and become the confessors and spiritual directors of devotees. They constitute a well-disciplined militia, submissive to the orders of the superiors-general, who reside at Rome, and are always ready to stir up the people against the powers that be, by invoking the infallible privileges of the Pope. They are foreigners, often enemies, established in the

heart of the country. The disciples in particular, distinguish themselves from these monks by their intrigues and persistent scheming.

The members of all these monastic orders speedily acquire considerable property. A senator affirmed that they possess a monstrous sum of more than 500 millions of francs (20,000,000*l.*), if we reckon of their territorial property, their cash, &c. All this wealth has been surreptitiously transferred from its natural heirs by the incestuous connivances of the Jesuits and priests, who, in the dying the felicity of heaven, upon the condition of their bequeathing to the Church a part of their fortune.

Such are some of the facts revealed by the Senate and to France by men whose words are in their hands, as they say, authentic and satisfactory evidence. The evil is great, and it is to be remedied ? It is a very serious problem to solve ; for the political parties neither can nor ought to interfere with the secret workings of the conscience. Nevertheless, these revelations will no doubt inform the French nation has thus been informed ; and it will certainly be a step towards raising barriers against the encroachments of Jesuitism.

Nothing would be more efficacious than the culture of the faculties among the lower classes. The priests and monks turn the ignorant peasantry and working men into a machine of profit ; they rely chiefly upon the prostitution of the feminine portion of the population, and then, with the help of the pulpit and the confessional, they govern the entire circle.

PROPOSED NEW LAW FOR PROMOTING PUBLIC EDUCATION.

The French Government, both in order to secure the public security and in order to promote the good, has been concerning itself a great deal about public education. The Emperor, upon opening our Legislative Assembly, declared all citizens having the right of suffrage ought to learn to read and write. It is for us a humiliating fact, that a third of the French people, of twenty years of age, are utterly ignorant. They have never been sent to school, or at least have not frequented it long enough to have acquired the most elementary knowledge. The women are still more ignorant than the men ; a great number have never learned anything but the Creed and the Virgin. By what right

pompous title of the *great nation*, while we are in such a shameful state of inferiority? M. Duruy, Minister of Instruction, published an interesting report on this subject, prepared a legislative measure which would tend to multiply elementary schools considerably. This statesman proposed to introduce into France *gratuitous* and *compulsory* education, as it is established in Prussia, Switzerland, and other countries. A part only of his plan has been adopted by the Privy Council. Popular education is to be favoured and extended; but the new bill neither render it absolutely gratuitous nor compulsory.

Hence comes this resistance to M. Duruy's plans? First, the cardinals and bishops have recourse to all the means of influence at their disposal to prevent the increase of elementary schools; they pretend that *compulsory* education would be contrary to *liberty*, as if liberty attached immense importance to having no men! Then, certain political personages themselves fear the diffusion of knowledge among the lowest ranks of the people. We shall soon see the course adopted by the Chamber of Deputies, and I shall have occasion to return to this important question.

RE-ELECTION OF M. GUIZOT.

You will doubtless have learned from the correspondence, inserted in the English papers, that M. Guizot has been re-elected a member of the Presbyterian Council. His re-election has an ecclesiastical election excited deep and general attention, nor aroused, among Protestant Churches, such excited feelings. The political press belonging to the Catholicism and scepticism eagerly took part in this intestine dispute, so that the candidature of M. Guizot obtained the sanction of a public event.

How is this fact to be explained? Above all, the reputation and the high position of our illustrious co-religionist. The name of Guizot was sufficient to excite universal interest. It seemed astonishing, and even incredible, that such a man, who was for many years the first political personage in France, should be exposed to expulsion from ecclesiastical councils. Impartial and able writers in the daily journals—those of the *Journal des Débats*, for example, and the editor of the chronicle in the *Revue des Mondes*—ask with surprise by what blind chance it happens that M. Guizot has been subjected to this species of ostracism.

Moreover, the partisans of the negative school have spared no pains to

extrude from the Presbyterian Council of Paris so intelligent and firm an opponent. They know by their own experience that M. Guizot will never consent to enter into any compromise adverse to the Christian faith, and that he possesses every accomplishment necessary for maintaining triumphantly the cause of orthodoxy; so the Protestant Radicals multiplied, with unheard-of persistency, circulars, electoral meetings, and appeals of all kinds.

In spite of their prodigious efforts, M. Guizot obtained a majority of *ten votes*, in about 2,600—the total number polled. The majority is certainly small; but Evangelical men render thanks to God for their victory. At length, their list of candidates has been accepted in its entirety, and they have now an interval of three years, during which to enlighten the electors of Paris, and, by the Lord's grace, to infuse into them more pious sentiments. M. Guizot, in this grave juncture, will be a faithful champion of our time-honoured doctrines, and his presence in the Presbyterian Councils is one more precious guarantee that the wisest measures will be taken for the restoration of things to a more orderly condition.

CRITICAL POSITION OF FRENCH PROTESTANTISM.

It must be sorrowfully admitted that our Protestant Churches in France are passing through a crisis which is without a parallel in former times. During the reigns of Louis XIII., Louis XIV., and Louis XV., our fathers, the old Huguenots, had to struggle against the persecutions of the Romanists. They had sometimes to sacrifice their goods and persons. But they were at least united among themselves; they encouraged and strengthened one another; and if they suffered much, they had great strength and abundant consolation in their fraternal unity.

Now, our position is quite different. Our most active enemies are in our own bosom; they even fill the places of pastors; they are labouring to demolish our holy citadel, by allying themselves with Freethinkers, Deists, Pantheists, and even Atheists, as well as with republicans and demagogues. They are constantly invoking the great words liberty and progress, in order to secure the placing of every kind of doctrinal teaching upon the same level, and the irresponsibility or omnipotence of pastors. How are these attacks of a new kind to be surmounted? The question is a solemn one, and the future alone can answer it.

X. X. X

principle of religious liberty is beyond of harm ; on the other, the publicress to the deference and interest shown towards the Catholic Church, by giving its places of worship, ameliorating the situation of the clergy, and presenting the Senate to the princes of the . . . In Italy there was a situation ; the object of just alarm to sensar-sighted men. The strengthenkingdom of Italy, in part founded on ruins, was to be brought into harmony with the maintenance of the independence of the Holy See. The convention of 1815 is intended to secure this object. By this solemn pledge, the French Government binds itself to respect the Pontifical territory, and to protect its frontiers against every direct or indirect aggression, thus affording an efficient guarantee of the independence of the Sovereign. On the other hand, in removing the capital to Florence, and fixing it there, it has placed itself in a definitive manner. We must be the punctual and loyal execution of the engagements which reciprocally bind France. There are, doubtless, many things which human prudence cannot always foresee ; but full of confidence in the future, we approve your having on this point reserved your full liberty of

ON ECCLESIASTICAL ELECTIONS—A
ULTRAMONTANE JOURNAL—A BIBLE
DROPPED FROM THE FLAMES.

in praying that the elections to the General Council of the Reformed Church in Paris may be annulled, on the ground that undue and illegal restrictions had been placed upon qualified voters—a charge fully denied by the pastors and to whom the elections were conducted and referred by M. Baroche, Minister of Worship, to the Council of State. Gallicanism is to have, in April, a new trial, a small one and cheap—eighteen francs—to contain nothing but what is the tendency, in morals, politics, and together with a sharp little leader to overthrow its terrible adversaries. Its true name is to be *Petites Nouvelles*. The judge of the *Petites Nouvelles* is to befulness by those given already by its promoters, the agents of the Ministry of St. François de Sales ! It is stirred up in dark corners by the agents of the Encyclical may be judged of by the following : A convent cook was busy at

his work a few days ago, when a nun entered the kitchen, with fury in her looks, and something gathered up in her apron. "Open the oven !" she exclaimed ; and when it was done, she threw in a large volume, crying, "Begone, accursed book !" No sooner had she left the kitchen, than the cook hastened to withdraw the volume from the flames, and wrapped it in a wet cloth. It was the Bible. And now this man and his daughter-in-law are reading the rescued Word of God, for the first time, and with earnest feelings. It was the epithet that excited his curiosity.

THE LATE M. DEVERIA.

The Bible ! only let it speak simply to the attentive heart, and that heart is definitively detached from Rome, infidelity, and the world ! It was so with one of our celebrated artists, Eugène Deveria, whose loss has plunged the Church of Pau into mourning. At the age of twenty-one he had distinguished himself by his fine painting of the birth of Henri IV., now in the Luxembourg Gallery, in Paris, and the most brilliant career of art was open before him. But the Lord had designed higher things for him. When painting in the Cathedral of Avignon, an affection of the lungs brought him nigh to death, and he was sent as a dying man to the Eaux Bonnes. There, however, he found health and life—temporal and spiritual. Up to that time he had been totally unconcerned about religion ; but his alarming illness had brought serious questions to his mind, which he could not solve alone : What am I ? What is my origin, and what my destiny ? Is religion a reality, or is it not ? He wrote first to Romish priests, and then to ministers of the Gospel. One of his friends advised him to go straight to the source—the Bible. He did so : read, studied it, and believed. He joined the Protestant Church, as the most conformed to the Word of God, and found happiness, which inspired him with new life and the wish to communicate it around him. No life could have been better and more fully employed. Obligated, on account of his health, to reside in Pau, he lived there for twenty years. His talent never left him, nor his industry ; and the Lord blessed his words to some who sat for their portraits. For eighteen years he superintended the Sunday-school, which was his favourite employment. He spoke at the Sunday-evening meetings, and was full of the most exquisite tenderness. Winter and summer he was up at five. The three first hours were given to prayer, reading, and meditation of the Word of God.

the two parties are clearly defined, and as they stand face to face, tenacity of purpose and earnest resolve to win the day characterise both. The Pope, on his side, is not disheartened by the desertions of his soldiers, which have reduced their ranks from 8,000 to 5,000 men. He refuses to recruit his forces and increase his militia, boldly asserting, with the arrogance of fatalism, that when the French withdraw, there will be no want of troops to serve his Government. After a recent inspection of the convents of Rome, he harangued the assembled nobility in the famous Church of the Jesuits, and assured them that this would be the last year of revolutionary princes and peoples. However the Papal prelates in the French Senate may strive to throw oil on the troubled waters, and stultify by blandishment the policy of the Emperor, the Pope has sent out, on February 25, through Cardinal Patrizi, the circular of holy invitation with regard to the forthcoming Jubilee, promising plenary indulgence to all the faithful, and rekindling his encyclical wrath against all the pernicious errors of liberty of conscience, of the press, of worship, the theory of "accomplished facts," education in the hands of the laity, the interference of the civil power, the Royal veto, the prohibition of Peter's pence, and the alienation of ecclesiastical property. We are also stoutly told that the Encyclical is the utterance of the Visible Head of the Church, whose voice is the word of God, and that whosoever will not hear forfeits his right to eternal life in heaven. It is said that his Holiness has every desire to place the Emperor's "Life of Cæsar" in the Index, and has

ceasing hostility to the press in only a few cases, do they obey.

A knot of priests at the formal address of congratulation to Pallavicini, in connexion with exploits against the brigandage provinces, and the famous archbishop of Milan has ordered a hymn to be sung throughout the birthday of the King, in honor of the many mercies vouchsafed to the Family; but elsewhere not feigned sympathy or conciliation. Despite the loudly-proclaimed King Victor Emmanuel to take weeks, in the *festa* of the Archduke which has been shorn of all since the Grand Duke's departure, birthday on Tuesday last was except by the humble Evangelist to pray for the King. The pulpits of Florence this filled with able monkish passionate bursts of invective against the government, more unrestrained years, are the subjects of a indignant protest on the part of the townspeople. A priest intended to baptize a child by the name of Filippo, and a colporteur in prisoned and fined in 20 francs for seizure of 150 Bibles. Watches after the shape of the chains blessed by the Pope, are in Central Italy; while in the breast-pins are distributed by money, with the image of the

then re-collected to make a blazing bonfire. In our own Tuscany, close to Arezzo, we have lately seen the municipality of Vernio withdraw the allowance for 1865 of the communal female teacher, under the conviction that the education of girls was a mere matter of luxury, and that they could do very well without it, while an adjoining township reduces the teacher's salary to 4*l.* a-year, and lays upon her the obligation of paying the rent of the school. This wide-spread ignorance and superstition, especially in the South, as letters from Naples testify, form the greatest difficulty to the Government in the suppression of convents, monasteries, roadside shrines, and highway religious processions, while the hosts of priests, and monks, and nuns all over the country, of every grade and caste, and in relation more or less intimate with so many individuals and families, and acting unitedly against the freedom of Italy, constitute a well-nigh insuperable barrier to the spread of the enlightening influences of civilization and Christianity. A few Evangelicals write most dispiritedly from the little town of Cosenza, in Calabria, that there are twenty-four large convents within the walls, besides an infinity of other clerical associations, that the lyceum is in the hands of the priests, who are everywhere, in the *café* and the theatre, the private house and the public street, the prisons and the charitable institutions.

There, at Epiphany, a wooden doll is publicly baptized; elsewhere, drops of the Virgin's milk are vended; in one place, an annual holy fair takes place, for the benefit of Mother Church, at which a traffic on human affection is maintained—lovers purchasing at high prices the gifts in wearing apparel of their fair friends; in another, the pig of St. Anthony feeds all round the village, till the *festa* of the saint comes round, when, like the fattened calf, he is killed and cooked for the table of the priests. Ten thousand of the most heathenish and superstitious practices prevail in this beautiful land, and have a prodigious hold on the ignorant and superstitious, as traditions handed down from time immemorial.

INDICATIONS OF ANTI-PAPAL TENDENCIES.

On the side of progress, however, there is an increasing phalanx of intelligent and resolute men, who have no fear of the result of the present terrific struggle of light with darkness. *io papers* are more statesmanlike and worthy of attentive perusal than the reports of Parliamentary committees on the great vexed

questions in dispute in Italy—the restoration of the parishes of Italy, of the free election of their priests, and the administration of their church funds; the right of civil marriage, against which the priests have been unweariedly pouring in petitions; and the summary abolition of all conventual establishments. The great topic of the day is the large majority by which the Italian House of Commons has passed the measure for the abolition of capital punishment, thus assimilating the other provinces of Italy on this point of legislation to the practice of Tuscany. “No more Convents!” is the attractive title of a clever, cheap, and very popular pamphlet this month. And at the very moment when the Pope is urged, and is supposed to be willing, to fill the many vacant sees in Italy with his own creatures, despite the veto of the King, another pamphlet appears, with a very long but significant heading: “The Right Inherent in the Crown of Italy to Nominate the Bishops and Archbishops of the Kingdom, and the Right to have the Bishops Confirmed and Consecrated by their Respective Metropolitans, without the Need of Pontifical Bulls.” This able theological-canonical-historical demonstration is dedicated to the Senators and Deputies of Parliament, and will show you how the wind is blowing in influential quarters. The students of Padua, again, with a cleverness which could only be developed in circumstances of oppression, have openly burned the Encyclical of the Pope in the court of the University; while the municipality of Naples has withdrawn 1,200*l.* sterling per annum from the priests and the Sisters of Charity, judging them to be unfit to properly educate the young Arabs of the town committed to their care.

Garibaldi puts in another strong word against the priests in a letter to the people of Palermo, to whom he says: “You have the right to demand, once for all, that an end be put to all these dark dens (seminaries and cloisters) of a false religion, where conspiracies against the country and the human conscience are hatched; where nature, which is life, is condemned to sterility; where love is profaned; where paradise is sold in handbreadths in exchange for vast and rich earthly possessions; and where ignorance is preached as a doctrine, though it has been the mother of misery and despair, the old curses of the world. Remember that of all the religious corporations, the most numerous, the most powerful, the most hurtful is that of the priests.” The Pope, too, is involved in difficulties about the renewed farce of martyr-

canonization, which is in contemplation for this summer, as the Minister of Holland in Rome protests against any honour being shown to the so-called martyrs in question, whom he asserts to have been soldiers of the Duke of Alva, and slain in the War of Independence by the army of the Prince of Orange, while the Russian Ambassador equally threatens to resent, as an insult to the reigning dynasty, the beatification of the Archbishop of Polock.

FACTS FROM ROME.

Nor has the Pope much to hope for from his own subjects, the 3,000 Jews in the Ghetto having been recently so tyrannised over, that the *Archives of Israel* opens its columns for a subscription to aid their emigration from Rome, while the Romans are bright and happy, in the hope of a speedy deliverance from the tender mercies of the Vatican.

An intelligent friend writes from the Eternal City: "We have been surprised to see how thoroughly Italian the population of Rome has become. You can perceive at once that the sentiment of a united Italy pervades society. Despite the precautions taken by the Government to prevent the entrance of news, every one hears all that is going on. The yoke that weighs so heavily on the poor people strikes you forcibly upon your first arrival. They can only read permitted books; they can only have their children taught by the Jesuits; they can only obtain a passport to travel on presenting a confessional paper from the parish priest; and so on. . . . Our letters were all detained at the post, some of them for fifteen days. Evidently, they wished to know who we were, and what our purpose was in the town. . . . All the talk now is about the departure of the French troops in April; at least they say that 4,000 are to embark at that time. This will be a great event, and a serious loss to Rome, for this enormous garrison spends a great deal of money every year, and the soldiers have known how to call forth the esteem of the townspeople. It will be very interesting to observe the course of events, once the French have gone. Many pretend that the Pope will then become the spiritual head of Catholicism, and will be forced to renounce his temporal sway. . . . To us, it seems that incredulity has made immense progress here. The churches are deserted. There are scarcely any but poor old women who attend the mass, and at St. Peter's there are none but strangers. . . . There is pre-

sently officiating at the Capitol, in the Prussian chapel, Pastor Coulin, of Geneva. How we wish the Romans could enjoy the benefit of his noble Evangelical sermons, but you know well that even those who understand French dare not go. So that people here don't go to mass, they don't believe any longer in miraculous images, and they cannot hear the Gospel preached. There is an excellent work, however, going on among the French soldiers, many of whom are Protestants, and all of whom are very coldly affected towards Catholicism, since they have observed closely the head-quarters of their religion. Some of these poor fellows are well disposed, and yet have spent two years without attending public worship anywhere."

NOTES OF A COLPORTEUR'S TOUR.

The work of God in Italy owes much to the persevering and self-denying labours of a godly band of colporteurs. Here are a few interesting extracts from the journal of one of these men:—

In the public square, I conversed on the subjects of purgatory and auricular confession, always with the Bible in hand, citing the scriptural passages which demonstrated the falsity of the doctrines of Rome. I was delighted when some of my hearers and purchasers asked me where I lodged, that they might come and listen to a discourse on the Evangelical doctrines. I am sure that few priests have such a request made to them. I gave them the address of my hostelry, to which, after some hours, after closing my stall, I returned. There, sure enough, I found my friends, who were busy discussing where they could find a hall for evangelization, as my host had refused a room in the hotel, well knowing the troubles with which the priests would visit him, if he consented. Much time was spent in the search for a place, but it was in vain. Every *locale* was prohibited to the heretics. The priests had been to all the proprietors, and had pronounced the dictum, *non possumus*; so that not even the week after could we succeed. At 1.—I sold little; only three Bibles, five books, and some Evangelical almanacs. It was here that a lady called me to her house in order to purchase a Bible, and preached to me, instead of allowing me to act the evangelist. She uttered such a diatribe against the priests, that, if I had belonged to their fraternity, I should have bolted as fast as my legs could carry me. But she also enlarged upon the dogmas of the Papacy, in regard to which I found her very enlightened and Christian; and returned to the priests, whom she spoke of as the followers of a Pope-king, and not of Christ; and she concluded by thanking me exceedingly for affording her the opportunity of purchasing a copy of the Scriptures, which she had desired for a long time to obtain.

From 1.—I went to B.— In the evening, talking on all possible subjects in the large room of the inn, I quietly introduced the usual topics—confession, indulgences, the Bible, the priests, &c.—and was listened to very atten-

ely. Nobody made any opposition. While trying on the conversation, I produced my Bibles and effected a good sale. The next day I made a round of the country-side, stopping here to visit this man, and there with that other, purely to speak about Christ. My success was wonderful, for I found many free of prejudice, and what is more, some of them well-disposed towards our Evangelical work. During the day I made a first-rate sale—eleven Bibles and tracts, a dozen Christian books, and nine almanacs. The same evening the benches at "Albergo" were crowded, and our subjects of discussion were keenly canvassed. I had no time to bring them forward, for they formed the order of the day. Every one was loud against the priests and their teaching, for all sorts of reasons. The personal, private, and political ones were the more numerous, so that I had some difficulty in bringing back the conversation to time to time to the religious ground. When, however, some of them uttered words of dissent with regard to the Bible and the religion of Jesus, I entered largely into the arguments against Rationalism, showing especially the harmony between the ancient prophecies and Gospels. Among the crowd there were the ring-leaders, beadle, and some of the clerical assistants of the church, none of whom were dissatisfied. It was so far gratifying to see that the infidel notions were not convictions, but statements heard and repeated, and handed out unchallenged from one to the other.

At B——, too, that a priest bought a Bible from me; aye, and told me that it was his to circulate the Scriptures in the vulgar tongue, and that it was high time the people were acquainted with them.

At N—— I was informed that the priest had been and burnt a Bible and almanac, which had been bought on my former visit by the son of the innkeeper. The poor boy was ashamed to have yielded to the priest—who had painted the blackest colours, the impiety and blasphemy of these books—and asked to be supplied with copies.

From this trip I have brought back only three pleasant impressions—and they are these: the ignorant hatred of the priests to the Gospel; the general ignorance of the people; and the present indifference in regard to religion.

THE PLYMOUTHIST CONTROVERSY AGAIN.

Another live coal of controversy has been kindled in the Evangelical camp here by an English lady, resident in Italy. Previous to commencing a *Quarterly Record of Evangelization in Italy*, now issuing in London, for the purpose of commending the Plymouthist to the English Christians, this lady published "A Letter on the Free Italian Church." It appeared anonymously, has been sent to all the friends and supporters of the Waldensian Church, and gravely accuses that

ancient Church of holding the doctrines of sacramental grace and salvation by works, and of omitting all mention of the Holy Spirit in their ecclesiastical constitution. Garbled extracts from the Waldensian standards and ten-year-old private letters of Dr. de Sanctis are the basis of these rash and unfounded charges. The object aimed at, to ruin the resources of the Waldenses, is not likely to be served by this policy, as Drs. Revel and Geymonat, at the request of many friends, have just published here a most convincing reply, rescuing their old Gospel banner from the suspicion of the shadow of a shade of complicity with such unevangelical tenets, while Dr. de Sanctis has appended an indignant *exposé* of the unfair use made of his name and private papers. It is deeply to be deplored that such serious and damaging statements should be scattered abroad among the Christian public by persons engaged in Italian evangelization, and who shield themselves from merited disgrace under the cover of an incognito. It is doing the work of the priests, and not of the Lord Jesus, and will only excite the stronger sympathy for the maltreated Waldenses, whose doctrinal views accord with those of all the Churches of the Reformation, but who are held in great dislike by the little Plymouthist faction in England and Italy.

EVANGELICAL NOTES.

Our young Prince Alfred was expected to be present at the recent consecration of the English Church in Naples, which has been built on ground granted so handsomely by Garibaldi, in 1861, out of gratitude for English sympathy with Italy.

Two priests have lately renounced Popery in the most solemn manner in the Evangelical Church at Palermo.

The flourishing work at Sienna has, of late, fallen back, owing to the numerous changes of evangelists, Messrs. Simpson Kay, Peccennini, Jallier, and Cocorda having been stationed there during the last two years.

The peculiarity which has marked the work in Naples from the commencement is still maintained—viz., the public discussion of religious ecclesiastical questions. Mezzocannone is crowded every Tuesday evening to hear a lively controversy, in which the interests of Rome are defended with the greatest cunning and energy by a Signor Don Mauro, editor of a well-known Popish organ, the *Conciatore*. Every week, in the columns of his journal, this valiant Jesuit chants victory over the Evangelicals; but

The question of the Duchies of Schleswig, Holstein, and Lauenburg, which still so powerfully engages public attention in Germany, has not advanced a single step towards a solution during the last few months. On the contrary, it has been complicated by every new incident, thanks to the annexationist ambition of Prussia, and to the principles of feudalism which yet prevail in our German Governments. For the moment the Duchies have two proprietors, who dispute about their respective rights. I refer to Austria and Prussia. The last named had made at Vienna certain propositions for arrangements, which were almost equivalent to sovereignty, and which were to be decided in its favour before the question as to the future prince of the Duchies was so much as introduced. To this prince there would scarcely remain any prerogative, but that of being a pasha dependent upon Prussia. The Austrian Government has distinctly rejected these pretensions, and instructed its representative in the Duchies firmly to maintain its rights to equality with Prussia. The rivalry of these two Powers, in respect to their influence over Germany, was sufficient already to dictate this line of conduct to the Cabinet of Vienna, which otherwise does not want to shock the sensibilities of the secondary states, upon which it has need to lean, in order to maintain its influence against Prussia. This is where we are. The provisional may continue for years in the Duchies, to the great detriment of all their interests, and to the contempt of their right to be their own masters and to govern themselves under the sovereign whom they have chosen and proclaimed so many times

state of things :

Now, if we are to believe the a fresh plan is occupying the and one which is favoured by foreign Powers ; it consists in annexation of the Duchies to Prussia that the north of Schleswig restored to Denmark. What is there for this scheme ? And who of it ? Time will tell. Mean nothing which is ridiculous may to the feudal pretensions of princes, here is the Duchess of pouncing hereditary rights over and sending her old parchment Diet. And why not ? Does not Bismarck cause search to be made Crown lawyers for titles three centuries If the right divine is once under way, I do not see why Germany put in a claim for Alsace and Lorraine the Emperor Napoleon might the pretensions to the whole of the over which his uncle reigned.

QUESTIONS RELATING TO RELIGION

Let us speak of other things. It is understood that, imbued with such principles, our Governments will where in conflict with popular liberty presented in parliamentary assemblies will be understood, in particular religious liberty, without which no religion can exist, everywhere encounters insurmountable obstacles. At bottom, this is incompatible with State Church discussion which recently took place in the Chamber of Deputies at Berlin has been for the hundredth time. Your

religious practices, and so unadvisedly gave importance by the appearances of tyranny. Under the rule of the late King they were prudently tolerated, as concerned their temporal affairs, but without a recognised right to existence. They have addressed petitions to the Chamber of Deputies, asking for these rights, in accordance with the Constitution, which makes no difference between citizens on account of their creed. The Chamber declined upon referring these petitions to the Minister for Religion—that is to say, that it refused of them in principle. On this occasion, Herr von Mühler, the Minister, one of the most venerable of men for Christian character and uprightness of intentions, decided that the Government refused the requests of the petitioners. From what motives? relying upon this principle, that the State rests upon the Christian religion, as stated in the books of the Old and New Testaments, and that the free communities are of that religion. This is, as all can see, an application of the old system of the *Christian State*, a system which has no longer truth, since political rights have been conceded to all citizens, without distinction of creed; a system which, in contradiction to these rights, hands over to the Government the task which cannot be performed—adhering as to a creed. There are, in fact, in Prussia Christian Dissenting Churches; there are, in particular, numerous Separatist German congregations. Will the Government grant to one what it refuses to the many? In order to do this, it will be necessary that on each occasion the Ministers of State should constitute themselves a council, and discuss theological questions, so they either concede rights or refuse them. Where, then, is justice? What becomes of the principle of modern constitutions?

Nevertheless, we must praise the Prussian Government for at least allowing to the free communities the practice of their religion. This measure of liberty is far from existing everywhere in Germany. In Bavaria, for example, it is quite out of the question. In the Rhenish province of that kingdom, a member of one of those communities, belonging to another country, has been refused authority to deliver public lectures on astrology! I even know a pious missionary who has returned from the Indies, who has for a long time been appealing to the authorities in order to obtain permission to preach, although a foreigner, at missionary

meetings. He hopes at last for the concession of this liberty, but it is requisite for it to come from Munich, where this great business is elaborated in the councils of the King!

It must be hoped that religious liberty will at last spring out of the great ecclesiastical movements with which I have often occupied your readers, and which consists in the transfer of the government of the Church from the hands of the State to those of the people, by means of elections and synods. As in other German countries, the great and influential city of Hamburg has just succeeded in effecting, in its turn, this ecclesiastical change. I have often pointed out what there is false and dangerous in the ecclesiastical system which surrenders the destinies of the Church, and all its religious interests, to the will of the masses, the immense majority of whom have scarcely anything Christian save the name, without any guarantee for the conservation of Evangelical principles. But I am equally convinced that this *régime*, as a transition to something better, is preferable to that which has preceded it, and of which the least defect was systematically to stifle in the people all interest in the Church, by excluding them from all participation in its government and life. The late King of Prussia had so realised the falsehood of this system of governing the Church, that he separated the Church of his kingdom from his political government by the creation of an ecclesiastical council (Oberkirchenrath), depending on himself personally, and in the hands of which he placed all ecclesiastical affairs. It was no doubt a half measure. But the council, for the most part composed of men who are eminent for character and piety, has not by any means rendered great services to the Church of Prussia. It will, however, be serviceable hereafter to the cause of religious liberty and to the definitive establishment of the synodal *régime*; for for some months it has had at its head, as president, a man whose lofty character, liberal views, and enlightened piety, are generally recognised. I refer to Mr. Mathis, who has occupied with distinction sundry important posts under Government. We cannot help congratulating the Protestant Church of Prussia upon seeing its interests confided to such worthy hands.

THE THEOLOGICAL CONFLICT BETWEEN THE PARTIES IN THE CHURCH.

The hot conflict excited in the Grand Duchy of Baden between the orthodox clergy and the ecclesiastical authorities on account of the book of Dr. Schenkel, assumes continually-

missionary, with his native preachers, were among the mountains north-east of Toungoo, trying to carry the Gospel to the benighted tribes of the long-neglected Shan Country. At the beginning of the new year, during the Week of Prayer, we were in the heart of a hostile tribe, who had been exasperated by unnecessary interferences, by some nations who bear the Christian name. They had also been once attacked by the Karen militia of Toungoo, with the sanction of Government, for alleged kidnapping, which resulted in the destruction of property and life. It has since been ascertained that the village which was thus severely dealt with was innocent of the charge, and therefore the Government made reparation, as far as it was possible to do, with money and kind treatment.

This, however, was one of the happy results of that painful week of suffering among the Geckhos. Several times we were surrounded by hordes of savage men, armed with spears, sword-dabs, matchlock muskets, and poisoned arrows, infuriated by a sense of deep wrong, which they seemed to think might justly be laid upon us, and it was a matter of some doubt whether we could get through their territory unharmed. Indeed, at times, it seemed as if they were quite ready to avenge their wrongs on us, and we were entirely in their power. Then it was sweet to think, "This is the Week of Prayer." Most earnestly did we plead that God would mercifully hear His people, and remember us, and not only deliver us from the hand of the destroyer, but in some way make this season of trial eventuate in opening to the Gospel this wild race of people.

It was on the second day of the Week of Prayer, that we saw our greatest apparent danger, and gained our greatest triumph over human malice and rage.

While thus surrounded by the mob, and after looking up to God with an earnestness which necessity creates, it occurred to me that I might escape their rage, and make them my friends, by becoming their advocate with the Government of British Burmah, which I was confident had been misled in sending an armed native force, without a European head, against an innocent people—*i.e.*, innocent of the charge for which they were attacked. I suggested to them that, while I was not an officer of the Government, I could bear testimony to the truth, which would be regarded, and that, being satisfied of their innocence in this matter, I would lay their wrongs before the officers of Government, whom I knew to be most just and humane men, and that, probably, reparation would be made.

This quieted them, and probably saved our lives. But we were still looked upon with suspicion, until we had passed out of their territory into Shandaland, and also more or less on our return. Still we were able to make friends of ten chiefs, and "*drink truth*" with them—*i.e.*, make a league of friendship. My report to the Government led to a careful investigation by Captain M. Lloyd, Deputy-Commissioner of Toungoo, with instructions from the Chief Commissioner, and, as I have above indicated, with the happiest results. After reparation had been made, and all their difficulties with themselves, as well as with the Government, had been settled by the wisdom and kindness of Captain Lloyd, they sent for me. I visited them the second time, and was everywhere received with favour and confidence. Their prejudices were gone; they looked upon me as a true friend, and were prepared to listen to the message of mercy, from my lips, from the King of kings. I preached extensively among them. They began at once to build chapels, and call for teachers; and I had satisfactory evidence that some of them received the truth to the saving of the soul. In their immediate vicinity are the Broaë, Sankoo, Bree, Harshwe, and Padoung tribes. The Gospel had made considerable progress among the Broaës, and a few of the Geckhos, who live in the Broaë country, near Toungoo, had embraced Christianity. Beyond this, all were in deep spiritual darkness, without God, and without hope in the world.

On my third visit, last dry season, I baptized fifty-five Broaës and Geckhos, and planted two churches. Soon after, in June last, the principal chief of the Geckhos, Neeghgan, with five inferior chiefs, and about forty followers, paid their first visit to Toungoo, and spent a week with me. They assembled with our little church in Toungoo every night for worship, and on Sunday, and listened to the truth as it is in Jesus with deep interest. Just before leaving, the chief declared his faith in the Lord Jesus Christ, and informed me that he had selected as a teacher, to go home with him, Moumy Shwa Ong, a young preacher, supported by a few kind friends in Ealing, near London. God gave him strength and grace to go home with him, and the next day, his quarto Burmese Bible was slung on the back of a wild Geckho, and "the Book" and the teacher went to the mountains to be a light unto the Gentiles. This was the first settled preacher and Bible in Geckho proper. Who can tell what will be the result of this one Book—this one mission? But others have since gone, and the work of teaching,

preaching, and chapel building, still goes on. The most encouraging news reaches me of the spread of the knowledge of Jesus among the Geckhos.

During a long rainy season I have been engaged training teachers and preachers, mainly for the Geckhos and Padoungs. Now the time for jungle travels has come, and I leave immediately with a strong native preaching force, if the Lord vouchsafe His presence, to spend two or three months among these mountain tribes. The people have no written language, but usually speak Burmese, therefore it is an important work to teach them to read the Burmese Bible, which was translated by Dr. Judson. I have a few pupils who learned to read in one month's time. If I had means to give to each scholar

eight shillings per month for board and clothing, while in school at Toungoo, number of pupils could be thus taught to read; and nearly all who have learned the Bible in our schools have become believers in Jesus. It is to them we look for teachers and preachers to do the great work that is to be done in this dark Shanland. I can think these mountain tribes, who have been preserved for unknown ages from the evil curse of idolatry, are destined to become a mighty evangelising agency in Burmah, Shanland, and Western China.

Very sincerely yours,

M. H. BRADBURY,
Missionary of A. B. M. Mission
to the Shans.

AMERICA.

New York, March 10, 1865.

ANNIVERSARY OF THE CHRISTIAN COMMISSION.

The late anniversary of the United States Christian Commission, held in the Hall of the House of Representatives, January 29th, was in no respect less interesting than that of which I wrote you a year ago. Mr. Seward, Secretary of State, presided. The President, with almost the entire Cabinet, Chief Justice Chase, Admiral Farragut, Major-General Hancock, and many members of the Senate and House of Representatives, were present. In addition to the clerical speakers, Generals Fisk and Patrick, the latter being Provost-Marshal of the Army of the Potomac, bore distinct and thrilling testimony to the value of the Commission's work. The interest and confidence which the whole nation feels in this Evangelical charity is matter of profound satisfaction and gratitude to all Christian observers of the great transition through which our nation is passing. How rapidly and to what proportions that interest has grown, will appear from the following brief statement: In 1862 the income of the Commission was less than a quarter of a million of dollars. In 1863 it was not quite a million. In 1864 it amounted to nearly three millions. Among the sums that have recently gone into its treasury, was one of 5,500 dollars sent from the Sandwich Islands by the "Ladies' Hawaiian Christian Commission." At the date of the anniversary the Commission had 276 delegates in the field.

THE WEEK OF PRAYER AND REVIVALS.

Our religious papers contain many notices of revivals of religion. In not a few in-

stances, these have either begun during the Week of Prayer, or been greatly stimulated by it. They seem to be restricted to a small part of the country. They are prevalent in Maine, Massachusetts, New York, New Pennsylvania, Ohio, Michigan, Illinois, Indiana, Iowa, Wisconsin. Of course they do not cover over the whole of this immense territory; but so wide a diffusion of religious feeling is the occasion of great joy and thankfulness. Of late there has been a decided increase of religious interest in the Army. At Sandy Hook, near Harper's Ferry, a meeting, sustained for about four weeks, seemed to have been the means of the conversion of a hundred and fifty men. Similar statements are continually received from the delegates of the Christian Commission in the different armies of the North. And what is true of the North, is true of the South; that very many men in the Southern Army have been brought under the same saving influence. This is one of the best prospects for the future, and of the results which are to follow.

An interesting spectacle is witnessed at the Hampton Military Hospital, Virginia, where a *Hospital Church* has been organized. It is intended not to withdraw its members from their own churches at home, but to use them in a temporary relation, and to administer the sacrament to new converts. The result of this composite Church is not very long drawn, and the result is that Methodists, Episcopalians, close-communication Presbyterians, and, in some cases, Catholics, unite in fraternal worship. A singular society embraced a hundred members at the beginning of the year. The service of the Week of Prayer de-

the existing feeling, and seventy soldiers have lately applied to be received into its communion.

But one of the most touching statements concerning the work of grace in the hearts of soldiers concerns the Confederate prison camp at Andersonville, Georgia. If I should spread before your readers the sworn and consistent statements of numerous witnesses concerning the horrors of that camp, they would pronounce them incredible. I have no motive to make the experiment. It is quite safe, however, to believe that more elements of human suffering have seldom come together on earth. But among the horrors of that confinement, credible observers represent that more than a thousand men found peace in believing. In the absence of all books and papers, pious prisoners, whom Sabbath-schools and former revivals had fitted for their work, instructed the rest. As some grew too weak to walk to the daily prayer-meeting, others who were stronger assisted or even carried them. And thus in many a case the words of Paul found singular and most vivid illustration. While the outward man was slowly perishing, the inward man found daily renewal and preparation for its final departure. The narrative of this remarkable revival sheds the only ray of comfort into many a family, whose information concerning the fate of a beloved father or brother is all summed up in the statement, "He died at Andersonville."

As the result of a recent revival in the Mariners' Church, in this city, two brigades lately sailed from this port, whose crews and officers, with the exception of a single individual, were all Christian men.

The Presbyterian re-union statement contained in the February number of *Christendom*, concerning the union of Presbyterians in New South Wales, adds interest to that similar movement in this country, to which I have several times alluded. Your readers may be interested to know the proportions of the two bodies which seem to be drawing toward each other. Leaving out of view the Southern Churches which have seceded from the Old School Assembly, the comparative strength of the two denominations will appear in the following compact table:—

	O. S.	N. S.
Synods reported	25	22
Presbyteries	126	105
Ministers	2,265	1,644
Churches	2,626	1,442
Communicants	231,960	138,074

The benevolent contributions of the two bodies do not admit of comparison except on

the four objects following—the minutes of the New School being silent on the other objects for which the churches have contributed:—

	O. S.	N. S.
Domestic Missions	\$ 86,414	\$174,177
Foreign Missions	126,615	98,529
Education	135,344	88,353
Publication	28,184	76,443
Total	\$376,557	\$437,502

The first number of *The Re-union Presbyterian* has been issued, a monthly magazine to be published at Cincinnati by able editors from the two bodies, whose object it is to prepare the Churches for the earliest practicable restoration of their former relations.

CHRISTIAN UNION.

A very remarkable meeting was recently held in this city, to discuss and further the important object of union among all Evangelical Christians. The meeting was held in the large and beautiful edifice of the Trinity Methodist Episcopal Church. The speakers were well-known pastors of the Congregational, Reformed Dutch, Baptist, and Episcopal denominations. The characteristic and most interesting feature of the meeting was the perfect frankness with which each man spoke his mind. But the advance made toward the proposed end was not considerable. The representative of the Dutch Church, Rev. Dr. Vermilye, claimed that there was already actual unity of doctrine and feeling, which would be very apparent and impressive, but for the exclusive claims set up by some churches in behalf of their modes and order. But Dr. Weston, of the Baptist Church, argued in reply, that as the Evangelical world had already acknowledged the "one Lord" and the "one faith," they must by and by be brought to "one baptism;" and meanwhile, he insisted, the Baptists could not go back from their conscientious convictions. And Bishop Cox, who was present as delegate from an Episcopal Christian Unity Society, argued just as strenuously in behalf of an organization of the whole body of Evangelical believers upon the platform of the Church of "the first three centuries." Dr. Bacon, of the Congregational Church, attempted to prove that "parochial unity" was the indispensable condition of all catholic unity. The discussion was as piquant and good tempered as possible, and could do no harm; but it was evident that except by the forcible announcement and illustration of Dr. Vermilye's important proposition, the great cause was not materially set forward. A single straw in the

par Church in this country, here in 1871 appointed a large committee to inquire into the expediency of opening intercourse between the Russo-Greek Church and their own. Two members of this committee have since visited Russia, for the purpose of fully possessing themselves of information upon which to base their report to the next Triennial Convention. It was by the earnest co-operation of one of these gentlemen, since returned, that the recent celebration was secured. The music had been brought by him from Russia, and the singing made possible, by the substitution of English spelling for the Slavonian characters. The service was held in Trinity Chapel, the bishop of the diocese "cordially sanctioning" its use, as "a token of international as well as religious sympathy." The music was rendered by the choir of the chapel, who had carefully rehearsed for the occasion. Most of the singing was in Slavonic, but the Nicene Creed, the Lord's Prayer, and the Gloria in Excelsis were sung in English. The officiating clergyman is a Russian by birth, who came to this country, in response to an intimation sent to Athens about a year ago, that there were here many members of the *Orthodox Church* who needed a pastor. The Rev. Agapius Honcharenko accordingly volunteered his services, and recently arrived in this city, accredited by the Metropolitan of Athens and the Holy Synod of the Kingdom of Greece. He was dressed for the service in a white robe, embroidered with gold, beneath which was a scarlet stole, which was exposed at the throat and breast. The accounts, which have evidently come from a mind in thorough

in the course of the long and ritual came what is described as or solemn part of the *sacrifice*, in priest having "recited the words stitute in secret," and "the consecrated," "the priest received, his communion is sung the Cheru At length is added a prayer for the Family of Russia, with fifteen respited by the choir, and after which and the "Gloria," the congregation choir singing a Slavonic hymn withdraw.

In all this, say some of the sect there is a new cementing of sympathy between the great R American nations. But some of the papers find in it an unbecoming with mischievous superstition and the *filioque* was omitted from the Episcopal choir, and the "sac received" by the priest is claimed to the enormities of transubstantiation. To those who long to see Church of Christ united upon the Evangelical truth and feeling, such a tional act of courtesy, in so a direction, has given but little encouragement. Those advances towards Church offer to the Greek Church an offer to the Presbyterian or Congregational the ecclesiastical organization of three centuries," will need to be before they can become effectual.

THE APPROACHING UNITARIAN

parishes in a deliberative assembly, propose of considering the best means of *our denominational life*; of consolidating work, and agreeing upon common Christian usefulness.

mittee, of which Rev. Dr. Bellows is, has reported a "symbol of unity," g its office by this statement:—

e corner-stone of the Unitarian body, rished from other ecclesiastical bodies, tinue to be liberty of thought; and denomination could unite only on a broad enough to sustain the whole od who *claimed* the name and faith. oubtedly it was indispensable to our a visible and organised body, to agree symbol, or expression of Christian be-), without being forced on anybody, or nition of fellowship and communion, niah a rallying-cry, and articulate the he largest possible number of existing , *as well as crystallise the ideas now in millions of American minds, on the the Christian faith.*

oposed creed is as follows:—

e in God, the Father Almighty, Maker and earth; and in Jesus Christ His n the Holy Spirit, proceeding from the d the Son; in the Holy Catholic t the forgiveness of sins, in the resur- om the dead, and the life everlasting.

is summary creed is expanded and by an accompanying "gloss":—

; Liberal Christians believe in the d dependent position of Jesus Christ; acknowledging the eternity and deity 'ord," which is God in essence, deny : deity of Jesus Christ, "the Word" or incarnate, and necessarily losing oming into sight and within bounda- ile Jesus Christ, therefore, is God : in the flesh," He is not God in the e Creator, who is essentially invisible. : believe the reconciling and atoning esus Christ to be in bringing human he true knowledge and friendship of igh His life and death, but not in any equired to reconcile God to man, or ore placable and loving than he is nature and character.

: believe in the Bible as the record of idental history out of which their faith has flowed; in its inestimable and worth. But they recognise the ment, as well as the divine element, ble; and accordingly reject, as not y the Scriptures themselves, the pre- a verbal or plenary inspiration set up s and theologians. Believing in the the distinction, they doubt whether

there is, or ever will be, any wisdom in the world that can accurately define just what revelation or inspiration is, distinguishing the first precisely from the teachings of science, experience, and nature, and the second from moral intuition and spiritual genius. And this is the ground of their mutual toleration of all theoretical opinions which do not deny the essential truth and authority of the Christian religion.

Meanwhile a striking, if not an amusing, illustration of the kind of safeguard which the above principles can furnish, appears in the rebuke which a *Universalist* newspaper administers to Rev. Mr. Frothingham, a leading and eloquent Unitarian minister of this city, who has recently been defending the life of Jesus against such attacks as that of M. Renan, by endeavouring to show that there is no supernatural life of Jesus to defend. Says the *Universalist* critic:—

To deny the supernatural origin of the Christian religion is to deny the religion itself, for if it is not what it claims to be, it is obviously nothing. It is, as a religion, false, length and breadth. We only hope the Unitarians are not about to plunge into this abyss of infidelity. Let Mr. Frothingham take his course. He may live to see his own folly; or if not, others will no doubt be left to feel its sad effects in unsettling their faith and leaving them with what the apostle would call a "vain philosophy," as proud as it is vain.

MISSIONARY INCIDENT.

A recent striking illustration of the missionary work will interest your readers. A gentleman lately read in a religious meeting in Chicago a letter which he had received from a native missionary whom he had known in India. The reading was no sooner concluded than a man rose in the meeting, and while thanking God for the good news which the letter contained, declared that that native missionary had been the means of his own conversion, when as a sailor he had strayed into the chapel where the missionary was preaching an English sermon from the text, "Be sure your sins will find you out." Chicago is a city on Lake Michigan. Fifty years ago, there were not fifty inhabitants there; now there are a hundred and fifty thousand. Could there be a more compact and comprehensive illustration of our age, than this meeting of the *convert* and the *letter* of this East Indian preacher in the city of Chicago?

THE JUDGMENT IN BISHOP COLENZO'S CASE.

The Judicial Committee of Privy Council have given their judgment in the appeal that was made by Dr. Colenso from the sentence of deposition pronounced against him by Dr. Gray, as his Metropolitan, and the Synod of the South African Church. The judgment of the Synod is reversed, and the deposition is cancelled, as most persons expected; but the grounds on which the Court proceeded were unexpected, and will not fully satisfy either party. It is laid down clearly enough, that Dr. Gray had no power to depose Dr. Colenso from his see, but the principles on which that decision is based go to show that Dr. Colenso had no see to be deposed from; that both he and his judges are bishops only in name, and that the Crown, which appointed them to their respective dioceses, had, in doing so, usurped a power which, in a constitutional country, it does not possess, and which was, therefore, from the beginning null and void. Of this important judgment we proceed to give the principal points.

The judgment commences by laying down in the broadest extent, and with an iteration which savoured of personal liking, the Erastian principles on which the Church Establishment rests in England:—

The Bishop of Natal and the Bishop of Capetown, who are the parties to this proceeding, are ecclesiastical persons, who have been created bishops by the Queen in the exercise of her authority as Sovereign of this realm, and head of the Established Church. These bishops were consecrated under mandate from the Queen by the Archbishop of Canterbury, in the manner

Bishop of the Metropolitan town at a time when neither Metropolitan See was in existence. Dr. Gray had then surrendered to the Government of South Africa, and was not re-vested, till fifteen days after his deposition. The various steps that led to the present decision were also detailed; and the questions before the Court for decision were the following terms:—

First, Were the letters patent of the 12th December, 1853, by which Dr. Colenso was appointed metropolitan, and a metropolitan province was expressed to be created, good in law?

Secondly, Supposing the ecclesiastical province of metropolitan and suffragan created, was the grant of power and jurisdiction expressed by the letters patent to be thereby made to the metropolis, and good in law?

Thirdly, Can the oath of canonical obedience taken by the appellant to the Bishop of Capetown, and his consent to accept his jurisdiction over the metropolitan province of Capetown by which this sentence of the Bishopric of Natal can be maintained?

The first, which is really the question, is argued at considerable length. It is shown historically that in England, since the Reformation, has the Crown assumed the right to create new bishops, without the consent of Parliament. Even the bishops of the Colonies were created by an act of the British Parliament, reserving the rights of the Crown. The Crown colonies are called the Crown colonies, because they are created by the Crown, and not by the people.

The third question—that of submission by contract—is rather hastily dismissed. The following is all that the Court condescends to notice on this branch of the argument:—

Thirdly—If, then, the Bishop of Capetown had no jurisdiction by law, did he obtain any by contract or submission on the part of the Bishop of Natal? There is nothing on which such an argument can be attempted to be put, unless it be the oath of canonical obedience taken by the Bishop of Natal to Dr. Gray as metropolitan. The argument must be that, both parties being aware that the Bishop of Capetown had no jurisdiction or legal authority as metropolitan, the appellant agreed to give it to him by voluntary submission. But, even if the parties intended to enter into any such agreement (of which, however, we find no trace), it was not equally competent to the Bishop of Natal to give, or to the Bishop of Capetown to accept or exercise, any such jurisdiction.

It would thus appear that, though the judgment in one point of view reposes Dr. Colenso in the place he held at Natal, in another, it effectually denudes him of all power. He is as much a bishop as ever—that is to say, he never was a bishop at all. Those who choose to submit to him are at liberty to do so; but he has no power to constrain those who refuse.

BISHOP GRAY'S VISITATION CHARGE.

The recent Cape mail brings the visitation charge of the Bishop of Capetown to the third annual Synod of the diocese. It is an elaborate pleading against the constitution of the Court of Final Appeal, and for the independence of the Colonial Church as a voluntary association. The Bishop earnestly declares his determination, no matter at what cost, to carry out the principles which he has already laid down, and to guard the Church from the intrusion of heretical teaching. Towards the close of his charge, however, his High Church principles lead him to the assertion of statements which will be regarded as containing the essence of the very heresy of which he accuses Bishop Colenso.

Are not (he says) these assaults upon long and universally received revealed truth leading men everywhere to consider the grounds upon which the faith rests, and to see that the true principles of the Church of England will alone preserve for us, and for our children, the Bible as the Word of God—and the faith once for all delivered, without addition or corruption. How do I know, for certain, that the Bible is the Word of God—what the true Canon is—in what light I am to regard the Sacred Scriptures—except through the voice of the Church, to whom the Lord promised that He would guide into all truth? How do I know that the Creeds contain all essential fundamental truth, except through

the same voice, which assures me that they are in strictest accordance with Holy Writ?

He looks forward with hope to the issue of all these troubles, as likely to draw the different sections of the Church into closer bonds of union; and in enforcing his views he is not above drawing his illustrations and his arguments from the Evangelical Alliance and from our own pages.

THE CONVENTUAL SYSTEM.

The recent discussion concerning the abduction of the girl M'Dermot, and the forcible removal to the Continent of the nun Mary Ryan, has roused a considerable feeling through the country on the existence and rapid increase of these un-English institutions. Mr. Newdegate brought the subject forward in the House of Commons; and though, as a matter of course, his motion for a committee of inquiry was unsuccessful—for neither of the great parties can afford to affront the Roman Catholics on the eve of a general election—yet he was respectably supported, and the question is far from being set at rest. In view of his motion, a crowded meeting was held at St. James's Hall, Mr. Colquhoun of Killermont in the chair, at which much valuable information with respect to conventual life was given. Since his motion, Mr. Newdegate has been attacked by various Roman Catholic correspondents—by Bishop Ullathorne inviting him to come and inspect the convents for himself, and by Mr. Langdale, who challenges him to raise the question of the truth of his allegations in a court of law. To each of these Mr. Newdegate has—very properly, as we think—given one and the same answer: "I proposed an inquiry by a committee of the House of Commons; the only course that I can have confidence in for receiving a full, fair, searching, and satisfactory investigation. Your co-religionists were among the most active in refusing me that mode of inquiry; and I decline to be a party to any other."

RESTORATION OF ST. PATRICK'S CATHEDRAL.

There is no structure in Ireland, whether municipal or ecclesiastical, that is more thoroughly identified with the history of that country than St. Patrick's Cathedral, Dublin. This fine monument of mediæval skill and piety was, of late, fast crumbling to decay. For 600 years no restoring hand had been put to it. All that was done was to alter, weaken, or disfigure, and there was but too many reasons to fear that a few years more would see this stately pile collapse and

fall to the ground, a mass of unsightly ruins. The cathedral possessed no funds for its renovation. Successive Governments appeared to be indifferent to its fate, and the worshippers who were wont to assemble there could only look on, and with melancholy forebodings speculate on its approaching fate, when the course of decay was arrested, and the cathedral was restored, in even more than its pristine splendour, by the large-hearted munificence of one man. Mr. Guinness, the eminent brewer in Dublin, undertook the task, and at his own proper cost, and under his personal superintendence, has completed probably the grandest achievement which was ever undertaken by a private citizen. In the words of the *Times* correspondent, who was present at the opening ceremony—

The work which was too great for the Knights of St. Patrick, or for the Ecclesiastical Commissioners, or the Bench of Bishops, which the Irish Parliament refused to undertake, and which the British Parliament never entertained the thought of executing, has been accomplished within four years by a single merchant, at a cost of 150,000*l.* Mr. Guinness has given back the cathedral to the Dean and Chapter with all its internal appointments complete, and perfect in their kind, even to the upholstering of the pews, stalls, and thrones, the gas fixtures, and the heating of the building. They had only to walk in and perform their services as ministers, and nothing is expected from the Protestants of Dublin but to enter this grand and beautiful cathedral, take their comfortable seats, and worship God with grateful hearts. Mr. Guinness has done everything for them, and paid for everything, and yet he took his seat among them as quietly and modestly as if he had done nothing.

The opening took place on the 24th of February, and was attended by all the dignitaries of Church and State, besides being crowded from nave to chancel with thousands of the citizens. The service was performed with extraordinary pomp, after which the Archbishop of Dublin ascended the pulpit and preached the opening sermon, taking for his text Psalm xvi. 8, 9.—

Ascribe unto the Lord the honour due unto his name: bring presents, and come into his courts. Worship the Lord in the beauty of holiness: let the whole earth stand in awe of him.

Towards the conclusion of the sermon, the preacher made the following allusion to the munificence of Mr. Guinness:—

To few men indeed are entrusted the means, and to fewer still has been given the heart, to equal and emulate that deed of munificence which has given us the opportunity of the glorious service and celebration of to-day. Seldom indeed has the whole house of the Church been filled with the sweet odour of an ointment so lavishly poured out as this has been. When I

look around me, and, instead of waste places, which in a few years more might have become ruinous heaps, behold the fair proportions of this house renewed in all its parts, amply fitted and furnished for the service of Almighty God, I find no words which express my feelings or yours, my brethren, so well as those of the sacred historian, who, recording another free gift made to the same service, and the spirit in which it was made, uses memorable words which I claim as having their special fitness to-day: "All these things did Achanah, as a king, gave unto the king." But of this no more. We may praise and exalt men; it often becomes us well that we do so behind their back. Would that this were the manner of speaking behind the back most frequent among us; but how, without offence to their face and in their presence? How, above all, shall we do this in His house and in His presence before whom and whose majesty all human merit sinks abashed and ashamed—yes, feels almost like a guilty thing in the awful light of His presence?

In the evening the cathedral was again opened for Divine service, brilliantly lighted up with gas, the effect of which is described as having an extraordinarily fine effect. The sermon on this occasion was preached by the Rev. W. Conyngham Plunkett, treasurer of the cathedral, and son-in-law of Mr. Guinness, who preached an excellent sermon from the appropriate text (St. Luke xi. 14), "Come, for all things are now ready."

LONDON DIOCESAN HOME MISSION.

The eighth annual meeting of this society was held on the 22nd ult., at Willis's Rooms, and was very numerously attended. The chair was occupied by the President, the Bishop of London. The report of the council stated that the society has been enabled greatly to extend its operations, by the large grant which it has received from the Bishop of London's Fund:—

These grants are made on the express understanding that no portion of them be applied for the support of agency which previously existed. Every grant made by the Bishop's Fund rather increases than diminishes the liabilities of the Home Mission, as various incidental expenses must be incurred in order to render effectual the labours of these missionaries. Under these circumstances, the council earnestly appeal for increased support to enable the society efficiently to carry on its work in the extended field of its operations.

After enumerating the various stations occupied by the missions of the society, the council say: "In the last report a brief account was given of the labours of their missionaries at Deptford, South Hackney, and Newington Butts. At that time churches were being erected at Deptford and South Hackney, and a large chapel, with schools, had just been purchased, and was about to be repaired, for the purposes of the mission at Newington

undertakings were brought to a culmination." This new church at accommodates a congregation of and worshippers, which originated with the preaching of one of the missionaries, about five years ago, in . The church of South Hackney of similar origin, and is filled by station of about the same number. At Newington, now converted into church, accommodates eight hundred.

other mission districts now occupied of which were given, may be seen Somers-town, Charlton-street, and Limehouse. In evidence of the poverty of the poorest to contribute to their means for religious purposes in this last district mentioned of 17. 17s. 9d. contributed 2nd January and 16th February, was in pence, and chiefly in farthings and halfpennies. There are also mission stations for railway labourers and navvies at Walthamstow, Highgate, and Finchley. At Walthamstow a temporary church has been built for affording free accommodation for the poor. There and in other districts of the missionary clergy give evidence of success.

London drew attention to it when first the society began its missionary work; but the society had made a deep impression on the public and he believed they had twenty-nine stations now at work, who certainly represented a population of not less than 100,000. His lordship stated that—

Missionaries who have been appointed last year are paid by the Bishop of London, in connexion with the society, and of them had a district containing 10, 6,000, or 7,000 persons assigned to do not, as in the former instance, for so large an area as we were obliged to have each separate missionary whilst we have missionaries to meet the wants of a vast population. [The Bishop pointed to the missionary operations of the society merged into the parochial system, and on to say:] I do not think that a temple can be found anywhere of the kind existing up a parish than in the account of missionary stations in which churches exist, and are approaching parochial status—Deptford and Hackney. The Rev. Mr. Courtenay, beginning his work with two or three men under a railway arch preaching in the open air, then went on to say that he had seen together in a temporary building the people coming forward in numbers and contributing out of their pockets towards the erection of a permanent church, and the erection of a church, then the

consecration of the church, and all the other necessary arrangements consequent thereon; all these things show how we secure our permanent results by beginning with very slight missionary efforts, which, when once they lay hold of the people's hearts, produce better results than if we began with a fully-organised parish, without having secured the hearts and affections of those for whose benefit the work is carried on.

It was not to be forgotten, however, that they had a distinct missionary work to perform:—

We are to find out the poor wherever they are to be found, and this part of our work we shall never be justified in neglecting, however we may be able to turn our temporary into permanent efforts. Then again it must not be forgotten that there is at all times a large exceptional population in London. In the north of London there are railway labourers working night and day, amongst whom our missionary holds a service at twelve o'clock at night or one o'clock in the morning, and who cannot be reached at any other time. The ordinary arrangements of a parish never can deal with men whose residence is so exceptional. I think that this exceptional state of society is rather on the increase. Why, what is the condition of the city of London? At this moment a vast number of the population is employed in preparations for the construction of new railways. If the present company had to drive through London as often as I have, they would know that almost the whole of the houses of London are at this moment on the move, and that there is a great probability of this state of things continuing for many years to come; so that unless we can organise some system whereby we can be on the move also, we shall find that our stationary and permanent arrangements are perfectly unsuited to the fleeting character of the population with whom we have to deal. I do not think it will be possible to dispense with these distinct missionary efforts to meet the wants of a population of such an exceptional character during the lifetime of the youngest person present. (Hear, hear.)

The missionaries are nominated not by the incumbents of the parishes in which they work, but by the society and the Bishop, who are careful to make personal fitness the sole rule in appointing men to particular posts:—

It is possible to choose men for these posts, simply because they are fitted for them, and for no other reason whatever; whereas had the matter to be submitted to persons on the spot, it would be very difficult not to allow other considerations besides fitness to take effect. There is another peculiarity with regard to the nomination of these missionaries which should be mentioned—namely, that these posts are by no means permanent until they become incorporated into the parochial system; and if any mission station in London is languishing, and a man is posted there who is not fitted for it, without the slightest injury to his feelings, and without any ground of complaint, a change can be made, and he can pass into another sphere, for which he is better suited.

The Duke of Marlborough moved, and

played in the manner he had mentioned, there was not one of them whose face was not turned towards the minister or whose heart was not listening to his words. There was something exceedingly striking in the way in which all the voices responded to the Litany, and when a hymn was given out they sung it heartily and lustily, and with a good courage, and he thanked God that one of the missionaries of the society had made it his business to meet that congregation.

The Earl of Harrowby, the Bishop of Ely, and the Hon. A. Kinnaird also took part in the proceedings.

CHURCH EXTENSION IN THE SOUTH OF LONDON.

Church extension is spreading. We have noticed above and on former occasions its progress in London, and the efforts of the Archbishop of York to multiply churches in the populous towns in the North. The Archbishop of Canterbury has followed in the same good work, and more recently the venerable Bishop of Winchester has come into the field, determined to do for the South of London what the Bishop of London is doing for the North. A meeting was lately held for the purpose at Lambeth Palace, and several munificent contributions were obtained: the Bishop heading the list, in true episcopal spirit, by a donation of 2,000*l.*, which makes 15,000*l.* he has contributed for church extension within the last three years, besides an annual subscription of 3,000*l.* for the term of his life. The Bishop himself addressed the meeting, and set forth the work of the district, and the good work that was doing among the poor, in a very graphic manner:—

He would take the case of St. Stephen's, Southwark (including the station, Kent St. St.

THE LATE REV. W. L. TE

We regret to record the decease morning, the 5th ult., of the Lockwood Thornton, M.A., Pr Wesleyan Methodist Conference days previously he preached t pool-road Chapel. He was from indisposition, but it was there was a special excellence in and that they were accompani liarily gracious and heavenly in text was, "Mine eyes have s the Lord of Hosts." (Isaiah vi not appear, however, to have fatal termination to his illness relaxed his attention to business morning, March 5, when he a he felt better, and that it was of a good day. To a friend inquire he sent a kind and ch closing with the words, "My m These were perhaps his last wo immediately seized by the hand before he could reply, except motion of the head, to the anxi Mrs. Thornton, whether he did he breathed his last. The *Watc*

We have lost a friend whose e difficult to sum up. He was a m cheerful believer. His religion w happy. His public ministry was pressive. And his hold on the Methodist Connexion, both minist has rarely been exceeded. A m excellences can be ill spared. It not been our lot to know a m faithful and persevering servant of Connexion in the several offices sustained as minister, tutor, edit time and President.

sented by Dr. Schmettau. According to the the last President, fulfils the official duties rule of Conference, providing for a melan- of the deceased until the expiration of his choly event like the present, Dr. Osborn, term of office.

Monthly Survey of Missions.

SYRIA.

At a recent meeting of the Moslem Mission, it was stated that there are four agents of the society labouring among the Mohammedans in Syria and Egypt, under direct European superintendence. One of these agents is himself a convert from Islamism; another is a native clergyman, of superior birth, education, and ability, who was formerly a dignitary among the Syro-Romanists. The secretary reported the baptism of three converts, in addition to the baptisms recorded in last year's report.

TURKEY.

The Rev. H. Jessop writes from Beyrout :—

Two Mohammedans have become Christians in Damascus, and one of them has been brought to Beyrout in chains, and is now confined in the barracks here, exposed to insult and suffering. Chains are on his neck, and he will probably be speedily put out of the way. No one is allowed to see him. It reminds one of the old days of Pagan Rome in her persecution and hatred of Christians. These cases of converted Moslems are multiplying all over the East. There are forty in one part of this empire inquiring in secret.

INDIA.

The bazaar-preaching in Benares by the missionaries of the London Society is exerting great influence. One of them writes :—

Only a few days ago, to my great surprise, two of the chief priests of a renowned place of pilgrimage near the mission, to which it is said some 40,000 pilgrims annually resort, attended by seven or eight disciples, visited the mission—for what reason, do you suppose? To abandon idolatry, and to embrace Christianity! They were not baptized at the time, however, on account of some trivial difficulty which they raised among themselves, not against the rite of baptism, but in regard to the order of precedence in which they were to be baptized, some wishing that all should be baptized at once, while others wished that some should be baptized at one time, and some at another. I have still hope that some of these men will avow their faith in Christ. But what struck me with intense astonishment was, that priests deriving considerable revenues from the offerings of idolators, one of whom, of seventy or eighty years of age, was a man well known, I should say, all the way from the Punjab to Calcutta, should voluntarily come to us to express their faith in Christ as their Saviour.

From Cuddapah, the Rev. E. Porter, of the London Mission, reports the baptism of fifty Teloo-goo villagers (including adults and children), on his last visit to the out-stations of that district. Most of them had been three years under Christian instruction, and had given satisfactory proof of their entire renunciation of idolatry, and the sincerity of their Christian profession. The interesting sight was presented of forty being baptized on one occasion. These, who belong to the village of Velvelly, near Dhur, have not only cast off their heathen habits, but now unite in daily evening prayer, conducted by a Christian schoolmaster.

The missionaries of the London Society, though availing themselves of the services of several hundred native agents (including evangelists), have not hitherto felt at liberty to ordain to the pastoral office more than a limited number of these brethren. Two such ordinations, however, have just taken place—the one at Cuddapah, the other at Benares—with reference to the last of which a missionary writes: "The moral weight of this step I already feel to be very considerable among the native community. An impetus has been imparted to our work of a novel character. The native Christians have begun to be conscious of a spiritual power residing among themselves of which they were previously unaware."

The Rev. W. Shoolbred and Dr. Valentine, of the United Presbyterian Mission, have been engaged, for the fourth year, in making a two months' preaching tour through the hills of Mairwara. It was somewhat more extended on the present than on former occasions. Mr. Shoolbred writes :—

Our wider wanderings into Meywar have given us opportunities of cultivating the acquaintance of the native rulers of adjacent states, of preaching to them, as well as to their subjects, the truth that maketh wise unto salvation. By all these magnates we have been received with courtesy; by the most powerful among them with distinguished hospitality. The Thakoor of Bednor, for instance, pressed us to accompany him on a boar-hunt, invited us twice to his palace, and, on the second occasion, insisted that we should dine there. Nor did he disappoint us, and mock his own

to produce an eclipse at will, they were ready to receive the message we had to deliver to them stamped with a divine impress, and listened with a fixed attention which could lodge the truth deeply in their minds.

The missionaries were accompanied by Rama, a fine specimen of a Mugra whom Mr. Shoolbred thus graphically portrays :—

I wish I could photograph him as, morning and evening, he appears on village platform with his back to a hoary bur-tree, and face meeting face, and eye glancing back scores of swarthy brethren, gathered in a circle, and hanging on his lips. With body forward, he supports his left hand on the top of a staff, while the right is stretched for earnest entreaty, or brought down with a ringing slap on the back of the other, to emphasise or close a period. And then his round, open face is a picture; flashing now gleams of as he sends a home truth straight as an arrow to his hearers' hearts; drawn up now with a swarthy horror as he paints the fruits of sin ripening into the remorse of hell; glowing now with a glow of love as he dwells on the love of God in Christ, and addresses the vile the Saviour's tender invitation, "Come unto me all ye that labour, are laden, and I will give you rest." Never has the Mugra patois, lisping and uncouth as it is of its forms and sounds, seemed to me so sweet and gracious in its accents, as when the truths of the Gospel are conveyed by it, as on the tide of a mighty river, flowing from the source of the grace and Spirit of God. How powerfully, too, falls the appeal on Mugra hearts when Rama, after exposing the lying deceits of those Jogies on whom they place their faith, can say, "Yes, brothers! I too pinned my faith on the Jogies. I too became their disciples as you. For years I sought satisfaction and peace of mind in their secret charms and rites, but all in vain. I resolved to forsake sin, only to plunge more deeply in its mire. I heard the blessed Gospel from the padres' mouths, all was changed. Then I as [Teacher] worthy of my utmost faith and love—a Saviour, not sinful, like the Jogies, I pure, able to save to the very uttermost. Come, brothers, to that Saviour. Believe in Jesus Christ, and ye shall not perish, but have everlasting life!" Words like these longer can they turn off the offer of salvation by saying, "Oh, your religion is good for log, but our religion, handed down from our fathers, is good for us. Leave us alone and their rites." Here is one of themselves, who declares before them the insufficiency of most cherished institutions to bring peace to the mind, or cleanse the soul from sin, as his whole life a living proof that what Jogies and Munters cannot do, the faith of the can.

Looking back on his four annual itineraries, and summing up the result, Mr. notices a great change in the spirit of the people, and the way in which they receive the truth. He observes :—

Our audiences have been more numerous than ever, and in general they have a greater intelligence and appreciation than before. There is an evident loosening of old superstitions. None are readier to laugh at the absurdity of worshipping the stone idols than they were. They even relish the exposure of the deceit and hypocrisy of the Jogies and other Goorooes, and frankly admit that such avaricious, lustful men cannot save far less those that trust to them. The cry, "What must I do to be saved?" rises more frequently; and the name of the Lord Jesus is beginning to usurp that of Rama as the object of devout invocation.

So vast has been the growth of purely vernacular education by Gov

at Kih-boey. Of these last, the missionary, the Rev. W. S. Swanson, writes that not only have they given evidence of their sincerity by a long course of consistent conduct, but what is more convincing still, almost every one has suffered, either in person or estate, for the name of Christ. Two of them were not long ago shamefully beaten because they refused to contribute the smallest sum for idolatrous purposes.

There are at Ningpo two Baptist missionaries—the one English, the other American—whose labours, to a great degree in concert, have been largely blessed. We read of the baptism, upon one occasion, of sixteen persons. One of the members of the English missionary's flock, a literary man, recently went into a Buddhist nunnery, and preached the Gospel with such fervour, that the abbess, one of the nuns, and a neophyte about to take the veil, were converted, and added to the Church. Another brother, a simple countryman, has so fully reached the Gospel in his own neighbourhood, that in going through it some twelve miles, he missionary scarcely met with an individual who had not heard more or less of Jesus from his lips.

It is proposed to form a Refuge for Opium Smokers in connexion with the Ningpo mission of the Church of England Society. The sum of 3,000*l.* has been placed at the disposal of Bishop Smith (late of Hong Kong) for that purpose, and the committee have the subject under consideration.

MADAGASCAR.

In the most northern part of Madagascar is the province of Vohemare, described as being mountainous and thinly populated. Amboanio is the chief town, and here have arrived the Rev. Messrs. Campbell and Maundrell, of the Church Missionary Society, having spent some time in the Mauritius in the study of the native tongue, they were able at once, on their arrival in Madagascar, to commence, in some sort, their labours. They are yet, however, as they describe it, "only babes in the Hova language," and they have not only to become perfect in that dialect, but to acquire others spoken by the people of the province, who are a mixture of the Hovas, Betsimisarakas, Sakalavas, and Antakaras. Mr. Maundrell writes:—

The Hovas hold a position with respect to the missionary, and to the other tribes of Madagascar, similar to that which the Jewish converts did in the time of the Apostle Paul. Many of them having received the Christian faith at Antananarivo, may be found professing that faith in the remotest parts of their country. For instance, the Governor of Vohemare, we have heard, is a Christian, and has built a small house of prayer and praise for himself, his wife, and a few others, at Amboanio. It is, therefore, by this people—the Hovas—that the missionary must work upon the other tribes.

The reception of the missionaries was most cordial. One of them describing, in his diary, his first day on shore, writes: "The people are 'ravoravo' (delighted) to see us, and apparently have great love for us. The aide-de-camp of the Governor greeted me in a manner I was never greeted before. Another man pressed me to himself too closely for my comfort."

The Governor of Vohemare and his wife, with two or three more, are apparently the only baptized Christians in the province. In conversing with the missionaries, he said, alluding to their work, that, as the sun dispels the darkness, and sheds light and comfort upon the earth, so the light of Christianity was beginning to shine amidst the darkness of his own country. He referred also to the times of persecution, and showed a Bible which he had buried beneath the sand in those times, and repeated the passage of Scripture that gave him and his fellow-Christians comfort when forsaken by all his friends—viz., Matt. xii. 49, 50, "Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." On the first Lord's-day subsequent to their arrival, the missionaries, immediately after breakfast, received a message to this effect:—

"The Governor says, the Lord's-day has now come, and he wishes you two white men to come and join with him in singing and prayer." We at once accompanied the messenger to the Governor's residence. He was reading the Bible when we arrived, and his wife seated at his side. After a little casual conversation, he alluded to the meetings for prayer, &c., which he used to enjoy in Mr. Coleman's time, and expressed a wish that all of us should now join in like manner in singing the praises of the Lord. Many hymns were sung, some to English and some to Malagasy tunes. (I believe this singing lasted quite two hours—I was completely fatigued.) Then I read the first chapter of the Acts of the Apostles, Mr. Campbell the Litany, and Charles le Bon concluded with extempore prayer. Afterwards we had some more singing, and an explanation given of the singing, evening, and other services of the Prayer-book.

forty miles from the coast, under the direction of the Bishop of Mauritius, acquired the native language and received ordination. They landed at the end of September last, and before the close of November had baptized ten young people and have a native helper, David Johns, referring to whom they say :—

We have directed him to labour chiefly amongst the Betsimisarakas, who have at the time of our arrival utterly neglected. I expect we shall only make our way amongst the Betsimisarakas, for they are a timid race, and retain lively remembrances of the persecutions of Ranavalona. Another reason also keeps them away from us—fear and hatred of the reason offered to me by a Betsimisaraka for not coming to our services was that they like it. I do not think this to be true, but I believe the Betsimisarakas have this idea has a real effect upon their mind.

Upon two occasions the Propagation Society's missionaries were suspected of being Romanists. Thus, one of them writes : "So far as I have yet been able to ascertain, the Roman Catholics do not possess much real influence here. There seems to be an antipathy to them in the Malagash mind. There was some little doubt in the Malagash when we first arrived, whether we were Roman Catholics, but we are now convinced that we are not, and so give us their full confidence."

So, too, at Fénarivo :—

We had not been there long before I had an opportunity of announcing myself as a Protestant. The person whom I met was the captain of the custom-house. I told him I was a Protestant. He offered his hand to me. "Are you Catholic?" he asked, and the energy with which he seized and shook my hand sufficiently showed his pleasure at the distinction. I was able to assemble the Christians, so that I could see them. He left us in order to prepare soon found myself in the little room in which they met together, and which was, in fact, the shop of their leader, who was what would be called in England a goldsmith. The captain, prayed with them, and addressed them on the passage, "One Lord, one baptism." They seemed to be deeply impressed. I was the first Protestant missionary to have been there.

At Mahambo the missionaries noticed four different trees growing as or which the Malagash formerly worshipped. The tree seemed flourishing, but they believed the worship was decaying, if not already dead.

The mission-field of Tamatave and the adjacent districts alone are, we are now receiving four more missionaries at once.

The new treaty with Madagascar now only waits the final sanction of the Government, which there is every probability will be given, to render it an article respecting Christianity is described by the Rev. R. Toy, of the London Mission, as being, upon the whole, all that he and his colleagues can desire; however, that in addition to Ambohimanga, mentioned before as being close to the foreigners, the native ministry "now wish to include Ambohimananambola : faravato, all being in the same district. With these exceptions, the whole country is open to us ; but the Government will undertake to insure full protection only in s

undoubtedly, very desirous of concluding the treaty with England; but they are most suspicious lest they should commit themselves in any way, and concede anything which might eventually be construed into a right to interfere with the internal affairs of the country.

Mr. Toy thinks, however, that this provision is as favourable as the missionaries can expect, and "certainly as much as they [the Malagash people] will willingly grant."

As regards the general state of the country, he says that great improvement has taken place since the removal of the late Prime Minister; and the prospects of Christianity have brightened considerably. "I never miss a month," he writes, "without baptizing several. Last Sunday eighteen were baptized; seven more have already given in their names for the following month, and upwards of thirty are waiting to be admitted."

The Rev. Wm. Ellis mentions that one of the churches in the capital has undertaken the support of its two native pastors, and that other churches will doubtless follow its example. "Glad tidings," he adds, "of the extension of the Gospel in distant parts multiply upon us, and the congregations and churches, both in the immediate and more remote villages, manifest tokens of steadfastness and prosperity. New chapels have been erected in several, and others are in progress."

SOUTH AFRICA.

To the Hottentots under instruction at Enon (Moravian settlement) have now been added a number of Kaffirs, who sought permission to reside there, on account of the spiritual advantages to be obtained by themselves, and the education offered to their children. The missionaries only granted that permission upon being convinced that the motives assigned were the true ones. The brethren say—

They were plainly told that we expect of those who live at this place that they renounce idolatry, witchcraft, heathen practices of every sort, and submit to the regulations of the place, and they agreed to all. Eighteen persons then came to take up their abode here. They all understand Dutch, having resided for a time on farms in the neighbourhood; had this not been the case, we should probably have directed them to another congregation, as we do not wish to introduce the use of two languages here, if we can possibly avoid it. They have erected three Kaffir huts for their temporary dwelling-places, and have shown great readiness for work, in the energy with which they have set about clearing the ground allotted to them, and preparing it for cultivation. Our people, who have suffered a good deal in the several Kaffir wars, and have naturally no good feeling towards persons belonging to that nation, were at first not pleased with the new arrival, but we hope that the conduct of the families in question will soon reconcile them to their reception in our midst, and that the Hottentots may learn diligence from the example of these Kaffirs.

From Natal, a Wesleyan missionary stationed at Verulam, writes that there had been a spiritual awakening among the white population, which afterwards reached to the native. "Many have been converted," we are told, "and it is almost a daily occurrence to have one or more come to the mission-house to tell that God has forgiven them. At midnight the bush rings with the wail of the distressed; and frequently, after I have closed the chapel, some have gone back to pray. The influence seems to be reaching the heathen kraals; for many more attend our services than formerly."

We cannot wonder that a missionary labouring among rude barbarians is sometimes almost oppressed by the difficulties of his task. Such an one writes from Henderson Station, British Kaffraria:—

Often after my work is done, and I sit alone in this hut, I am well-nigh heart-broken at the apparent unfruitfulness of my labours. For example, no later than yesterday, as I went to the morning service, I was astonished to see a great many heathen Kaffirs coming to church—a most unusual occurrence, as they will not come to the first service. On inquiry, I found that they had been at a drinking party about a couple of miles from this. The whole night had been spent at that kraal drinking native beer, and they had adjourned to come to church. During the preliminary services they were very unruly—talking, laughing, and insisting in having out their pipes to smoke. At last I singled out one or two of them, and gave them a severe rebuke. . . . One day, just as I was reading the first hymn, one old hardened being walked into church, and, in an audible tone, said to his wives, about five or six in number, "My wives, walk you right up, and seat yourselves beside the minister in the first seat, and I will sit here and admire you." I was nearly tempted to smile when they came marching up, and sat with their backs to me, looking towards the door. I had therefore at once to order them to turn round.

WESTERN AFRICA.

Five converts have been baptized by the United Presbyterian missionaries at Creek Town, Old Calabar. Though none of them were natives of that place, having, for the most part, reached it after tasting the bitterness of slavery, they had been under direct Christian instruction for several years. There are at least nine tribes represented in the small mission church at Creek Town.

In connexion with the Pongas mission of the Propagation Society, baptism was adminis-

NORTHERN AFRICA.

A correspondent who addressed us last year respecting the labours of P. Algiers, now informs us that he has obtained some small pecuniary aid for the communication, which is dated "Algiers, March 12," also states that—

This season the Continental Society has sent no clergyman to minister to the visitors, in consequence of the missionary to the Jews at Constantine having removed and assumed the functions of chaplain to the English, with the consent of Her Britannic Consul-General; but being by birth a Russian Jew, and speaking the English language imperfectly, his delivery is difficult to be understood. Divine service is performed day morning in one of the arches under the Boulevard l'Impératrice, and is pretty. Here in Algiers there is but little spiritual life; nevertheless, there was an attempt in the Week of Prayer, and all the Protestant pastors and missionaries united in it, exceptions. The Pastors Coyne, Dürr, Ruett, and Jowitz, with myself, united in a Divine blessing upon the churches during this year, and we felt happy in the thousands upon thousands, scattered throughout the earth, were doing the same much need of the prayers of the Lord's people—there is but little spiritual life but wanted here less of religious formality and clerical assumption, and more of *Christian spiritual power*.

NORTH-WEST AMERICA.

The accounts from the more distant stations of the Church Missionary the North-West, are deemed on the whole more favourable than any yet received. "The work on the Youcon," we are told, "is advancing nobly. Mr. T. succeeded in gaining the confidence and affection of the natives. The best the Roman Catholic priest has retired from the spot, not having been able to convert." The missionary at another station remarks that, though some of the unstable, there is no turning back to heathenism. Even among the unbaptized is fast dying away. The Metawin is more the laughing-stock than the real Indians; and many of the unbaptized might be considered nominal Christians, no objection to send their children to school, to be taught Christian truths, frequently attend Divine worship themselves. The work, too, has expanded.

Frequent entries in the missionaries' journals show the hardships they endure in these remote districts, from the severity of the climate. Sett journey, one of the brethren writes: "And now the whole distance was but poverty of man and beast. Dreary distances along rivers, over lakes, or woods, day by day, with scarcely any signs of animal life to greet us. Alas country!" From another journey the missionary returns "quite spent, weak with hunger." A native agent records his intense disappointment when his had been to obtain food, returned without one ounce, adding: "I trembled to

AUSTRALIA.

We continue to receive, from most remote places, intimations of the observance of the Week of Prayer. The last which has reached us is dated January 21, and comes from the capital of New South Wales. The writer says :—

The Christian people of Sydney were not estranged from that blessed union. And from the extreme south-east of the Eastern Hemisphere prayer and praise ascended to heaven, in unison with those offered in Britain and America, in India and Greenland. On Monday, 2nd January, a united meeting was held in the Wesleyan Centenary Church, York-street, the Rev. B. Chapman, pastor of the church, presiding, and the Rev. Adam Thomson (U. P. minister) giving an address on thanksgiving and confession. At this and all the subsequent meetings ministers and laymen of various denominations successively conducted the devotions. On Tuesday, the 3rd, meetings were held in the Free Church, Macquaire-street, and in the Congregational Church, Redfern; at the former the Rev. Dr. Steel presided, and the Rev. John Graham (Congregationalist) gave the address; at the latter the Rev. W. Slatyer presided, and the Rev. James Voller gave an address. The subject of prayer and exhortation in both was, "Pastors, Teachers, Evangelists, Missionaries, and all Engaged in Christian Work." On the 4th meetings were held in the Wesleyan Church, Surrey Hills, and the Baptist Church, Bathurst-street; at the former the Rev. G. Hurst presided, and the Rev. John McGibbon (Presbyterian) gave the address; at the latter the Rev. James Voller presided, and the Rev. Dr. Steel gave the address; subject, "Children of Christian Parents, Congregations, and Scholars." On the 5th meetings were held in St. Barnabas (Church of England) school-house, and in the Prebyterian Church, Woolloomooloo; at the former the Rev. Thomas Smith presided, the Rev. W. Slatyer addressed the meeting; at the latter the Rev. J. McGibbon presided, and the Rev. T. Johnson gave an address; subject, "The Abolition of Slavery and the Cessation of War." On the 6th a united communion of about 600 members of various churches was held in Pitt-street Congregational Church; the Rev. John Graham presided; the Rev. Dr. Steel preached a sermon on Revelations xix. 9, and the Rev. G. Hurst gave an address. All the meetings were numerously attended, and the services were impressive.

The Moravian Brethren, as is well known, undertook a work which to others seemed hopeless—the evangelization of the native population of Australia. The beneficial effects of their labours are already becoming apparent :—

So deeply debased were the aboriginal inhabitants of Victoria, that the apprehension that all endeavours to benefit them would prove vain, was scarcely inexcusable. And yet, what hath God wrought? Ebenezer is rapidly assuming the aspect of a neat, well-ordered Christian village; one after another, young pairs of the natives are solemnly united in holy matrimony, and exhibit to their wondering fellow-countrymen the strange spectacle of domestic happiness. Those who are baptized lead a quiet and peaceable life, and walk as becometh the Gospel; and lastly—and the fact is by no means the least striking—those who have embraced the truth are animated by an earnest desire to convey it to their fellow-countrymen. Nor are these pleasing features confined to the older station: similar indications appear also at Ramahyuck. There we find a native, himself a very beginner in divine things, preaching Christ with such power to a poor dying man, that the latter, with but comparatively little instruction from the missionary, loses all fear of death, and passes hence, trusting in the Lamb of God. The Christian people of Victoria are better able to appreciate facts like these correctly than we. Hence it is no wonder that there are calls for [Moravian] missionaries in various directions. It is well known that four dear brethren sailed for Melbourne some months ago, and have probably reached that port by this time. Their ultimate destination is the interior of the colony.

POLYNESIA.

Later intelligence confirms that already given by us as to the unwarrantable proceedings of the authorities of New Caledonia, in the Loyalty Islands. We have given details of what occurred in Lifu. We now learn that at Maré, where there are six stations, among heathen tribes, whose chiefs have nominally embraced the Gospel, the French Governor told the missionaries that—

They were interlopers—were living on French territory without French authority—that all their schools were established without permission, and must be closed—that they are only tolerated—that they might continue to act as pastors of the native converts who profess Protestantism, but that they must not make proselytes from the heathen, and even authority for them to act as Protestant pastors must be first sanctioned by the Home Government—that the teachers, who have been the means of doing so much good on the islands, and one of whom has been more than twenty-three years, must be silenced, and not interfere in any way whatever with the people; and that they must leave the islands by the first opportunity.

A new "John Williams" missionary ship is now being built, and will be ready for sea towards the end of the year. A missionary in the Hervey Islands suggests that with the new ship there should be a new route, in order that the missions may be extended. It may be remembered that a portion of work which fell to the "John Williams" is now performed by the "Day Spring."

Literature.

The Jewish Temple and the Christian Church: a Series of Discourses on the Epistle to the Hebrews. By R. W. DALE, M.A. Jackson, Walford, and Hodder.

To give anything like an outline of the course of thought pursued in this volume, would require a considerable amount of space. The general scheme involves a series of expository discourses covering the whole of the field occupied by the Epistle to the Hebrews; and to say this, is to suggest the great variety and importance of the topics which pass under review. In ordinary cases a volume of sermons is not looked upon with much interest; but in regard to sermons, as to everything, much depends upon the themes selected, and in our days not a little upon the reputation of the preacher. Mr. Dale is a man of some consideration in the community to which he belongs, and he has selected one of the most important and interesting subjects within his reach. He commences with an introductory discourse, which presents in a popular form some of the literary questions which have been raised about the Epistle to the Hebrews. He does not think the evidence for the Pauline authorship conclusive, but he is not prepared to adopt any of the other names which have been proposed. In this we so far differ from him, that we think the preponderance of proof decidedly in favour of St. Paul. He regards the Epistle as addressed specially to Jewish converts in Palestine; and there is very much to favour that opinion; at the same time, we are not prepared to say that it was not written for the benefit of Jewish converts generally. We quite agree with him that it was originally written in Greek, and has an undoubted right to a place in the canon. The subsequent lectures involve much that is of surpassing interest; and those portions of them which relate to questions agitated at the present day, are characterised by equal candour and discretion, but on the whole the tendency is liberal, or rather liberal conservative. On all great doctrinal points the teaching seems to be sound; and the spirit of the book is one of earnest and intelligent piety. As might be expected in sermons delivered before a large congregation, the practical element is conspicuous; and we are happy to recognise everywhere a distinct enforcement of the claims of Evangelical truth and Christian duty. Altogether, we believe these discourses will be read with interest by such as have any appreciation of dignified and enlightened pulpit oratory. Some of the sermons might be referred to as specimens of a treatment of difficult questions which is at once free and decided. Such is the sixth, on "Christ Perfected through Sufferings;" and such also is the one which follows it,

on "The Humanity of Christ." We could point to one and another of the discourses as having special recommendations, but let it suffice to mention that entitled "Ignorance and Apostasy," which deals with one of the most difficult passages in the epistle. In the discourse to which we refer, we detect a very firm and deliberate handling of topics which have caused misgivings in many sincere minds. Questions bearing upon the relation of the old law to the Gospel dispensation are on the whole satisfactorily treated; and it is well known how constantly they come up in the Epistle to the Hebrews. The later discourses upon the more practical portions of the Epistle are those which will, perhaps, after all, be most generally appreciated by ordinary readers. They contain passages of particular force and beauty; and we have no hesitation in saying that they far exceed some more pretentious productions which have come under our notice. Without accepting every detail in the volume, we welcome it as a valuable addition to our aids for understanding this most important Epistle.

Quietness and Assurance for Ever: being Holy Memorials of Jane Auchinleck Luke. By ILLUS. HUSBAND. Nisbet and Co.

THE author of this book very properly characterises its pages, which he says "contain the record of another instance of rich, free, sovereign grace; and furnish another testimony to the unchanging love and unfailing faithfulness of a covenant God, and to the all-sufficiency of the precious atoning blood of Christ, when applied by the Holy Spirit, to sustain and comfort the soul, and to give deep calm, solid peace, even amidst the swellings of Jordan." The volume is an interesting addition to that useful class of works which perpetuate the memory of female piety and the earnest pursuit and practice of all that is good.

Sure Words of Promise. By the Author of "Doing and Suffering," &c. F. Shaw and Co.

WE have in this tasteful little volume "Sure Words of Promise" commented upon and illustrated by the experience of various disciples. The contents are arranged under the several heads of promises of shepherding—of chastening—of blessing—of deliverance—of deliverance in the hour of death and in fiery trial. It is chiefly extracted from a larger work by the same author, who believes that her opportunities for usefulness will be multiplied by this adaptation. It is in the interesting and thoroughly experimental style of other well-known books from the same pen, and will, we doubt not, come as a welcome visitor to many.

Monthly Retrospect.

FOREIGN.

THE relations of the Churches on the Continent to the State, as well as their own internal condition, become every month more critical. Everywhere we see the symptoms of an immense ferment going on, the issue of which promises to be the breaking up of all existing organizations, Protestant as well as Roman Catholic, and the remoulding of the fused material into other, and let us trust into higher and nobler forms. Pre-eminently is this the case in France, whence radiate the influences that finally permeate and revolutionise all its Continental neighbours. In that volatile land, it is hard to say whether the Romish or the Protestant Churches are passing through the more searching ordeal. To begin with the former, we see how the Convention of last September, answered by the Encyclical, has introduced questions of strife and schism into the relations between Church and State, which might else have long lain dormant. Moderate Romanists are troubled to reconcile this state of society, in which they enjoy so many benefits, with the denunciations against it of the priest whom they have been taught to regard as the infallible head of the Church; and, while Ultramontanes fiercely defend every act and utterance of the Pope, statesmen are led to consider the daily increasing aggressions of the Church on the domain of the secular power. It is strange to read in the debates in the French Senate the reproduction of questions that we had been led to regard as peculiar to Protestant countries. Complaints about the increase of conventual institutions, about the haunting of death-beds, or the inordinate accumulation of wealth wrung from superstitious terrors, which many persons in this country regard as the mere effusion of ultra-Protestant bigotry, are there taken up and repeated by men in responsible stations—by Senators and Ministers of State. These discussions are not without their moral to us. Perhaps Englishmen may for the future pay more regard to warnings against Romish insidiousness uttered in this country, when they hear the echoes of these same warnings reverberated from France, where there can be no pretext for imputing the charges to the insinuations of a rival religion.

In the Protestant Church matters are not better. Probably in no other communion and at no other crisis of opinion, even in the French Reformed communion, would it have been possible for a man like M. Guizot, who will go down to future ages as the great ornament of their body in the present generation, to be treated as he has been in the recent elections to the Paris Consistory. After making every allowance for the obnoxiousness of this Christian statesman and philosopher to the men now in Imperial power, there remains an amount of purely ecclesiastical hostility and spite sufficient to show that his opponents can have nothing in common with him or his supporters; and though they may be united together by the ligature of State pay, that bond will not endure the continual strain and chafing that is put upon it, and must snap at no distant day.

We have spoken of the ecclesiastical affairs of France. But the civil events of that country are not without their full share of interest. The death of the Duke de Morny, the most intimate of the private friends of the Emperor, and one of the ablest of that little knot of men by whose aid he overturned the Republican Government, is said to have profoundly affected his Majesty. One by one that little circle is diminishing; few of them now survive; and to fill the place of those who depart, the Emperor has Ministers, but not friends. The time of the Duke's death, too, was remarkable. The Emperor had just, after long delay, put forth his first volume of the "Life of Cæsar," and was about to taste the intoxicating draught of literary success, when he was made to read, in the death of his most trusted comrade, a new lesson on the old homily, "*Vanitas vanitatum*." The work itself, we may say, has been favourably received—how could a book published by an Emperor fail to make a sensation?—but the Imperial author has shown himself as susceptible to literary as to political criticism. A scurrilous wit, who, under cover of classical names, made a savage attack on the book, the author, and his policy, has been prosecuted and sentenced to five years' imprisonment—a sentence which he had anticipated and evaded by flight.

The kingdom of Italy continues quiet, but in that unsettled and nervous state which expects and often precipitates disturbance. The political difficulty arises out of the enormous expenditure of the country, far beyond the produce of the taxes, and giving rise to a rapidly-

tion of September before it was published. He maintains that his information sent occasion will be found as correct as on either of the others. While these go on, the course of religious truth makes progress, though it too has its contend with. The people, everywhere but in the country districts, appear to be free from the priests; but they are not thereby drawn to the Gospel. How when the Gospel is unknown to them; when they, and their fathers, for centuries, have been taught that there is no middle course between Popery and infidelity; and when the teachers of a purer doctrine are engaged in quarrelling among themselves? Our correspondent informs us that lately, an advocate of the Plymouth brotherhood, has taken to slander the Italian teachers of religion as intruders. With such elements of discord must be owned that an Italian convert must be sadly perplexed in his choice. The English church built at Naples, on ground presented by Garibaldi, and opened by Dr. Trower, Bishop of Gibraltar. On the clergyman appointed there will rest much responsibility, as from his teaching the Neapolitans will form their opinion of English Protestantism.

The condition of Germany is full of interest to the Christian and the statesman. The disposal of the Duchies wrested from Denmark remains as much a bone of contention as ever between Austria and Prussia, but all the consequences of the delay in the matter turn to the solid advantage of Prussia, who is daily confirming and consolidating her power there, and familiarising the inhabitants with the annexation she wishes to make. Austria is on the side of the minor states and of the inhabitants of the Duchies who have all along expressed their desire that these provinces should be free and separate and independent, though small states, under the rule of the Duke of Schleswig; but hampered by difficulties on her southern and eastern border, Austria cannot make a strong protest, while the other Powers of Europe, who would to prevent the Duchies being wrested from Denmark, show no disposition to trouble themselves about their future lot. Prussia herself continues to be divided by internal dissensions; the Ministry and the Chamber are as far as ever from settling the proper regulation of the army, though, to induce a compliance, the Minister of War, on the other day, made an extraordinary speech, to the effect that France is only awaiting a convenient opportunity to commence war. What is the ground of the quarrel, he did not descend to explain; and the bare statement of such an event has excited a great excitement through Germany. In ecclesiastical matters there is little change; the orthodox and heterodox parties are in conflict, as everywhere else; and the latter have in the main the open support of the secular authorities.

The news from America is important. The military situation, indeed, is un-

HOME.

In the midst of our flourishing material prosperity, England has been stricken with a great moral calamity, and now presents the afflicting and humiliating spectacle of a war of *classes*. The iron trade, a staple of the country hardly second in importance to the cotton trade itself, is now smitten with the paralysis from which cotton has not yet quite recovered; and this arising not, as in the former case, from the wars of peoples thousands of miles away, but from the clashing of interests in our midst—an internal war between capital and labour. It is easier to trace the various steps of the dispute than to say decidedly who is in the right and who in the wrong. The fall in the price of iron led the masters to make a reduction in the wages of their men; and the men, after some demur, consented to the reduction—all but the workmen in North Staffordshire, who, from some speciality in their mode of labour, believed they could command the higher rate, and struck work in order to attain it. The other branches of the union agreed, as a matter of course, to furnish funds for the support of the men on strike. On this the masters in North Staffordshire appealed to those in South Staffordshire and in other parts of the country for help; and it was agreed that, in order to cut off supplies from North Staffordshire, they would lay an embargo on the trade all over the country; and they gave notice of that intention. The men became alarmed at this unexpected combination; they met in consultation, and required the men in North Staffordshire to abandon the strike and return to their work, and as this command being disobeyed, they passed a resolution to the effect that they would send no funds to the support of the mutinous iron-workers of North Staffordshire. It was supposed that this would satisfy the masters, who would then continue their works; but as this they were deceived. The masters declared they had no faith in the men's sincerity, and they adhered to their first resolution—work in North Staffordshire, or work nowhere. The men, on their part, then cast about for help, and at a meeting of trades' delegates, held in London, they were promised the support of all the trades in the country. Elated with these promises, the delegates returned to Staffordshire, refused to attend a meeting at York, which promised to yield some terms of compromise, and have finally resolved to do what they declared they would not do—send supplies to the recalcitrant members of North Staffordshire. Disinterested parties are endeavouring to effect a reconciliation, and it is to be hoped their efforts will be crowned with success.

The judgment of the Committee of Privy Council in the *Colenso* case, the substance of which will be found in another page, is likely to exercise a powerful influence on the position of the Church of England in the colonies. It deals with no doctrine, but it strikes at the root of Episcopal authority in every place out of the realm, which has not been settled or defined with the sanction either of the Parliament at home or of the Colonial Legislature. It is rather remarkable that the judgment was delivered on the same day that the Cape Parliament brought the charge of Bishop Gray (also adverted to in another column), in which he estimates that, if the judgment be against him, he will pay no regard to it, but will act as if it had never been delivered. It is, no doubt, quite competent in him to do so, just as it is competent for the clergy in South Africa to pay no regard to the decisions either of him or of Bishop Colenso, as neither of them can claim any authority beyond what is yielded to them by the spontaneous goodwill of their flocks. Whatever other consequences may flow from this important judgment, the whole fabric of Colonial Episcopacy, so elaborately built up of late years by the Bishop of Oxford and his friends, is now hurled ruthlessly to the ground.

The subject of conventual establishments has undergone much discussion during the month. It has been debated in Parliament, canvassed in newspaper correspondence, and commented upon in various ways in almost every circle of society. The immediately exciting causes were the abduction of the girl M'Dermott from her mother, a few months ago, by two priests of the Brompton Oratory, and the removal of the insane nun, Mary Ryan, to the Continent. These circumstances induced Mr. Newdegate to take up the question in the House of Commons, and to move for a select committee to inquire into the whole subject of convents, their increase in the country, and their internal relations. He was opposed, of course, vehemently by the Roman Catholic members; more moderately, but not less decidedly, by Sir George Grey; while the leaders of the Opposition kept studiously aloof; neither party could afford to offend the Roman Catholic electors, so near to the crisis of a general election. But there are signs, neither slight nor few, that this question is

the man who had received the priestly sanction. We now learn that the feeling this display of independence is no mere transient emotion, but has taken root of the people, and is likely to be permanent. A meeting has since been held farmers, at which it was resolved to form a National Club for the "defence of and action," against the attempts of the priesthood to "control the one, and und the other, in matters purely temporal." It is intended, as its name implies, to all over Ireland, and it has caused quite a stir in the priestly class, especially that the great object of the association is to put a check upon priestly dom course of the ensuing general election. At the same time, it must not be forg movement springs from motives that Englishmen will hardly sympathise with. agitation might, in certain aspects, be more harmful to the country than an alje to the priesthood. But we have no fear of the spread of the Fenian princip can easily see that the spirit of independence once stirred within the breasts may soon be exercised on worthier objects.

A project is on foot, and we believe has advanced some way towards a turn to practical account the facilities now afforded for the admission of Diss Universities. Hitherto the great difficulty has been the residence of a young whose regulations and discipline were all framed on the basis of the Church so that the Dissenter, however firm might be his own attachment to Noncom ciples, was compelled to breathe, as it were, a Church of England atmosphere, the effect of which upon his Dissent, it has been practically found, is so powerful, stronger natures can resist it. We do not profess to be very well acquaint details of the new scheme—we believe, indeed, they have not been finally sett understand that, in substance, the plan is to found a new college or hall, with regulations which, while they are based on strong religious principles, shall elastic a nature as to allow Dissenters to become obedient to them without doin their own conscientious convictions. It is not desired to found a college ex Dissenters; the Nonconformists who are most actively engaged in the scheme earnest in deprecating the establishment of any new centre of sectarian feelin thought that some common ground may be occupied, on which Liberal Ch Liberal Dissenters might meet in harmony. The Chancellor of the Exchequer, a has been consulted;—we are not sure, indeed, if he did not take the initiative; he has given his hearty assent to the scheme, and takes an active and co working out the details. The greatest difficulty that is apprehended is, of the hall, which would tend to injure it in popular estimation, as inferior honoured colleges that already exist; but to meet, and in some degree to ov prejudice, it is proposed to select for the first principal some gentleman the mos scholarship and for general attainments that can be induced to accept th with the example of Durham before them, where the same end was attained.

May 1, 1865.]

Evangelical Christendom.

FENIANISM *VERSUS* POPERY.

THERE was a good deal said in the House last session about the Fenians. Sir R. Peel volunteered an explanation of the origin of the name and of the sort of people whom it denotes ; but he did not succeed in making the matter very clear to those who heard or to those who read him. He treated the whole matter very lightly, as nothing but the vapouring folly of a few weak young men. Subsequent disclosures have proved that unhappily a considerable amount of disaffection towards the Government does exist just now in Ireland. It is of a kind which demands the attention of our statesmen ; for in the event of a war with other countries, ill-feeling and traitorous machinery at home would vastly increase our troubles. Fenianism is not a thing to be got rid of by denying its existence and treating the whole affair as a joke. Neither, on the other hand, do we think it gives any serious cause for apprehension. With the existing desire to live peaceably with all our neighbours, we trust and believe that the chances of foreign war are very remote ; and we are sure that those who have the guidance of affairs are doing their best to keep Ireland quiet, and are anxious to allay the misery—chronic, alas ! in some districts—which causes Irish discontent. What we wish to point to is the bright side of all this agitation, and the striking testimony which it bears to the truth that God makes the foolishness of man to serve His wise purposes, “ the fierceness of man He turns to His praise.” The blow which Fenianism is aiming at the influence of the Popish priesthood in Ireland may well reconcile us to the temporary existence of a set of wild opinions which can do the Queen's Government no harm, except under circumstances which are very unlikely to happen. The decay of priestly power must necessarily follow from the steady opposition of the priests to a so-called patriotic movement which has carried with it a large number of the young of both sexes. The Fenian agitation is an absurdity so far as it claims to have any chance of endangering our supremacy or bringing on a separation between the two countries ; but it is very real and effectual, and is doing a good work (God's work in His own way), in lowering the *prestige* of the priest, and destroying, at least as far as a large, and that the most important, section is concerned, that good understanding between the flock and their spiritual guide which has lasted so long, and has kept the land in such a pitiable state of religious bondage. The famine did something towards opening the eyes of the Irish peasant ; but (alas for human gratitude !) it was soon forgotten in many quarters that the hand which had fed the poor starving wretches—which had laboured from morning to night on their behalf—was that of the Protestant clergyman. You may pour the balm of comfort into a man's sorrowing heart, you may minister to his sorest needs, and when the pressure is gone by (such is the disruption of the natural mind), he will disown all obligation. But mortify his pride, cross his whim, let him think you are trying to lord it over him, and he is up in arms at once, nor will it be easy for you ever to regain your lost position with him—nor restore the broken confidence. This is the case with the Fenians and the large body who sympathise with them. When the fervour of their wild, independent fit gone off, they will settle down again into more or less useful citizens ; but in one thing they will be different—they will never again feel towards the priests as they felt before ; the old habit of reverence and unquestioning obedience will have been laid aside, never to be resumed. We have before us some numbers of the *Irish People*, a paper in which the freedom of the press is pushed to extremes—a paper which

FOL. XIX.—VI. NEW SERIES.—MAY.

to the influence of the priesthood. Is "daring" and trampling on the people then respect the priests? We trust the clergymen who fancy they can browbeat see their error in time. . . . Can it be that the bishops and priests are blind to what has taken place in the popular mind? The people of to-day are not the people of a few years ago; and the sooner the clergy look this fact steadily in the face the better. . . . for a man to be denounced from the altar, and his private failings, of which perhaps he has never heard a word before, blazoned abroad, because he supports a certain candidate! priests weakening their influence with the people in matters of graver moment. . . . The Tipperary election has taught the clergy a lesson which they ought to heed. An attempt is being made to soothe popular irritation. But it is too late. A spirit has been roused which it will be unwise to face again. The moral of the non-vote of the nine thousand electors is that the people are no longer the dupes and slaves of the clergy.

This is decorous, though firm, for it is from one of the leaders; but the correspondence is far more violent. Great is the wrath against the priest at Cork who is said to have been the chief instrument in getting one Keane to administer illegal oaths. So strong indeed was the feeling against him that he was burnt in effigy in Skibbereen market-place. The burners were prosecuted, and they were committed for trial at the next Cork Assizes. In January 1848 a Committee was formed to gather money to help these men with counsel. A large amount has been subscribed; a considerable portion of it by women. A significant fact the *Irish People* calls attention to in another leader. We quote:

The meaning of this fund is, "*Down with the felon-settlers.*" . . . It is rare among the very few informers whom arrests of late years have brought to light, not to swear that he was prompted to the base act by priests. Even the original Goulah swore in a sermon; and we believe Father Collins went even further than the preaching to encourage men to inform. Now, horror of the informer is the strongest of all motives in all true Irish men and women.

So much for the leaders. In one of the letters, after a complaint that the *Irish People*, because of the blasphemy it contains, forbids the sale of the paper, the writer goes about convincing people to the contrary, by showing them the paper he everywhere receives assurances that they will no longer be divided by political matters by either priest or layman. Another correspondent, who has been searched for Fenian papers, thanks his Protestant neighbours for their aid and adds (in language which we can heartily re-echo): "*It is cheering to see the barriers of religious rancour are being trodden under foot, and that we are every church for men who love their country.*" Other writers ask whether

sibly shaken, and their hold on the people weakened. In O'Connell's day, language such as we have quoted would have been looked on as perfectly impious. The priests have got into this disfavour by taking the side of Government; but they deserve small thanks for that. Look at Popery everywhere; it always supports the existing order of things, so long as that order permits it to go on with its work of enthralling men's souls unhindered. What do the French Liberals, Victor Hugo and Louis Blanc, say of it? "You may be the vilest tyrant on earth—cruel, pitiless, filling out the soul of a nation; we will stand by you, we will sing you *Te Deums*, and anoint you with holy oil, so long as you let us keep men in the dark—that is all we ask for."

Maynooth grants and systematic concessions have taught the Popish priests in Ireland who are their best friends. They find they can manage us: we have long let them do as they like, on the understanding that they keep Ireland quiet for us. Naturally enough, they prefer the existing order to a struggle in which they have much to lose, and by the success of which they would probably gain nothing. But while they go on denouncing from the altar, acting after their kind, giving continually fresh proofs that "the wrath of man worketh not the righteousness of God," it is for us to rejoice that at last a gleam of light seems breaking through the darkness which has so long enwrapped the Irish mind. Yea, we will rejoice, even though it is the wild hand of Fenianism which is parting the clouds asunder.

OBSERVER.

THE DEFECTS OF BROAD CHURCH THEOLOGY.

Our article of last month on Dean Stanley's eloquent defence and panegyric of what, if we are to believe him, is distinctively and pre-eminently *the* theology of the nineteenth century, consisted mainly, as our readers are aware, of an exhibition of circumstances favourable to the new school of theologians. Our concessions were liberal, and we tried rather to bring into the light, than to cast into the shade, the merits and advantages of Broad Church theology. So fully indeed and cordially did we perform this, the most pleasant and congenial part of our task, that our space was almost entirely occupied with it, and we could do no more than "hint a fault and hesitate dislike" before it became necessary for us to drop the pen. We cannot, however, content ourselves in this instance with showing only the sunny side of the medal. The frankness and amplitude with which we stated the case in favour of the new theology render it the more incumbent on us to be clear and firm in pointing out wherein it seems to us to be defective.

We said something, but must say something more, of that indefiniteness which is perhaps the most commonly urged, and, we certainly think, one of the most important objections to the school. There is a marvellous vagueness in everything relating to it. Who these new theologians are, what they teach, what they would alter in the old, what they bring forward that is new, what they reject, what they revive—all these are questions to which no two men could be found to return the same response. The whole movement appears to resemble reality as mist resembles sin. How, for example, shall we determine who these modern theologians specially are? Dr. Stanley devotes about a page to what is intended for an answer to this question, but we cannot say that it affords us an available clue to the labyrinth. A great number of men are named through whose diversities and contrasts there, we are informed, this thread of unity—that they are, more or less, partakers in the theological movement of the nineteenth century. There is a "savour" of the new theology in the works of Goethe and Walter Scott—nay, they are "full" of this theological seasoning. That is a most puzzling statement. We have read a good deal

Colenso. On these grounds, and a few others which might be adduced, Westminster may make out something like a claim to Goethe as a nineteenth century ; though it admits of doubt whether the proposed theological points with Goethe would be attractive to any conscientious religionists in England. But what are we to make of Scott? Since neither in theology nor in philosophy. His poems were pictures, and are ; his novels were the raciest stories told since Homer wrote in neither can we detect the faintest aroma of Broad Church theology. He believed, had a real and intense faith in the great truths of Christianity, alien to the instinct of his robust and modest nature to parade his views, never dreamed that he was capable of teaching theology. In point of the most remarkable characteristics of Scott that his literary style, according to its own conditions, almost entirely uninfluenced by sentimentalisms or intellectualisms of his day. Had Byron, Shelley, quoted as belonging to that school of theology peculiar to the nineteenth century we could have understood, and, in some sense, assented to the classification, not what it means in relation to Scott. Having named Scott a Unitarian, Stanley proceeds to give us a list of names which it is a new problem to compare either with those which went before or with each other. Dr. Pusey, Edward Irving, Tennyson, Coleridge, Keble, Milman, Robertson, Lacordaire, the writers of "Essays and Reviews," many of the contributors to the *Roman Catholic Review*, "the most eminent divines of the Established Church," sundry ministers, "not excluding Dr. Candlish himself," of the Free Church, all been "incontestably influenced" by the new theology. To the best of our standing, one of the "Essays and Reviews" teaches materialistic atheism as part of the new theology? Arnold, so far as we comprehend his character, contrasted well enough as strongly as it was possible for man to do. It does not explain the enigma to say that all these men entertained different views on the subject of scriptural inspiration differing widely from those of the old theory of verbal inspiration. This is not the case. Edward Irving

are both men of ability, but it would be difficult to name two men of equal powers, of any time whatever, whose language is so perplexingly and tantalisingly vague. No school, either theological or philosophical, has wholly escaped the disease of affectation, but leave a new light theologian alone for skill to

Utter with a solemn gesture
Oracular sentences of deep no-meaning.

The peculiar gift of these men is to lead us on and on, like children pursuing a rainbow; to keep us always in eager expectation; to impress us with the conviction that, when one other page is turned, the mysterious and invaluable secret will break upon us. The curtain, we always think, will be lifted, and a galaxy of splendours will beam from the picture it hides. Alas! when we reach the end of the sermon, essay, volume, we find that, as in the old classical story, the curtain *is* the picture, and that it will never be uplifted in this world.

Another felicitous knack they have, is that of using words capable of conveying different meanings to different readers, according as they are initiated or uninitiated, and of being interpreted into fascinating heterodoxy, or commonplace orthodoxy, or innocent platitude, as may suit the occasion. Ice, water, and vapour, consist, one and all, of the same element, and it is exceedingly clever in Broad Church theologians to imitate this natural analogy in their literary compositions. We do not, however, mean that there is even a small admixture of conscious dishonesty in the producing causes of this indefiniteness of style. It is in our view an accompaniment and consequence of that indefiniteness of opinion which is universally characteristic of the school. It is the symptom of a defect lying far deeper than mere modes of expression.

To come, however, to close quarters with Dr. Stanley on the merits and achievements of the theologians among whom he is proud to hold a place, let us consider his position as to what they have done for the elucidation of Scripture. This is his strong point. The theology of the nineteenth century, he insists, has thrown a flood of light upon the Bible, making us acquainted with the circumstances under which its several books were written, enabling us to put ourselves into the exact point of view held by the writers, and, on the whole, rendering "far more evident to us, by this nearer, closer investigation, the paramount glory and power of the Bible." We have already acknowledged the service done by modern critics and topographers in connexion with the text of the Old and New Testament, and with the localities, natural productions, customs, and climate which are mentioned or alluded to in Scripture. But the question, after all, recurs, whether, with so many aids to a comprehension of the externals of Revelation, we have been assisted by these modern theologians to a more precise and thorough intelligence of what the Bible means than that attained by the Reformers. Do Broad Church theologians really enable us to see farther than heretofore into the heart and substance of Holy Writ? It is by no means clear to us that an affirmative answer can be returned to his question. A man of exceedingly keen and powerful vision may, with the naked eye, see farther than a man of weaker eyesight, though aided by all manner of optical appliances, and we cannot help thinking that the Reformers, consummate a natural genius, and burning with an earnestness of faith which in these days we can hardly conceive, penetrated so deeply into the soul and essence of Scripture, that no secret of vital importance remained for modern theologians to discover. Our Broad Church friends talk at times as if they could lay claim to some such discovery; but in point of fact they seriously profess no more than to qualify, modify, set in new points of view, and variously illustrate, truths which the Reformers made familiar to Europe. Luther rescued from obscurity and proclaimed

and certainty with which we apprehend its statements or doctrine seem rather to countenance this conception of it—that it is a book in which all parties may read their own views; and that, so long as they are guided by sentiment and sentimentality, and accord it respect as a supreme literary production, it will be equally in the right. The Bible would thus be a musical instrument which might play, according to their fancy—a grand old cathedral organ discoursing eloquent music, but taking its tune from each new performer.

Our second remark is, that we are not sure whether, in discarding the old theologians and adopting one of their own, the moderns have proceeded in a wiser, or more resultful and rewarding manner than the ancients. The method of the ancients was to consider and collate every Scripture on a particular point, and to arrange all its statements so as to cohere in logical consistency. No doubt this effort to attain logical consistency might be pushed too far, and the difference might be forgotten between the living Word of God, in all the glory of its varied features—its pastures by the still waters, its rich plains of golden corn, its spiritual granaries of the human race, its mountain summits of holy truth, its heaven-pointing peaks of adoring extacy—and, on the other, a text put together by the skill of man. Nevertheless, if so be that a book, however imaginative, if it contains information and instruction, the most important thing to do with it is not to derive from it so much intellectual or emotional enjoyment as to learn from it what it has to tell and what it has to teach. How, we ask, do we deal with books of history? An intelligent critic will appreciate and enjoy the simplicity of Herodotus, but the value he sets on the works of the ancients will be in proportion, not to their raciness of style, but to their truthfulness and records of fact. How, again, do men deal with the books of the great philosophers of the world—of Plato, Aristotle, and other philosophers? Do they, of all, to ascertain what those men hold and teach; and, in ascertaining, do they not collect and compare their statements on particular points, endeavour to trace the thread of logical accordance by which they are knit together in unity? We maintain that the method of such theologians as Calvin, who took the Bible, was substantially the same as that pursued by historical critics.

ments regarding it. What these statements contain he sets forth to the best of his ability; and this is just his theology on the subject. He shows that those statements are not inconsistent with each other, and he sums up their result. But he has really no theory which can be called his own; and it is not correct to say that he puts his own speculation in the place of revealed truth. When we turn to Dean Stanley's type theologian of the modern period, to Mr. Robertson, we find, to begin with, that he presents no synopsis or summary of scriptural statements on the Atonement. He passes lightly and allusively over that. When we have his own view, we discover it to be essentially of the nature of an original philosophical theory, based mainly on a consideration of certain facts or analogies in the physical world, and unsupported by one clear and unmistakable utterance of Scripture. It appears to us that the Bible is more honoured, and that its meaning is more likely to be correctly ascertained, by the method of Owen than by the method of Robertson.

We shall permit Dean Stanley to choose yet another illustrative example in his attempt to make out the superiority of the new to the old theology. "May I take," he says, "as an illustration, the very corner-stone of Christianity—the Divine subject of the Gospel history. A common mode of dealing with this sacred topic has been to take certain words—Christ—Messiah—Son of God—Son of Man—Two Natures—One Person—Two Wills—One Substance; and without defining the meaning of these words—without describing what moral or spiritual truths were intended to be conveyed by them—to arrange them in the most logical way that could be found, and to justify that arrangement by separate Scripture texts. This is what is done to perfection in Dean Swift's sermon on the 'Doctrine of the Trinity,' and in Bishop Pearson's learned exposition of the second part of the Creed. . . . It is because modern theology proceeds in an exactly opposite track that its results promise to be more fruitful and satisfying. I take two instances from preachers and theologians, one of them entirely penetrated with the modern spirit, and the other to a considerable extent, although by circumstances placed in apparent opposition to it. I allude to the lamented Robertson, of Brighton, and to Mr. Liddon, of Oxford. The former has, on this great subject, preached many sermons—the most purely theological of our age—which all England has read with admiration; the other has preached a single sermon on the same topic, which was heard by numbers with admiration last year in St. Paul's Cathedral. These preachers had this in common with each other, and with the feeling of this age, that their object from first to last was to place before their hearers what the real mind and nature was of Him of whom they spoke—to delineate His character and the character of His acts down to minute detail. They have done this not merely to set forth what is called an example, as has been powerfully done by Jeremy Taylor and Barrow. They have gone further than this, because they felt that unless they told their hearers who and what manner of person He was, in all the moral and spiritual graces by which alone God can be made known to man, and man can be brought nearer to God, they were beating the air; that it is from a faithful and just representation of His actual appearance in the world that we have the best proof, the best representation of His Divinity."

We observe that, in this passage, Dean Stanley offers no proof whatever that such words as "Christ," "Messiah," "Son of God," "Son of Man," and so on, used by Swift and Pearson, either were to themselves or need be to their readers mere meaningless sounds. We deny that this is a correct description of them. On the contrary, we affirm that they have reference, sufficiently intelligible for practical purposes, to those momentous facts on which the intent and efficacy of the Saviour's work

compared with those of other books, they invariably state the essential question of the whole controversy—namely, whether the Bible has or has not a claim to speak with Divine authority. There is a difference not in degree, but in kind, between literary admiration, ardent though it may be to the utmost, and the conception, and acknowledgment of a Divine right to command and to punish. In the feudal ages it constantly happened that one sovereign was bound to do homage to another sovereign. This homage might be a stiff ceremony, implying no personal regard or affection on the part of the vassal to his lord paramount, and requiring no particular exhibition of civility. Persons on the other hand, might be felt, and language might be exhausted in polite and complimentary expressions, while the sovereign making us homage could not, even by the threat of war, be induced to do homage to him to whom we were addressed. So it is with the Bible. Its claim is not for personal and literary admiration, but for recognition of an authoritative superiority. From its beginning to its last there is not a sentence requiring or inviting us to observe the beauties of its diction, the aptness of its metaphors, the eloquence of its descriptions, or the melodiousness of its poetry. These are left to the æsthetic likes and dislikes of the reader. To talk of them would manifestly be as foreign to the spirit of the writers as it would be unbecoming in the heralds of a great potentate delivering a message of life and death importance, to descant on the splendour of their uniforms, or the rich effect of their gold lace and embroidery. From Genesis to Revelation, the Bible speaks with authority. Its tone is that of an Imperial decree as from the Almighty, the terms on which man is offered salvation; it bids him to accept them or to perish. Broad Churchmen do not tell us that the authority is invalid, and until they satisfy us on this point, we must pronounce the eulogies of the Bible irrelevant and tantalising.

On the whole, therefore, while retracting not one word of what we said of the new theology, we conclude that its defects go far to counterbalance its merits, and that, considering the limited nature of even its professed conclusions, to our theological knowledge, the language of its representatives might more fully display a larger element of modesty.

COMPARISONS OF THE KINGDOM: HEAVEN; OR, THE CIVILISATION INFLUENCE OF CHRISTIANITY

very animal, it is an organism; unlike a stone, unlike a heap of sand, unlike a handful of meal, it has life and limbs, vitality and growth.

So the Church of Christ is a living and organised whole, of which a tree, with its roots and branches, its fruit and its shadow, is an excellent emblem. This organism springs from that germ called the Gospel. This little seed is sown in God's garden, and, quickened by the Holy Spirit, it springs up and grows. In Iona the preaching of Columba springs up the Church of the Culdees. In Germany, the preaching of Luther springs up the Evangelical or Protestant community. In the world itself, the preaching of Apostles, the grain of mustard-seed deposited by the fishermen of Galilee, springs up the truest, oldest, widest of all fellowships—the Church of the first-born, whose names are written in heaven—that grandest of all societies, of which dimly or distinctly we think when we say, “I believe in the communion of saints.”

But leaven is no organism, and for that matter neither is meal. Leaven is the little mass of sour and fermenting paste which in other days, and before the employment of yeast, the baker used to put into his dough, till it spread through the entire batch, and changed the whole into the likeness of itself. And although in the Bible leaven is frequently used to denote hypocrisy or malice, there is no reason why it should not be used to denote *any principle which spreads and penetrates*, whether good or bad. And here there can be little doubt that it is intended to say, Christianity is a principle designed and fitted to influence the entire community. Although in the outset there may not be much of it, yet it has prodigious potency, and as it keeps on working it will more and more assimilate to its own nature all that is called society. It is not only the Christian who will bring to Christ the Pagan or the profligate, but it is Christian truth, Christian feeling, Christian conduct, which will tell on the world's way of thinking and acting, and at last leave nothing in the whole lump of humanity which is not sensibly affected by this heaven-descended principle.

If so, the purport of the two parables is sufficiently distinct. The one describes the Church of Christ in its own separate identity and organic completeness, starting up from the soil of this world, yet not of it—every leaf and twig partaking the same nature, and in its surprising growth destined to overtop all competitors. The other describes Christianity as a *power* or *principle*—a little yeast or ferment to which God has given such potency, that it will go on permeating and assimilating the entire mass of humanity, till the whole is leavened. The one metaphor completes the other. The tree *grows*, the leaven *works*. The tree is a distinct living organism, the leaven is a power or influence. The Church of Christ is the mustard-tree—the leaven is Christianity. Or, put it another way—If both the grain of seed and the leaven represent the Gospel, in the one case we have the seed germinating and springing up in that separate, self-contained unity which we call the church of the saved—in the other, we have the potent and mysterious principle going out beyond itself into society, and materially affecting the world which surrounds the Church.

Put into modern language, we have here the assertion, *Christianity is the great civiliser*. This is a truth to which more justice has been done by historians than by divines; still it is truth. No doubt there have been civilizations which were not Christian—the Greek and Roman, for example, and the Chinese and Indian, if we may give so grand a name to a grotesque and puerile culture. And in our modern civilization there may be elements which are not purely or pre-eminently Christian—which are not essentially Christian at all. There is a classical element, for example—and an artistic element, and a very powerful commercial element—which

the gradual emancipation is going forward, and a groaning, but self-sold raised and restored to the liberty of sons of God.

There are certain facts which will not be disputed: There is a world, and there is also a Church; but although all men do not accede out and out, nor do all belong to the household of faith, yet through that Church Christ is the Benefactor of multitudes who never to have "this Man to reign over them."

Take, for instance, equity, shading off, as it does, into its kindred humanity. Says the Apostle James, "Go to, ye rich men, weep and howl in your miseries that are come upon you. Behold the hire of the labourer reaped down your fields, which is of you kept back by fraud, crieth, and them who have reaped are entered into the ears of the Lord of Sabaoth throughout our Lord's discourses we find denunciations of those who devour widows' houses, and throughout the Old Testament prophets—those great righteous denunciations of those who grind the faces of the poor. And although there may be still sufficient fraud and rapacity, no one can conceive what Christianity has done for the poor and unprotected, who cannot throw himself back to the times before the advent, or who is not familiar with the condition of the dependent classes under Eastern despotisms. And it would have been the same in Europe, but Christianity stepped in. It said to the landed proprietor and the tenant, "If you promise to pay, you must perform. If you take that man to labour—if you take his ox or his ass—you must give him fair value for it. True, you are strong, and you call him your serf or vassal; but he is as free as you, and as free as you, who is stronger than either, and before whom you both must stand." And thus, even in its most degenerate days, Christianity threw its shield over the poor and needy, and taking up the cause of the oppressed, no helper, its heaven has so penetrated legislation, or rather we should say permeated that *opinion* which is the source of all effective and enduring laws, that now not only is there no serfdom in Europe, but the day-labourer receives for his wages as the Crown is secure of its revenues.

"Do unto others as ye would that they should do unto you." This Gospel maxim has so infiltrated the mind of Europe, that it is current even among those who imperfectly practise it, and by its implied recognition of univer-

inbeciles? Let them die off, and the sooner the better, says Political Economy; they are not in our plan, they spoil our calculations, they are very much in the way, and are best let alone. But if we let them alone, our religion won't let *us* alone. The poor and the outcast were taken up by Christ himself, and—"The poor ye always have with you"—were by Him transferred to the Church, when they should enjoy His bodily presence no longer. And not only has He made the care for their case a necessity of the Christian life—it is not over a solitary or selfish meal that you pray His prayer, "Give *us* this day our daily bread;" and when you try to shut out from your compassion the brother who has need, you so far shut out the love of God, but He has made it an inevitable prompting of the Christian spirit; and whether it be Pastor Fliedner, with the Deaconesses of Kaiserswerth, or the founders and supporters of our asylums for the orphan, for the idiot, for the incurable, or those who give their time to visit the sick, to instruct the ignorant, to raise up and restore the fallen, they are obeying an instinct as unknown to the polished Greek and sturdy Roman as it was to the phlegmatic Chinaman or effeminate Hindoo, but an instinct familiar to those whose own spirits have been melted by the matchless manifestation of the Divine benevolence, and who have learned to pray,

As we to others mercy show,
We mercy beg from heaven.

This Christian tenderness tells on the outside world. As a result of these two things in the midst of men—that great magazine of God's mercies, the Gospel, and that fund of actual loving-kindness which the Spirit of God maintains in the minds of His people—as a result of these things, the world is far less harsh and cruel than it used to be. A little leaven has pervaded the whole lump, and many men who are not devout are kind, generous, humane. Living in an atmosphere filled more or less with Christian feeling, and impelled by the contagious example of Christian friends or kindred—constrained by love to the men whom the love of Christ constrains—they are led on to do such noble deeds and give such noble gifts as would be no disgrace to Christian charity.

Equity or fairness is a Christian grace—that considerateness which puts a man in his neighbour's place, and does as he would be done by: and so is tenderness, compassion, self-sacrifice in saving the lost and relieving the wretched: and as a third excellence, thoroughly Christian, we might have instanced *Truth*. Unfortunately, the Church of Rome has found it needful to "lie for God," and its frightful doctrine of "pious frauds" has occasionally received countenance in the controversial tricks and prophetic quackeries of Protestant divines: but it is not for nothing that the awful apparition of Ananias and Sapphira meets us so early in the Christian history; and partly as a result of that solemn warning, and still more as the reflection of the whole spirit of the Gospel, wherever there has been genuine piety there has always been a notable measure of truth and God-fearing uprightness; co-existent with this stricter veracity within the Church there may be discerned a keener sense of honour in the world. There is more than enough of fraud and falsehood still; but surely the number grows of those whose "word" is better than a bad man's "oath," and who, when they have sworn to their own hurt, stand by it. Even controversy is conducted with greater candour; men are getting more courage to confess their errors or their ignorance; and not only have statesmen been found bold enough to avow as their policy "a policy of peace," but wise enough to adopt a policy of openness and honesty.

Not only are they the Christian ethics which have got diffused through the morals of society, but the other ingredients of the Gospel have also told. If you were asking a company of believing men, "What is the greatest benefit which Christianity has conferred on you?" one might answer, "New light. Whereas I

once was blind, now I see. I see myself, lost and ruined, with a depraved nature and a soul destroyed by sin. And I see God. I see Him holy, yet more helpful: I see Him 'the just God and the Saviour,' infinitely pure, yet unspeakably compassionate, devising my salvation, and doing all things in the way of pardoning assistance which are needful to secure it. New light." A second might say, 'new life that I owe to the Gospel. It has given me a new Friend in Jesus Christ, a new motive in the love of God, a new prospect in the hope full of immortality. And a third, in reply to the question, "What has Christianity done for you?" answer as truly, "It has given me a new nature. Things for which I once loathed heart are now my element, and in that law of God I do delight which was once terror and my task." Corresponding to such types of piety are the influences which Christianity exerts on those who have not yet come within its pale. The far-reaching and lofty aims of one high-hearted Christian, if they do not lift his neighbours to him, may at least raise them for a moment from the dust; and the courage of one who has faith in God and no fears for the future will sometimes animate feeble spirits at the hour of danger: just as God's presence with the believer helps to make his life real and present to the worldling. Like the drop of essence which flavours the pitcher—like the flask of attar which scents the whole chamber—like the breath of heaven which gives to the three measures a new attribute; though it is still a little flock and the followers of Christ a mournful minority, the faith of this little Church keeps the world from atheism, its blessed hope keeps the world from many experiments, as well as from the demoralising blackness of despair, and its influence, however limited, is a cheering, elevating influence, which, in the face of all sensual and utilitarian tendencies, maintains that sentiment which gives to society meaning and its charm, and which, in the midst of materialistic influences, rears its head ever and anon of that higher sphere whence the sweet exotic comes.

You see your calling, Christian brother. You are here to serve Christ and to extend His kingdom. Ye are the salt of the land, ye are the lights of the world, and ye are the leaven which is to pervade and new-mould society. This end is answered when any man carries on his common work, his daily calling, on Christian principles. It is perhaps still more decidedly subserved when a man has a calling capable of being consecrated—as when the artist wields his pencil to exhibit the dangers and deformity of vice, the charms of domestic virtue, the majesty of Christian heroism—as when the man of letters employs his pen for the rebuke of popular evils, for the praise and protection of scriptural faith and piety. But it will also be subserved by those who, in the interests of heaven's kingdom, and in order to promote God's ascendancy, are steadily and unostentatiously employing the influence which God has given. It was not only gold, but frankincense and myrrh, which the Eastern sages presented to the new-come Saviour. You may have little gold to give, but myrrh in the bundle, incense in the censer, a good man's influence when living, a good memory when gone, will go far in the way of fostering worth and restraining sin. You have such influence; use it. You are not a cypress, strict and straight with arms appressed and pointing all to heaven—like a hermit of the Theban desert—like some of the old English Puritans: your branches spread; let those who are under your shadow—your friends, your children—let them there find pleasant shade and leaves of healing. And the Gospel, which makes you so rich and strong, is not a mere amulet or charm which you carry about for your own protection, but a blessing with which you are entrusted for the world's welfare. So do not hoard it. Do not conceal your convictions, and on right occasions enforce your belief and your principles; and even though you may not in every instance succeed in saving a soul from death, it is something to dispel a single prejudice or prevent a single

Foreign Intelligence.

FRANCE.

—, France, April, 1865.

MAN QUESTION IN THE LEGISLATIVE CHAMBER.

oke, in my last letter, of the discussion in the Senate on religious affairs. The questions have been agitated in the Chamber of Deputies, and these latter present some features which deserve to be noted.

The principal part, on this occasion, was taken by M. Thiers. Your readers are certainly acquainted with the name and leading traits of this eminent personage. During the reign of Louis Philippe, M. Thiers held, more than once, the post of Prime Minister, and exerted a powerful influence on the destinies of France. He is a skilful orator, a lively and eloquent orator, a politician, and a historian of considerable talents.

Europe has read especially with keen interest his "History of the Consulate and the Empire." Nowhere has the complex mystery of the first Napoleon been revealed in a more vivid and complete manner.

Nevertheless, M. Thiers, as a statesman, is far from being on a level with M. Guizot, Palmerston, or the lamented Count de Montalembert. He lacks that lofty, broad, and far-reaching intellect which gives the mastery over all circumstances. His ideas are often superficial, his views narrow, and he strangely mixes up political wisdom and experience with the whims of an easily-excited imagination. He has lately had fresh evidence of these faults in the speech delivered by M. Thiers on the occasion of the Italian convention and the affairs of Rome.

His arguments were weak—his conclusions not logically established; and the effect of which was showered upon the orator, prevented public opinion from turning against him.

Thiers has never been a devotee or an enthusiast; he even demanded, in 1846, that the Jesuits should be expelled from France.

But now the same M. Thiers pleads for the maintenance of Pius IX.'s temporal power by help of French bayonets. He asks that the inhabitants of the Roman States be left in the right which belongs to every other nation, of changing their form of government, and contends that the temporal

sovereignty of the Pope is absolutely necessary to the existence of the Roman Catholic religion. In a word, M. Thiers has reproduced all the old and worn-out arguments of the clerical party.

I must add, that the political press of Paris, with the exception of some Jesuitical journals, have been unanimous in their opposition to the sentiments of M. Thiers. It is more and more evident that the prolongation of the French occupation of Rome shocks the national mind, and that the great majority of our people are tired of sacrificing so much money and so many soldiers to maintain the throne of a Pontiff who persists in professing maxims the most contrary to modern laws.

The Legislative Chamber clearly showed by its vote that it disapproved of the politico-religious theory of M. Thiers; for 169 deputies rejected the amendment which that statesman took under his protection, and 84 only voted for its adoption. This result proves that the great majority of the representatives elected by universal suffrage are favourable to the treaty of September 15.

EQUIVOCAL POSITION OF THE FRENCH GOVERNMENT.

But here arises another question, which is by no means solved; for Napoleon III. seems like Jupiter in the mythology, to make a point of enveloping himself in thick clouds, by which his actions are concealed from the eyes of vulgar mortals. What course will be adopted by the Emperor when the two years fixed for the departure of the French troops shall have expired? No clear reply, no precise declaration, can be obtained upon this formidable problem.

The Government orator, M. Rouher, said in vague terms that Napoleon III. would protect the independence of the Holy See. But in what does that independence precisely consist? Does it imply the preservation of the temporal sovereignty? The defender of the Imperial policy promised nothing upon the subject. M. Rouher declared, moreover, that the inhabitants of the Papal States have no right to annex their country to the kingdom of Italy, without the consent of Europe; but he concedes to them the right of changing their political institutions. Very good

his hope that the Pope would become reconciled to King Victor Emmanuel. He alleged that Pius IX. might easily raise an army by recruiting in all the Roman Catholic countries of Europe, and that with this military force the Papal throne might be maintained against the aggressions of revolutionists at home and abroad.

What is all this? *Words, words, words*, as your Shakespeare said, and nothing more. Everybody is well aware that the Pope is incapable of forming a regular army, that he has not the money to support a large body of soldiers, that the republicans and liberals of the Roman States would not fear to struggle against such battalions as his, and so forth.

What will be the final result of the long deliberations in the Legislative Chamber? Nothing, nothing positive. As to the affairs of Rome, all is left to the chapter of accidents and to the uncertain resolves of Napoleon III. Assuredly the Emperor desires above all to effect a reconciliation, to secure an arrangement between the Papacy and Italy. But if he should not succeed in that object, what will he do? Probably, at this moment, he himself does not know. What a strange situation!

ATTACKS BY THE OPPOSITION ON THE POPISH CLERGY.

Other discussions in which religion was involved have occupied the sittings of the Legislative Chamber. M. *Guerault*, a member of the Opposition, delivered a long speech against the Jesuits and the various monastic

measures, formerly belonging to the Simonian school. Despotism, force are, in his eyes, the best surmounting our religious and difficulties; he is in haste to cut the knot by the sword.

Discreet and serious men pursue a totally different course. Jesuitism, Monachism, all the enemies of our liberties and our civilization appear before the threats of a persecution; on the contrary, they gain thence more *prestige*. The true and efficacious means of destroying Popery is by multiplying France schools, Bibles, good means of edification and instruction. Unhappily, the greater number of our men, themselves strangers to the sciences, are utterly incapable of leading their fellow-citizens to a better Popery. What, then, will they do? declamations against the clergy. Very little.

On the other hand, the clergy cannot understand how much the good sense and shock the cultivated minds by their perpetrating puerile and absurd prodigies.

A SINGULAR MIRACLE OF THE

You are doubtless aware of the law adopted in France for military conscription. All young men of the age of twenty annually called to bear arms are drawn from an urn which

the five young men so devoted to the worship of Mary drew the five best numbers, so that they were exempted from military service! The Virgin miraculously protected and delivered them!

Narratives like these are printed, in Paris, by the principal organ of Popery, in 1865. How can Rationalism and impiety but grow, in the face of such stupid fabrications? A Freethinker inquires sneeringly of the *Monde* in what way the French army is to obtain recruits, if all the young men take the precaution to furnish themselves with images of the Virgin? "We cannot suppose," he remarks, "that Mary would establish distinctions between those who have her image in their pockets. They would therefore all draw good numbers, and we should have no more soldiers!" This railery, again, shows that the Jesuits are propagating scepticism by their extravagant tales of miracles.

M. MICHELET AND HIS PRETENDED BIBLE OF HUMANITY.

As I have spoken of sceptics, I may say a few words respecting a strange book which has appeared within the last few weeks: it is entitled "The Bible of Humanity," and bears the name of M. Michelet.

M. Michelet has gained a certain reputation in the literary world by his oratorical powers and his historical works. For a long series of years he was one of the professors who was most applauded by the students of Paris. His "History of France" and other compositions of the same kind, are not deficient in solid learning, and often present much that is interesting. But M. Michelet has compromised his reputation, lowered his character, and even marred his talents, by adopting a system of Pantheism, without rule or limits.

What is his pretended "Bible of Humanity?" The author lays down, at the commencement of his book—1. That the Bible of the Jews and Christians is the production of a particular race, the utterance of a single people; consequently that it is narrow, incomplete, and insufficient for every generation of the entire human race. 2. That there exists in the world another Bible, more elevated, more comprehensive, responding to all the religious and moral wants of all ages. Where is this most excellent Bible? Everywhere; in the sacred books of India and Persia, with the Greek and Roman poets, in the traditions of the Druids, among the priests of the savage tribes of Africa, &c. And M. Michelet miraculously collects all these fables, these ima-

ginary incarnations, these nebulous theories, and then calls this "The Bible of Humanity!" It is, in truth, the most confused medley, the most undigested chaos, that can be imagined! The book seems as if it had been written in a lunatic asylum; and it is to this depth that men fall who were capable of doing honour to the literature of our country by their works! Infidelity is a source of death to the intellect as well as to the soul.

THE RADICALS OF FRENCH PROTESTANTISM.

In proportion as the position of French Protestantism is the object of more attentive examination, its difficulties and perils assume a more menacing aspect. I have already written something with respect to this in my last letter (p. 177); but it is necessary to return to it.

1. The men—pastors and laymen—opposed to the Evangelical cause do not deserve to receive the name of *Liberals*; their true and accurate name is that of *Radicals*. If they had liberal views and tendencies, they would respect the liberties of the congregations, and would not labour to obtain for the pastors completely despotic power. No, the title which they take is usurped, and is wrongly used. Their spirit, their character, their end, is *Radicalism*, which seeks to pull down everything, while promising that everything shall be reconstructed, and which only succeeds in accumulating ruins upon ruins. In religious matters, as in politics, the Radicals have enough capacity and strength to attack that which exists; but when they attempt to construct anew something that shall be permanent, all their powers are paralysed.

2. These Radicals in our Protestant Churches have been challenged very often, and in a solemn manner, to declare what they do and what they do not believe. The question was very simple, and deserved a distinct reply, expressed in unmistakable terms; for it is the right and the duty of every religious society to profess common doctrines, inasmuch as it possesses the same liturgies, celebrates the same worship, &c. Well, what have the Radicals replied to this most reasonable request? They say, that they do not agree with one another, and that they have not such simplicity as to publish a profession of faith which would be disavowed by several of their own friends!

3. Thus the Radicals themselves proclaim their state of internal disunion and anarchy. Their creed is an incoherent medley of the most diverse opinions; some of them hold

the supernatural element, as revealed in the Bible and Christianity; others reject it, and refuse to believe in any miracle whatever. Some are openly Deists, and look upon Christ as a Socrates or a Confucius of the Hebrew race; others, again, do not even admit the existence of a personal and living God; they are Pantheists; and others sink down to materialism and atheism. What an incredible array of heterogeneous opinions! But all these Radicals shake hands and constitute a compact phalanx when the moment comes to vote against men of Evangelical principles. Their only doctrine is to oppose all doctrines, and their only law is to overthrow all the time-honoured laws of our communion. This state of anarchy must come to an end; but with the union of Church and State, and under the restrictions imposed upon us, how can order and unity be re-established? May the Lord come to our help!

DISPUTES AMONG THE LUTHERANS.

There are in France, as your readers are aware, members of the Lutheran Church. Most of them are Germans, or rather Alsacians by birth, and the Organic Articles of the 18th Germinal, An X., gave them particular laws.

These Lutherans had not been so greatly divided as the disciples of the Calvinian Reformation in this country—at least, until of late years; but open war has broken out among them also. I have before me a pamphlet, just issued, entitled, “The Lutheran

Church in Paris and Protestant Radical Strasbourg,” by A. *Mettetal*, pastor, of P

The struggle is really between the principal centres of French Protestant Strasbourg and Paris. In the former of cities Rationalism is gaining greater and greater supremacy. Of this the appointment of *Colani* as professor of theology is too evident a sign. In Paris, on the contrary, both the Consistory and among the people, Orthodoxy preponderates. Each of these two centres of Lutheranism is accused by the other of exercising an undue sway; Paris reproaches Strasbourg with its encroachments, and Strasbourg makes precisely the same complaint at Paris. Are we, then, to live in a state of perpetual collision?

DEATH OF PASTOR BORREL.

I cannot conclude this letter without paying at least a brief tribute of respect and regret to one of the firmest champions of Orthodoxy—M. *Borrel*, Pastor and President of the Consistory of Nîmes.

M. Borrel's principles were sound, based upon his firm convictions as a Christian; his zeal was indefatigable; his character was upright and benevolent. He was frequently making researches among our old Protestant annals, and he published some remarkable writings upon the history of the Reformed Church in Nîmes and the South of France. We hoped to have retained him still; but he was but 69 years of age. But God's ways are not our ways. M. Borrel has been removed from this world, leaving a vacant place, which it will be difficult to fill. X. X.

ITALY.

Florence, April 17, 1865.

CIRCULATION OF THE SCRIPTURES.

Several very interesting statistics were recently given at a Bible Society meeting here by Mr. Thomas Bruce, the Italian agent of the British and Foreign Bible Society, in regard to the circulation of the Word of God in this country during 1864. As these have not yet been published, I shall gratify your readers with a *resumé*.

The London Bible Society, which has done so much for Italy, sold last year, through the agency of thirty-two colporteurs, 17,668 volumes of the Scriptures. When to this is added the sales effected at the various depôts, the total sale for 1864 rises to above 27,000 copies, a considerable advance upon the circulation of the previous year. In addition, a grant of 500 copies was made to Miss Burton, for dis-

tribution among the soldiers, and smaller grants were given to Sabbath schools &c., so that the total issues for last year exceeded 28,000 copies.

One thousand copies were sold in Tuscany to the soldiers, and a large number in Genoa to the sailors of the Italian Navy. Miss Burton has been lately induced to extend her colportage and missionary operations to the sea as well as to the land forces of the country, because of the large deputation of sailors which waited on her every other day at Ancona, and urgently begged her to care for their spiritual interests. The greatest facilities have been given by the military authorities generally, and the agents, while residing in the barracks at Ancona, North, and I trust the same privileges extended to her at Genoa, Naples, and the other naval depôts of Italy, when the vessels are in port. Four thousand Scripture

is sold at the Florence depôt, and 5,000 in the same place, during 1864, which latter fact is all the more interesting from the circumstance that these Bibles have been scattered over a large part of the country where as yet there are no evangelists. Taking a survey of wide extent; it is worthy of notice that, in proportion to the number of colporteurs, the largest sales have been effected in Piedmont, where the Bible has been selling for the last fifteen years. In general, I believe the colporteurs find much more difficulty in selling the Bible, first, because a large number of the inhabitants are already supplied with a copy in their house; and, secondly, because mere curiosity has now ceased, the purchasers being well aware of what they are buying, buying because they want the Bible. It renders the sale of 27,000 or 28,000 in a last year the more valuable and significant.

THE BIBLE IN THE PROVINCES.

The details connected with the work in various provinces of Italy are also worth mentioning.

VENETIA.—It seems that colportage is strictly prohibited in the Austrian states on the sides of the Adriatic. In ignorance of this fact, a colporteur was sent last spring, and laboured on undisturbed for six months. He was arrested, and the work put a stop to, but not before 500 Bibles and Testaments had been disposed of to the inhabitants of the Venetian district.

SARDINIA.—In this semi-barbarous island, the chief town of which, Cagliari, a most ardent Evangelical Church has been established by Signor Pompeo Rossi, 1,000 Bibles were sold by two colporteurs, one of whom wrought for nine months, and the other during the whole of 1864. A venerable old gentleman, who has laboured much for the spread of the Gospel in Sardinia, was asked, on his recent return from the island, to find the men on board the steamer who were perusing the Bibles which he had sold several months previously.

SICILY.—The people of this island, as well as the other islands in the Bay of Naples, are usually bigoted, so that colportage is not sold on amongst them with the greatest facility. Here is the report of Henry Jones, who visited these parts in September.

On this island, which contains 28,000 souls, the bishop, with his retinue of canons and lower clergy, who together have so much power over the people, that there is not a single person who is not a Roman

Catholic. To prove this, I may mention that when the bishop goes out (accompanied by his secretary, who is a priest) to take his usual walk along the road, where, literally, every one passes before sunset, he is saluted by all. Those who are seated in the coffee-houses rise as he passes, and do him homage. The women run to kiss his hand. The priests first touch his hand and then kiss their own, lifting their hats at the same time. As our Saviour said of the Scribes, they "love greetings in the market places." Of the middle classes, numbers have either a priest in the house or a child in the seminary. Of the humbler orders, men and women alike are devoted Romanists. Almost daily the churches are to be seen well frequented by those who go to confess, to hear mass, or to some other ceremony. I could not openly offer my Bibles for sale, and some of those which I was enabled to sell secretly were taken to the priests, who so frightened the purchasers, that they either left them to be destroyed, or came back to me with them, staring wildly, and uttering severe threats. On all sides I was warned to leave the island. Even the Custom-house officers, some of whom were Evangelicals, advised me to go. I went to the Delegato to tell him how I was situated. He himself is favourable to the Gospel, and said he would protect me as far as he could, but that the police were few in number, and the people were all Bourbonists, and so he, too, advised me to go where I should receive a better welcome.

I now left the city, and went to visit the villages among the mountains. I went to Testaccio, and stayed in the house of a shoemaker, Nicola di Costanza, a Neapolitan, who is there on account of his health, and who received me kindly. With him I left my stock of Bibles, and, carrying a few with me, went to other places. The priest was angry with the shoemaker, but the latter stood firm. To conclude, despite the bitter aversion of the people, the seed of the Word of the Lord has been cast into the ground, and we may be sure that He will cause it to take root and grow, and soon we shall see the fruit of it.

There is the ring of the true metal in the writing and action of this intrepid colporteur.

NAPLES.—A little to the north of Naples, at a place called Cervaro, near the Roman frontier, a very curious incident befell a colporteur and a little boy, whom he employed to help him to carry his goods:—

They fell among brigands, and great was their trepidation, when led into the thickest part of the wood, where the leader of the band was, and when all their Bibles and Testaments and their little stock of money were taken from them. The ruffianism of these outlaws has filled the minds of villagers and townsfolk with terror. The little boy tried to make his escape, but was brought back, and suffered with the colporteur all the horrors of an hour's suspense, previous, as they supposed, to being murdered in cold blood, while the chieftain and his men examined the load of Bibles. After a little, however, they were set free; their money, consisting of 26 francs and a few coppers, being restored to them, as well as the stock of Bibles, with the exception of seventeen copies, four of which were

many quarters, I may mention, from among many similar instances, these three facts :—

There is a school in the town of Pes—, which has been visited by one or two friends. The teacher is a liberal priest and a reader of the Bible, which he would willingly introduce as a text-book, were it not that all the scholars would be immediately withdrawn. The "Peep of Day," "Line upon Line," and other scriptural works in Italian, are, however, in the hands of the pupils. A Jewish missionary at Tunis lately admitted an Italian as a member of his Church, who attributes his conversion to the purchase of a Bible several years ago at Genoa. Again, a colporteur of the Jewish missionary in Algiers, Mr. Ginsburg, reports having met a Neapolitan sailor one day, who expressed his delight at hearing of the Evangelical work going on in Algiers, and showed the colporteur the Bible which he carried about in his pocket and diligently perused.

I am happy to say that, with such strong encouragement as the above, the British and Foreign Bible Society has increased its staff this year to the number of forty colporteurs. I hope occasionally to acquaint you with some details of the blessed work which is being carried on through their agency in Italy.

DON AMBROGIO IN FLORENCE.

The eccentric priest, Don Ambrogio, of whom I wrote in your March number, is at present in Florence. No one knew that he was in Tuscany till he got into trouble, as he has such a facility of doing, and now all the newspapers of the town are talking of the matter *pro* and *con*. He went to hear the most talented and furious of the Lent preachers, in the Church of Santa Maria Novella, last week. On leaving the church amid the crowd of excited Romanists, he must have let fall some observations of dis-

union in the world, remarking that for good would be thereby de- moves about, exercising the fit preacher and colporteur at one time to groups of people in vari- and evidently he makes a large writings, by the number of the citizens reading as they walk thoroughfares. I have before me a complete set of these halfpenny fly- drawing of himself or of the Church," represented by a few Bible in one hand, and the cross at the top of the page. One set "Plagues of Italy," the first be King; the second, the monks a third, the celibacy of the priest the retrograde upper clergy. . . consists of handbill dialogue priest of the Italian Church of the Papal Church. The first "principles and rules of the Catholic Italian Church—the true Jesus Christ our Saviour;" the order, the headings of "160,000 Many," "The Brigand Priests," "Confession," &c., &c. They are Turin, and each one closes with private prayer. I wish your admit of extracts. I can assure you that Rome is dealt one hand, in no mincing style the other, it is most gratifying thorough Evangelical soundness *captandum* documents touching the alone rule of faith, and the Christ as the alone Head of the His atoning sacrifice as the alone hope for sinners in opposition

The disunion existing among the Christians of Italy, coupled, as it has so often been, with much bitterness and evil-speaking, has been frequently the subject of regret on the part of foreigners. Among themselves, if it has not been so much mourned over, it has at least been felt to be a source of weakness, and a great obstacle to the progress of the Gospel, both among the masses and the intelligent portion of the community, who have been driven away by these internecine quarrels. Curiously enough, no fewer than three efforts at a better state of things are now on the tapis. Signor Gavazzi has a long letter, addressed to Dr. de Sanctis, on the subject of a union of Churches, in this week's *echo of the Truth*.

The *Coscienza* of Naples contains to-day an invitation and explanation, on the part of the church of Signor De Michelis in Pisa, of the kind of the Free Italian Church, convened on May 16th in Bologna, where, I am sorry to say, that Minetti, the evangelist, has adopted Spiritualist views, to the great detriment of a large congregation. The Nice Committee have been obliged to withdraw salary, and the schoolmistress having been married to Signor Grande, now evangelist at Sienna, the flourishing school, supported by Count Guicciardini, has been closed. A third movement in the same direction has been commenced in Milan, where a so-called first Italian Committee for the Evangelization of Italy," and for the commencement

of a theological college, &c., has been constituted, under the patronage of the Rev. Mr. Clark, American missionary, composed of Signors Oddo (who has left the Wesleyan Society), Tacchella, Peccennini, &c. It seems as if these varied independent efforts would only complicate matters still further; but, without prejudging, or entering into details, I thought it well, in a chronicle of passing events, to note the existence of these plans, and shall watch in the future whereunto they grow.

ROMISH PERSECUTION OF THE DYING.

A sensation has been produced in Nice in connexion with the circumstances of the death of a well-known practising physician there, Dr. Francesco Maroncelli. The Waldensian pastor, Signor Pilatte, with whom he was on terms of great intimacy, attended him on his death-bed, and by request of the dying man, presided at the funeral. Sisters of Charity and priests tried to interfere discourteously at the last moments of life, and have, since the death of this eminent Italian patriot, clamoured and railed against the Protestants, whom the deceased had never formally joined. Signor Pilatte has, therefore, published an admirable statement of the case, together with the eloquent address which he uttered at the grave. The matter has, however, caused a great stir and chagrin in the Romanist circles of Nice.

PROPOSED ASSEMBLY OF THE FREE ITALIAN CHURCH.

We are requested by Colonel Cartan to print the following:—

The Free Italian Church which is in Pisa has addressed a circular letter to the sister churches, submitting to them for their acceptance the following articles—viz:—

ART. I.—All the churches which shall assemble in the city of Bologna on the 16th of May, 1865, will have one and the same object—namely, to manifest that brotherhood and unity which already prevail among them, and thus claim, without further doubt or equivocation, the existence of the Free Italian Christian Church.

ART. II.—To that assembly these churches do not be admitted which, though independent, shall not agree to the whole of the following doctrines:—

1. Man is born in sin, incapable of doing good according to the will of God, the child of wrath, under the curse.

2. Salvation comes from the eternal and free will of the Father; it is obtained by the expiation and intercession of the Son; is communicated by the Holy Spirit, who regenerates the sinner, uniting him to Jesus Christ with; and who, coming to dwell in him,

produces peace in his heart by the assurance of the full remission of his sins, makes him free, guides and comforts him by the Word which He himself has given, seals him and keeps him for the day of the glorious appearing of our great God and Saviour Jesus Christ.

3. The sinner, ransomed at a great price, ought to glorify God in his body and in his spirit, which belong to God, walking in "holiness, without which no man shall see the Lord," and he finds strength to do so in communion with Him who says, "My grace is sufficient for thee."

4. The Christian is liable to commit sin, without, however, falling from grace; and it is contrary to the Holy Scripture to maintain that anyone can be perfect in this world.

5. In conformity to the Word of God, the only rule of faith, it is necessary to admit the universal priesthood of believers, and to recognise the special ministries established by God, according as they are manifested by means of the Holy Spirit.

6. Each church is bound, in obedience to the Holy Gospel, to exercise due discipline, both with respect to the admission of new members, and for the reprehension of sinners who may be found in it.

Accordingly, the representatives of the dif-

ferent churches must, in the first place, declare their adhesion to the foregoing article; not as an exclusive and full confession of faith, but in order to comply with that which is written, "Be ready always to give an answer to every man that asketh you a reason for the hope that is in you." (1 Peter iii. 15, 16.)

ART. III.—The churches in sending those brethren whom they shall select to give the right hand of fellowship to the sister churches, must take care to furnish them with the requisite documents to prove their identity, and

to authenticate their mission. Those cannot comply with this article and the ceiling one will be absolutely excluded.

By order of the Church, signed by
The Deacons.

L. Nocchi.	R. Citti.
G. Gherrarducci.	G. Rossi.
<i>The College of Elders.</i>	
A. Zaccagnini.	L. Pieri.
L. Bianchi.	P. de Michelis.
G. Cervelli.	<i>Evangelist & Condi</i>

Pisa, 25th March, A. D. 1865.

GERMANY.

Frankfort, April 14, 1865.

A VOTE OF THE GERMANIC DIET.

Since my last letter, the endless question of the Duchies of Schleswig-Holstein has entered into a phase altogether new, which changes the political situation of all Germany. In effect, it is no longer between Prussia and Austria alone that the future destinies of the Duchies are discussed, but between Prussia and the Germanic Diet, to which Austria has avowedly attached itself. At the sitting of the Germanic Diet on the 27th of March, the three Governments of Bavaria, Saxony, and the Grand Duchy of Hesse made this proposition in common: "That the Federal Assembly would express the hope that it will please the Governments of Austria and Prussia to hand over the Duchy of Holstein to the Duke of Augustenburg, to be administered under his own authority." Notwithstanding the opposition of the Prussian envoy, who asked the Assembly to refer the proposition to the Commission for the Duchies—that is to say, to bury it in their portfolios—the Diet decided that a vote upon this proposition should be taken on the 6th of April following. All Germany looked forward to this day with the most lively interest. The decision of the Diet, in fact, must needs have so much the more importance, that Prussia had protested beforehand against what is called the "precipitation" of the Assembly in this matter, and expressed, for the first time officially, its pretensions to the Duchies.

On the 6th of April the majority of the Diet really adopted the proposition of the three Governments. Austria voted with the majority, and declared that it was ready to cede all its rights over the Duchies to the Duke of Augustenburg, provided that the Prussian Government was willing to make the same concession; that in the contrary case, it would retain its rights until the solution of the question in conformity with the interests of Germany. Prussia, which had naturally voted against the proposition, then

declared that it would not enter into transaction which had not been preceded by an examination of the titles of all the duchies, including its own titles. It added, in the meanwhile it refuses to consent to "hope" expressed by the Diet.

What, then, after this vote, is the position of Germany? There results from it that the Governments of Vienna and Berlin are in complete disagreement, in the long conferences of their diplomats in order to arrive at an understanding of the question of the Duchies. 2. That Prussia is in open revolt against a decision of the Germanic Confederation, of which it is a part. 3. That it affirms aloud its pretensions to the possession of the Duchies, and against the Diet, against Austria, and against the Duchies themselves. This last consequence has lately received a new and strong confirmation by a declaration of Herr Roon, the Prussian Minister of War, before the Chamber of Deputies, that his Government definitively appropriated to its port of Kiel (Holstein) for its military use. What will the Diet now do, support Austria? It has reserved to itself the right of ulterior decisions. Germany awaits with serious interest.

VON BISMARCK AND LIBERTY.

If Herr von Bismark has thus completely isolated his country from the rest of Germany, he is not at all more happy in the relations of his Government with the Chamber of Prussian Deputies. The discussion of the budget is being carried by a series of votes, which render the situation continually more irreconcilable. The last of these votes was the retrenchment of 31,000,000 of thalers (4,428,571 l.), appropriated to the support of the German press. Everything, therefore, leads us to expect a new rupture, after which the administration of the kingdom will be carried on without a budget regularly voted. This is the twofold situation effected for

for Germany by the proud pretensions of a single individual, whose principal end in this is to tread under feet the public liberties of Prussia and of Germany. The means for combating these projects is, on part of the secondary Governments, to restore these liberties. This has been undertaken by Würtemberg, Saxony, and the Grand Duchy of Baden, which have recently removed divers restraints heretofore imposed on the liberty of the press by a decision of Diet, dating from 1854. This is certain, states of the second rank will never rise in presence of the two great powers, but by liberty.

RESTRICTION AND DESPOTISM IN THE ROMAN CATHOLIC CHURCH.

In the religious world I shall to-day only state some isolated facts, fitted, nevertheless, to characterise the course of the thought activity of parties. Let us begin with a Roman Catholic demonstration. It is announced that the general meetings of societies belonging to this Church will place this year, in the month of September, at Treves. The position of this city, a province of the Rhine causes an expectation of considerable multitudes of priests and laymen, who will flock together from every part of Belgium, and France. To furnish an additional attraction to these meetings, who attend are promised a great exhibition of all the relics contained in the churches of this city. It is known, particularly, that the seamless coat of the Saviour is preserved in the cathedral. When, in 1444, the Archbishop Arnoldi (who is now deceased) made the exhibition of it for the first time to his people, there were found 100,000 superstitious enough to go to their credulity with this imposture. The number may even be exceeded on the next occasion.

The Church of Rome always unites despotism to superstition. A new victim of this system is at this time found in that University of Catholic Theology at Munich. Of late years has occasioned serious indignation to the Roman Curia by its moderate liberal scientific views. This time the author is of a young professor, Dr. Pichler, author of a very remarkable book, entitled "East and West," which is nothing else but a learned history of the schism between the Greek and Roman Churches. There is in it a writer enough truth and justice not to be all the wrong to the Eastern Church. It is, moreover, to that Catholic school

which frankly denies the absolute and infallible personal authority of the Pope, contending that his decisions have no force, except they are confirmed by the bishops. He even carries his boldness to the utterance of judgments like this: "In the annals of the Russian [Greek] Church there is nothing like the disgrace of the Saint Bartholemew [massacre]." There was no need at all of so much to make this writer and his book condemned at Rome, where the work was very soon placed in the *Index librorum prohibitorum*. Some of the journals pretend that Dr. Pichler has submitted himself to the Papal sentence; but the fact is not certain, and in any case, it will not change in the least the personal and generous views of this learned man. Several of his colleagues at the University of Munich are very much suspected at Rome; some have already been the object of repressive measures, as I told you before, with reference to Dr. Froschammer. If the reconciliation of science and faith has always been one of the greatest difficulties of human thought, there is certainly no reconciliation between science and Papal infallibility.

WANT OF SPIRITUAL PROVISION AT BERLIN.

In the Protestant churches it is ever the conflict between Orthodoxy and the diverse tendencies of Rationalism, which comes into broad daylight, even in works altogether practical, and which have for their object the interests of the Church. Thus, I spoke to you in one of my letters of a society which has been formed at Berlin, to remedy the enormous disproportion which exists between the population and the Church's means of edification. A city in which there are parishes of 40,000 and 50,000 souls, having a single church and one sole pastor, it would seem, ought to have listened to the appeals of such a society, and to have furnished it abundantly with the means for accomplishing its object. Instead of this, the society has hitherto been able to collect only 16,000 thalers (2,285*l.*) — that is to say, less than a fourth of what it would require to build a single church. See how the system of National churches kills interest and devotion in the cause of religion. Perceiving this, another association, pertaining to Rationalistic tendencies, has taken the same cause in hand; but despairing of the voluntary principle, it has addressed the municipality, and asked it to build churches, and to create places for pastors, by means of the public funds of the city. Will it better attain the end? We may be allowed to doubt it; for the religious indifference which has been able

to hear the preaching of the pure Gospel of Jesus Christ, under the ministry of the pious and eloquent Dr. Schulze. This church has taken a position independent of the State and of the National Establishment, and this will certainly be for it a new cause of prosperity. It bears the name of "Christ Church," and it is to be hoped that it will always justify this beautiful designation.

THE INNER MISSION, AND PUBLIC LECTURES IN DEFENCE OF THE TRUTH.

One of the most cheering aspects of religious life in Germany is the operations of the Inner Mission, which seeks to convey the charitable relief and the consolations of the Gospel to the industrial, poor, and miserable populations of our great cities. But while this spirit of beneficence and of devotedness exerts its activity even among the most degraded classes, it could not forget the superior classes, who often live in ignorance or indifference no less great in regard to Christian truth. In order to respond to these necessities of the most cultivated portion of our population, learned and pious pastors, or professors of our universities, make use abundantly of public lectures, which are generally very well attended. Thus, last winter, three theological professors of the University of Leipsic, Drs. Luthardt, Hahnis, and Brückner, have joined to deliver in that great city,

lectures, which this year have been occupied with the great subject which of the day—the Life of Jesus. I mention again the apologetic delivered this winter, at Frankfort by the eloquent Dr. von Zezschwitz. I have already spoken in these Basle, where he has just finished the large hall of the Casino has insufficient, these great assemblies to be transferred to a church, with difficulty contain the crowd. Dr. von Zezschwitz has been appointed professor at the University of Gießen, Grand Duke of Hesse. Besides the good which is done by the discourses, of which a numerous audience receives the impression from the fact that they do it in a manner more laudable than for the most part they are thus put in circulation a multitude of serious ideas, an excellent cultivated minds. You perceive that Germany abounds in learned men who take pleasure in negations of Christianity are to be found others, not less at their side to affirm that times attacks against Christianity to its glory, by raising up for its defenders. And you know to whom they will belong.

AUSTRIA.

PROSECUTION OF "TRUE BELIEVERS."

Under this title, some of the Continental

reference to a religious sect which formed under the name of "True Believers."

the court were filled, and the proceedings were followed with deep interest. The President's interrogatories and the answers of the accused were as follows:—

President: What religion are you of?—The accused Scager: I was a Catholic, and did not believe in anything; now I am a true believer.

What do you understand by a true believer?—One who believes in the principles of Jesus Christ, as He taught them, and in accordance with the Old and New Testaments.

Were you aware that the formation and maintenance of new religious sects were not allowed by the State?—I know not why the principles of Jesus Christ himself taught should be forbidden.

You have held meetings?—Yes, Sir.

Where were the members of the sect in the habit of meeting?—Sometimes at my home, sometimes at the home of another member, sometimes in the open air.

What was done at these meetings?—A brother read the Word of God in the Old and New Testaments, and explained it.

How many persons were present at these meetings?—We never counted how many.

Tell us something approaching the number.—From thirty to forty persons.

Have you converted anybody?—Yes, I have converted men who were in sin, and who came to seek me.

What are the ceremonies of your religion?—We have no ceremonies. There is reading of the Word of God, prayer, and singing.

Is it open to anybody to join this association?—No, not while they are living in sin; but men who desire to join are prepared for it; they are examined to ascertain if their heart is true.

Do you believe that a man can perceive if the spirit of another man is pure and without stain?—He should if it not be possible? The magistrate examines me, and yet he is but a man.

Have you the sacrament of baptism?—We perform nothing of baptism as practised in the first day; but we believe in fluvial ablutions, as they were established by God and ratified by John the Baptist.

At what age do you baptize?—When a man is able to think; when he can understand religion, he is able to exercise his will.

Have you the sacrament of the Eucharist?—We have no sacrament. We believe that Jesus Christ did not establish any; but we have a charist.

In what does your Eucharist consist?—We eat bread and wine.

Who administers the Eucharist?—A brother.

You ought to know that the State does not tolerate a sect which is not authorised?—The Emperor has proclaimed liberty of conscience and belief.

True. But in that liberty are included only the religions recognised by the State.—Our religion is the pure doctrine of Jesus Christ.

How many members are there in your association?—I shall not tell you, for if I did, I should be a traitor, and should sin against God.

To submit to the authorities is not to be a traitor. Do you not suppose that the authorities are established by God and the State?—Oh! yes.

Why, then, are you unwilling to give them information?—Because we are aware what is the object sought, and we do not wish to expose our brethren to persecution.

Do you not believe in the justice of your judges?—The apostles have written, No man can be just.

Does that rule apply to the members of your association?—They ought to be just, for they ought to be without sin.

The utterance of these simple and energetic replies very much impressed the judges as well as the audience.

The accused Strill replied very much in the same spirit.

The President: Where do you hold your meetings?—Strill: There is no fixed place for that purpose.

Why do you not have a fixed place?—In order to withdraw ourselves from persecution.

You are aware, then, that you are doing wrong, and that you ought not to do so?—It is written, "If they persecute you in one city, flee to another."

Have you never been in trouble with the authorities?—Yes; I did not think proper to baptize my child; but, by order of the authorities, the Piarists (a religious order) took it, and I believe that they baptized it; I was not present.

Why should you refuse to have your child baptized?—Because a child can neither think nor will.

Your conduct brings you under legal penalties.—Our Lord Jesus Christ never sinned, and yet He was crucified. Following His sublime example, I shall persevere, and I shall have patience. The Word and the pure doctrine of Jesus Christ must triumph in the end.

Scager was sentenced to three weeks' imprisonment, with a scanty allowance of food, and Strill to the same punishment for a fortnight.

HOLLAND.

CONFLICT BETWEEN EVANGELISM AND RATIONALISM IN THE WALLOON CHURCH.

The address or petition which we this month bring before our readers as having recently been presented to the reverend Consistory or Presbyteral Court of the Walloon or French Protestant Church at Amsterdam, may surely be regarded as one of the "signs of the times" in reference to doctrinal differences and ecclesiastical strug-

gles in the Low Countries. The answer has not been as yet printed, but sent privately to each one of the seventy-six petitioners. It is said to be at once full and faithful, and our correspondent promises, if it is not entirely fenced as a privileged and private communication, to put us in possession of it as speedily as possible. He remarks, in a

2507., in one of the most expensive capitals of Europe. The hearts of all the faithful ministers and members of the French Reformed Church of Holland are, just at this moment, gladdened by a striking proof of the power of *conscience* in the case of one who was a kind of Coryphæus among the *liberal* party. The Rev. Dr. Pierson, of Rotterdam (the name indicates British descent; and oh! let the fact of his resignation suggest sincere supplications, even in Britain, at the throne of grace in his behalf), has followed the example of Mr. Busken Huet, of Haarlem, and resigned his pastorate, feeling that the retention of his office was incompatible with his present views; in one word, that his position was untenable. He was a child of many prayers, and a youth of fairest promise—he was taught the principles of the Christian religion from a catechism drawn up by the present venerable Dean of Newry, Daniel Bagot—and we know that he who taught him hopes yet to hear of him as brought, through the power of God's grace, to preach the faith he has recently been seeking to destroy; and to know, for his own soul's comfort, that 'Christ crucified,' while to the Jew a stumbling block, and to the Greek foolishness, is to them that are saved 'Christ the power of God and the wisdom of God':—

TO THE REVEREND CONSISTORY OF MINISTERS,
ELDERS, AND DEACONS OF THE WALLOON
CHURCH AT AMSTERDAM.

We, the undersigned, members of the Walloon congregation at Amsterdam, constrained by a lively feeling of interest in the prosperity of that Church, which is a memorial of the piety of our ancestors and of the hospitality of the

any longer disregarded, deem of great weight, and deserving consideration of your reverend much as this growing disregard of our Church, and to accelerate the amalgamation of its members with the Church. Espousing from a full and clear principles, be it far from us to moment the right of those who choose we do, to the choice of pastors a heart; yea, rather would we help any ordinary difficulty arise in the ministers' minds—to get the applied; and this with all possible for their spiritual necessities; but hand, do we claim, and with a full we have a right to press the claim respect be paid to our convictions and ardour evidenced, in matters of religion and service, to meet our wishes.

The happy application of that position which marks the choice of the Dutch Church seems to us in worthy of your imitation, and desire that this very same toleration in the filling up of the present Walloon congregation. The spirit and the claim in any degree to lose science, in the exposition of a creed us to be decidedly contradictory spirit and first principles of Protestantism.

We are of opinion that such feelings congenial to the system of that Christendom which holds the inner mother church, and that we should such the lamentable benefits which rogative seeks to secure. More has long gone by, since, in this narrow interpretation of the synod the sense of the old formularies of Churches, which have no longer has been enforced. And arbitrary in this respect, would be nothing a calling back of the disastrous differences at the commencement of the last century, when a lamentable period of the Reformed Church in

ed them with the full utterance of their voice. And now, in the present day, very same church, very second-rate, but maintainers of the favoured held by the Consistory, are permitted to the pulpit; while excellent men, how meritorious they may be, are denied this primarily because they hold liberal opinions. Before give utterance to our wish that this bearable state of things may exist no

And, in the last place, the undersigned, of the necessity that the present condition of the Church, in the matter at least, of the pastors, should give way to a state not so fundamentally faulty, ask the our reverend Consistory to hasten on the when Article 23 of the Synodal Rules acted upon. We are convinced that this way can the services of the sanctuary be duly and honourably regulated; and we that, by this means, a great step will be taken to allay any well-founded apprehensions.

We hope that the present committee, the disposition of which towards the congregation whose representative it is not) has so long been described by one of its most devoted members, will continue its efforts to

obtain from the Synod a favourable adjustment of this matter, already too long procrastinated.

The undersigned would combine their several wishes, requesting from the reverend Council of the double Consistory—1st. That, at the approaching election of a minister, the wants and wishes of the liberal party, for edification, be not overlooked. 2nd. That the same consideration for their feelings be shown in the choice of those ministers who may be invited, from time to time, to take an occasional service in the pulpit. 3rd. That all possible exertions be made to remove out of the way every difficulty in carrying out the requirements of the Article 23 of the Synodal Rules.

Penetrated with a sense of the righteousness of our cause, we appeal finally to the equity of our brethren. We gladly cherish the hope that the decision of the reverend Council will be characterised by impartiality and true Christian forbearance; and whatever may be the issue of our exertions, we shall, as regards ourselves, have the satisfaction of knowing that we have made an effort to stay the gradual decay of a Church to which, by bonds of filial and fond attachment, our hearts closely cling.

Signed by seventy-six members in full communion with the Church.

TURKEY.

Constantinople, April 13, 1865.

CRISIS IN THE AFFAIRS OF THE PROTESTANT CIVIL COMMUNITY.

It is well known that the Constitution of the Turkish Empire requires every non-Christian subject to be a member of some of the regularly-constituted *rayah* communities. A *rayah* may now be a Catholic, Armenian, or Protestant, as he may choose; but he must be something. In the Turkish Empire, and other old communities, the secular and ecclesiastical organizations are

The Greek Patriarch is at once the head of the Greek Church and the civil head of the Greek nation, in Turkey. Nearly apart from religion is an idea which is just beginning to dawn upon the minds of the people in Turkey; so every Greek is, in things spiritual and things temporal, under the Greek Patriarch in Constantinople.

This gives the Patriarch almost unlimited power to persecute his people.

To avoid such a crushing persecution, the aid of Lord Cowley, the Protestant Consul, was obtained, and the Protestants were formed into a separate community in 1840. In this community, however, a principle was inaugurated. The head of the community was a layman, and had no ecclesiastical authority. If religious liberty had been obtained within the old communities, it would have been better for them to remain there; but as it was, the formation of a new community was the alternative to absolute annihilation.

There seems to be the same necessity for maintaining this organization. It is perhaps even more imperative, for its fall would be regarded, not unfairly, as the final fall of Protestantism in Turkey. But the real value of the community must, of course, depend, to a great extent, upon the character of the *Vakeel*, or head of community, who is appointed by the Porte.

The present incumbent is Stepan Effendi, who has held the office since the formation of the community. He was formerly regarded as a very trustworthy, although not a very strong-minded man. But of late years his mind seems to have become weaker, and he has fallen almost entirely under the influence of his son, who is not a Protestant, but a nominal Catholic, and a very bad man. During these years, the civil organization has been an obstacle to the progress of Protestantism, and the people, finding their business neglected, have refused to pay their taxes to Stepan Effendi, hoping thus to compel his resignation. But in vain; under the influence of his son and others, who use him for their own purposes, he has clung to his office, until his arrears of salary have reached the sum of, say, 7000*l.* sterling. The people can never raise this sum at once, and he can never be removed until provision is made for its payment. Trusting to the liberality of friends in England and America, the American Mission advanced this sum two months ago, to secure the voluntary resignation of Stepan,

known to the missionary body, please address him a reply.—Yours, &c.,

(Signed)

JOHN P. BROWN.

[*Translation of Aali Pasha's Note enclosed.*]

TO MONSIEUR MORRIS, MINISTER RESIDENT,
U.S.A., ETC.

Sublime Porte, Ministry of Foreign Affairs,

April 2, 1865.

Monsieur the Minister Resident.—The Sublime Porte is informed that certain foreign missionaries are seeking to assemble the members of Protestant communities, with the design of making a demonstration to compel a change in the civil head of that community.

I need not observe to you, Monsieur Minister Resident, that the interference of foreign priests in the affairs of a community composed exclusively of subjects of his Majesty the Sultan can never be allowed by the Sublime Porte, and the purely civil or temporal object in respect to which they are acting can only be accomplished by the intervention of the authorities of the country. Consequently, I beg you, Monsieur Minister Resident, to recommend to these American Protestant missionaries to abstain from meddling in this affair.—Receive, &c.,

(Signed)

AALI.

A similar letter was addressed to Mr. Stuart, with the change of a single word, *English* being inserted in place of *American* missionaries. Mr. Stuart also received and communicated to Mr. Washburn a still sharper warning, much more specific in its character.

The following reply was made to Mr. Stuart and to Mr. Morris :—

TO THE HONOURABLE E. JOY MORRIS, MINISTER
RESIDENT, U.S.A.

Constantinople, April 5, 1865.

Sir,—I beg to acknowledge, with thanks, the receipt of yours of this morning's date, with a

presented to be responsible for one year the money and paid the expenses, disclaimed any desire to control the Vakeel. From that day to this we laboured to persuade the people to pay taxes regularly for the support of the head. For some ten years we aid year with funds collected from five years ago we gave them notice that we could furnish the money, as we wished to have with their civil affairs.

Stepan Effendi, however, failing the necessity for such action on mandated that his salary should be the missionaries; if it were not, he to perform the duties of his office. refused to do this, and continue the people the necessity of supporting themselves.

During these five years the community has been almost destitute of attempts of Stepan Effendi to co-operate with the missionaries to become responsible for the community. Much of the time the business of the community has been neglected, and the people, wrong on this account, have refused to pay taxes. Three years ago, however, we adopted a certain plan, proposed by the nation for arranging the affairs of the community, on condition of his receiving a salary. At the request of the Prot the sum necessary was raised and by the English and American missionaries no sooner had he received the apparently under the influence of an adviser, he violated his word as to the whole arrangement. Much since that date his office has been

But about three months ago I came, unasked, of his own accord individuals, saying: "I wish to resign. I am old. I need my rest. I wish to leave my post honourably."

and wrote a note to the "notables" of the community, of which the following is a translation:—

'Beloved Brethren,—You are already well acquainted with the present condition of the Protestant Chancery. I cannot endure that condition any longer. My debts are daily increasing, and in my present advanced stage of life I am in great distress. I therefore appeal to your friendly kindness that you would kindly undertake to deliver me from this condition. I inform you that I am ready to resign my office, and in old age to retire to private life, if my claims on the treasury are paid to me.—With love,

(Signed) "STEPAN SEROPIAN,
"Vakeel of Protestant Community.

"February 6, 1865."

It was agreed by these "notables" that he should ask the appointment of Boghos Effendi, Adrianople, in his place, as temporary *makam*, until the people could nominate one to the Porte as permanent Vakeel.

Under these circumstances, we were willing to advance the money necessary to secure this effect, provided these changes could be actually accomplished before the money was paid. This was necessary, not from any desire on our part to control the Protestant community; but because Stepan Effendi had before violated his duty under similar circumstances; and because of the distinct declaration of the friends in England and America, who had formerly aided the community, that they would not advance their aid to the Protestant community until its affairs had been finally and satisfactorily settled.

Stepan Effendi had proposed this condition as the first place. He still agreed to it, but he insisted that a promise to this effect should be given him in writing by a *rayah*. He suggested Mr. Harootun Minasian as satisfactory to him. Although this person had no connection with or interest in this money, he consented to act as a mutual friend in an arrangement which was certainly not less desirable for Stepan Effendi than for the Protestant community.

The following papers were exchanged between them:—

PAPER GIVEN BY STEPAN EFFENDI TO MR. HAROOTUN.

"I have summed up the claims of myself and my secretary Mooses to February 28, 1865. The amount is 77,125 piastres. Of this I shall receive 55,000 piastres, when, after having resigned my office, I shall have established Boghos Effendi, as temporary Kaimakan, in my place, under the Porte. For 18,125 piastres I am to receive two bonds from Minasian Harootun, printer. I am to receive, also, a certificate for 4,000 piastres more, by which I shall obtain money from the nation and pay it to Mooses—as borrowed of him by me.

(Signed) "STEPAN SEROPIAN,
"Vakeel of Protestant Community.

"February 15, 1865."

PAPER GIVEN BY HAROOTUN TO STEPAN EFFENDI.

The object of this paper is to state that on the 30th of Ramazan, 1281, 55,000 piastres in gold and two bonds, one for 9,237½ piastres, the other for 8,887½ piastres (in a bag with Stepan Effendi's seal), were deposited with me, in be-

half of the nation, and are in my possession as a pledge for the claims of Stepan Effendi, Vakeel, and his secretary, Mooses, for balance of salaries due them, subject to this agreement, that whenever, within six months, reckoning from to-day, Stepan Effendi shall have resigned his office, and shall have caused Boghos Effendi, of Adrianople, to be appointed in his place, the 55,000 piastres and the two bonds in my possession shall, without fail, be delivered to him by me. If this agreement be not carried out, and the six months shall pass, this money shall be restored to the individuals who have given it to me, and this paper will be void.

(Signed) "HAROOTUN MINASIAN.

"Feb. 15, 1865."

As Stepan Effendi expressed a wish to see and count this money, and put his seal on the bag, he came to my office and did so, knowing that, if this arrangement were completed, this money was to be furnished by friends in England and America, as a free gift, to relieve the Protestant community from its embarrassments and from all need of farther foreign aid.

That the money might be perfectly safe until Stepan Effendi should have fulfilled the above conditions, I returned it to my safe, whence it came, and gave to Mr. Harootun the following paper as security to him:—

"Constantinople, Feb. 16, 1865.

"Received from Harootun Minasian, printer, a deposit of 625 Napoleons (sealed by Stepan Agha), to be delivered to him whenever Stepan Effendi shall have resigned and secured the appointment of Boghos Effendi, of Adrianople, in his place as head of the Protestant community, provided that this be accomplished within six months of the above date. After that date this paper will have no value.

(Signed) "GEORGE WASHBURN."

Up to this time it was supposed that Stepan was acting in perfect good faith, as the arrangement had been originally proposed by him, and he had all along expressed his satisfaction with it. But it would appear that in his old age he had become a tool in the hands of bad men, for, having secured the above bond from Mr. Harootun, he suddenly changed his tone, and declared that he had no intention of fulfilling these conditions, although of his own making, but would take the money in spite of us, without resigning at all.

He declared in our book-store that his Highness Aali Pasha had united with him to destroy the Protestant community and drive the missionaries from the country. Of course this was as false as possible, and he appears to have told his Highness equally false stories in reference to us.

Stepan Effendi has since instituted the most oppressive and vexatious proceedings against Mr. Harootun, who is thus suffering, as a perfectly innocent man, for an act of friendship. If any wrong has been done in reference to this money, he has not done it. It rests either upon Stepan Effendi or upon me. I leave it to your judgment to decide between us.

His Highness Aali Pasha, in his note, refers especially to a supposed purpose of ours to make a public demonstration against Stepan Effendi. I am very happy to be able to assure you that his Highness has been deceived in this matter. We have never so much as dreamed of such a thing.

and we consequently deny his charge as totally unfounded. The particular meeting to which he may have had reference—the only one I have heard of—was not planned by any missionary, nor was any foreigner present at it, or in any way connected with it.

It was not organised by our advice, nor did we know anything about it until after it had been decided by an assembly of the Protestant "notables" that such a meeting should be held.

I am sure that if these facts are made known to his Highness, he will rejoice in the opportunity of withdrawing the charge which he has been led by incorrect information to make against us. It is our purpose so to conduct ourselves in this country, where we live under the august protection of his Imperial Majesty the Sultan, that the Turkish authorities can have no occasion for complaint against us. We should regard any unfriendly controversy with the Porte as a positive calamity.

With your permission, I shall send a copy of this letter to the Honourable William Stuart, Her Britannic Majesty's Chargé d'Affaires at the Porte, with whom, also, his Highness Aali communicated in reference to this question.

I remain, &c., on behalf of the American missionaries,

(Signed)

(GEORGE WASHBURN.)

It should be added here that Aali Pasha, deceived by the representations of Stepan Effendi, attempted to seize this money and pay it over to Stepan Effendi, on the absurd ground that the conditions of the bond were such as Mr. Harootun had no right to make, and, consequently, that Stepan Effendi could take the money without reference to any conditions. Finding that the money was beyond his reach, in the hands of an American citizen, he turned Mr. Harootun over to the Criminal Court, which, on the same ground, was proceeding to condemn him in a summary manner, when Mr. Stuart interposed, and represented the case in its true light to Aali Pasha. Mr. Harootun was released, and the whole affair now seems likely to have a most favourable result.

It has been my unpleasant duty in months past to criticise the course of the British Embassy in reference to religious liberty and Protestantism in Turkey. It therefore gives me double pleasure to be able now to say that Mr. Stuart, H.B.M. Chargé d'Affaires, has acted in a manner worthy of the nation which he represents. Although he has been placed in a difficult and delicate position, he has from the first commanded the respect and the full confidence of all. Without going back to the difficulties of last year, in the settlement of which so much is due to him, I can hardly hesitate to say that, in this present difficulty, his presence here, as Chargé d'Affaires, has saved the Protestant community in Turkey from destruction.

Ali Pasha has now given his word that he will carry out the wishes of the community in respect to their Vakeel, and I am informed that he will immediately call the "notable" of the community, to learn from them directly what they wish.

It would have been more agreeable to my feelings to pass over in silence this discreditable affair. But I believe that it should be the fundamental principle of Protestant missions to conceal nothing from the Christian world, simply because it will try the faith of Christians, or produce an unpleasant impression.

The faith of the Church will never rise to its proper level, unless it comprehends the trials and difficulties of its missionaries, as well as their joys and successes. It is a fact, too, that the spiritual work among the Armenians in Turkey has never been so full of promise as it is to-day.

PERSECUTION OF CHRISTIAN TURKS AT DIARBEEKIR.

I learn from the American missionaries in Mesopotamia that a sad case of religious persecution has occurred at Cutterbul, on the Tigris, opposite Diarbekir. For some years past, two men have been living in Cutterbul unmolested, who were formerly Mohammedans, but had become Protestant Christians. They made no secret of their change of faith. The first of these, named Farho, is by birth a Koordish Moslem, of one of the villages near Liga. Some six years ago he began regularly to attend the Protestant place of prayer at Cutterbul. He was advised to go to some place where he could profess Christianity with safety to himself, but he declined, saying, "No! Here I found Christ, and here I will confess Him, and let befall me what may befall, God is great." The missionaries believed him to be a true Christian. After the official persecution of Christian Turks in Constantinople, last year, this man was seized, taken to the barracks of the Nizam, and there treated with great cruelty. It was claimed that three years ago the lot was drawn for him (his whereabouts being unknown) by another man, but that till now they had been unable to find him. Having been found, he must now enter the ranks as a soldier. Even if this were all true, of which there is no probability, it would yet remain that he had already been a Protestant three years when the lot was drawn, and six years when it was enforced, while as a Christian he was not liable to military conscription at all. He suffered terrible beatings every day at the

racks in Diarbekir, until at last he was it away to Erzingan; since which time no rd, no report, no letter, has come from him, and his friends have not a doubt that he has n killed.

The other man, named Tamo, was a native Cutterbul, and had been an open and well-own Protestant for three years. He was ed about the same time as Farho, and en to the Pasha's palace, where he was ed to the lot for the military conscription. was of no avail that he declared that for ee years he had not been a Moslem, but a istian. He was compelled to enter the ka. He, too, was beaten much, but would give up his Christianity. He was finally t to Erzingan, but there seems to be posi- proof that he died before reaching there. It is true that in both these cases every- g was done under cover of and within letter of the law of conscription; but y are none the less, as we fear, cases of berate official murder, for the crime of pting Protestantism.

ICONOCLASTS IN SMYRNA.

A very interesting case of image breaking ired not long ago in Smyrna, which is ly to have considerable influence upon Armenian Church in Turkey. In Smyrna, ewhere, the Armenians of the old Church divided into two classes, the "enlightened" the "conservatives." This latter class a favour of adhering strictly to the old oms of the Church, while the former is vour of purifying it, and bringing it into brimity with the Bible. These "en- tened" Armenians comprise, of course, ous grades and kinds of enlightenment. e are in favour of simple, pure Biblical istianity; others, familiar with French ature, are followers of Renan and the onalists; others are simply in favour of ating civil from religious authority, and ming the former to laymen; but they agree in making war upon the conser- ve party.

he "conservatives" wished to set up : the altar of the Armenian church in rma the figure of an angel. The "en- tened" opposed the project, as leading to try; but, in spite of their opposition, a y image was made and put up in the ch. A man of the "enlightened" party, seems to have acted conscientiously, ag that the putting up of such an image he church was an offence to God, after ding a whole night in prayer, deter- d to destroy it. He entered the church,

in the early morning, with the bell-ringer, there being no other person present, except an old woman, with candles to sell, and drawing out his yatagan, he literally hewed the image to pieces and scattered the frag- ments over the floor. He then left the church unmolested.

When the people assembled for their morning service the sight of the mutilated image caused intense excitement, and for a time a collision between the parties was apprehended; but this unfortunate result was happily avoided. The iconoclast was arrested, but very soon set at liberty again, and the war was transferred to the Armenian news- papers and Church councils.

The whole subject of images and pictures has received a very thorough discussion, and it is said that the majority of the General Council of the Armenian Church at Constanti- nople are in favour of issuing an order for- bidding the use of either pictures or images in the churches. For the sake of calming down the intense excitement, the whole subject has been referred to the Catolicos of Etchmiadzin, who is the spiritual head of the Armenian Church. No attempt has been made to replace the image destroyed in the church at Smyrna, and the opposition to this form of idolatry has been very much strengthened among the people there. It is even proposed to remove the few pictures which are now in the church.

DEDICATION OF A NEW PROTESTANT CHURCH IN CONSTANTINOPLE.

Some three weeks since a new Protestant church was completed at Hasskuey, a suburb of Constantinople, on the Golden Horn. The church was erected by contributions from Rev. Dr. Hamlin and Mr. S. M. Minasian. These gentlemen were engaged during the Crimean war in supplying the English hospitals with bread, &c. Dr. Hamlin's philanthropic labours in behalf of the Eng- lish soldiers here are well known in England. It may not be as well known that he devoted all the profits derived from his contracts to the building of Protestant churches in Turkey. On account of a long and vexa- tious lawsuit, in reference to the land on which the church is built, the money proved insufficient, and the church was com- pleted by the American Mission. The de- dicatory services were conducted by Rev. Dr. Hamlin, the venerable Dr. Goodell, and Pastor Simon, of the native Protestant church in Pera. They were of great interest, and the Church was crowded by a native congregation.

Basil Missionary Society. Speaking of the work of himself and his brethren, Mr. Müller writes: "The masses around us are friendly disposed, and listen to the preaching of the Gospel without much opposition; but we want an outpouring of the Spirit from on high upon ourselves, our churches, and the heathen."

APPEAL TO ENGLISH LADIES.

Not much accustomed to read newspapers, and having had still less practice in writing, and in expressing myself in words fit to appear before the eyes of the public, it is only with a throbbing heart and a trembling hand that I, the simple wife of a German missionary at Tellicherry, in Malabar, try to interest those not personally known to me for one branch of the Lord's work going on here amongst us. If you look at my words, there will be many reasons to treat the writer with much indulgence. Still, I believe that the Lord, to whom we trust, will bring the words, and the intreaty they contain, to many a heart; so that our wants will be supplied, and our poor widows and their fatherless children, for whom I now appeal, may again see that their God cares for the forsaken, and gives the daily bread to all those who believe in Him. It is, perhaps, necessary to give, in a few words, some account of the Lord's work on this coast. It was in the year 1839 that here in Tellicherry the first small congregation was gathered and cared for by Mr. Gundert. Two years afterwards, (1841) Mr. Hehich began his work at Cannanore. Almost at the same time, in Calicut, Chombala, and Paulghaut, small flocks gathered, and many, formerly the unhappy slaves of sin and darkness, began to rejoice, freed from the bondage of Satan, and made the happy children of the one living God. But our small infant churches had to struggle much to get their daily bread. All those who joined the Lord's people had to forsake everything they possessed, glad to escape,

their poor children, and their twenty children, have been gathered near Cannanore, and our committee pay their expenses. One of them is stationed there. The women do different works, and earned rupees. But their expenses amount to more than they receive; and on account of this our society is in with were told that they could not these poor women, but wish to do so. They promise, however, of 3,000 rupees to the asylum laid up as a fund for the widows only must be spent for their interest, together with the committee, give an income of 650 rupees which the asylum cannot be weeks ago the missionaries of gether here to give a careful subject. They resolved to given by our committee as They opened a subscription and will make a collection in But they find that without English friends they will ne Müller has been entrusted with these widows; and considering get the money, we have to see poor women, and knowing to tions they would be exposed overcame my reluctance, and culty before you. Looking at our faith is almost failing; upon the Lord, who is rich hands are not shortened, an hearts of His children willing in Him, that also in this ca forsake us nor our poor women gathered from among the heat company these simple words, the hearts and the hands of those who have found a resting-place who pray for the coming of Jesus who, for His sake, interest

Khiva, and Bokhara. These countries affect the productions of India and the manufactures of Europe, and export the yield of their own soil and climate, that they may obtain them in exchange. The Lohanis are the great carriers. Before the mountain passes between Ghizni and the Indus are blocked up by snow, they come down in vast caravans of several thousands, the whole tribe moving on dromedaries, men, women, children, and cattle, their goods being placed on camels and onies. They arrive at Mooltan in October and November, bringing raw silk, goats' wool, camels' hair, goods, furs, &c. Some of the caravans proceed in advance to Delhi and the Gangetic provinces; but others remain at Mooltan, and dispose of their goods to native agents, who forward them to Hindustan. The Affghan traders make up their investments at Mooltan during the cold season, and the return caravans arrive from Hindustan in April, when they all return to Afghanistan. Of the wealth of these Lohanis some idea may be formed from the following statement, stated by Sir B. Frere, when Commissioner of Sindh: "I have heard of the wife of an eminent merchant of this tribe, whose husband had been detained at Delhi longer than he expected, offering the Kaffila-bashee (head of the caravan) demurrage at the rate of 10,000 rupees a-day to defer the upward march of the caravan, and enable her husband to rejoin, as she knew, if left behind, she would be unable to follow them through the passes, except at great risk to his life, and the property he might have with him." Thus, at all these Punjab stations the missionaries meet with men of various races, and they are thus preparing for future missionary efforts in countries which are not yet accessible. It would be a rash attempt if our missionaries were as yet to enter Cabul with the intention of doing the work of evangelists; although they cannot enter the country the Affghans, the Affghans come to them. And now another and more distant nation comes forth from the deep recesses of Asia, and, by its representatives at Peshawur, implored for help. The Rev. W. Handcock, one of the Church missionaries at that station, forwarded the following intelligence:—"Last month I had to record the deeply-interesting interviews with the prime minister of the Ameer of Cabul, and his acceptance for him and the Ameer of copies of the sacred Scriptures. This day I have to mention visits received from four inquirers from Kafiristan, a country beyond the mountains north of Cabul. Its name Kafiristan, "land of infidelity," has been given to their country by the neighbouring Muslims in consequence of the rejection of

Mohammedanism by its inhabitants. They are, however, not ashamed of their name, for when speaking of themselves they use the term "Kafir." It is remarkable that, though their territory is surrounded by powerful enemies, it is not known ever to have been conquered. Historians even say that Tamerlane, who subdued the empires between the Hellespont and Central India, retired baffled in his attempt to overcome the people of this kingdom. Though the language of the Kafirs is quite distinct from those spoken at Peshawur, yet one of the four visitors has been some little time in the country, and, having mixed with the Affghans, is able to make himself understood in Pushtoo; and it is through the medium of this man, named Gara, that we are able to hold intercourse. He is about thirty years of age, and is a man possessed of much intelligence. His appearance is rather striking. He is of middle stature, firmly, but not clumsily built, with blue eyes, and a complexion as fair as a European. He says that the people in his country, who dress in the skins of goats, live by cultivating the soil. They worship the stone image of a god named Addrakpanow. Before this idol they offer goats in sacrifice, throwing the blood on the image. Beyond this they seem to have few religious ceremonies; and, possessing no written language, they have not an elaborate system of worship, like that of the Hindu.

The Kafir who gives this information and his companions show every desire to hear the Gospel of the Lord Jesus Christ. They manifest their wish to receive instruction in Christianity by proposing to remain a few days in Peshawur, and to embrace every opportunity of gaining information respecting those things which belong to their eternal peace.

A few days afterwards a missionary mentions the departure of these Kafirs, adding:—

During the time that they have been with us they have displayed great eagerness to hear of Christ. And one result, by the blessing of God upon His word, has been, that their confidence has been shaken in their own idolatry. They have, moreover, invited us to commence a mission amongst their countrymen, assuring us that a messenger with such glad tidings would be well received. They themselves are returning home, resolved that henceforth they will not bow the knee to Addrakpanow, but that they will serve Him "who has put away sin by the sacrifice of himself."

We hope and pray that they may reach their country in safety. If they are detected as Kafirs when passing through Mohammedan Cabul, they will either be put to death, or after being most barbarously treated, they will be doomed to perpetual slavery. In consequence of these dangers, two of them will travel, in disguise, as fakirs, and the other two will travel by night and hide during the day.

It is gratifying at this time to see the missionary zeal of our own native Christians. Two of them, Jonah Messeech and Fazl-i-Hukk, have offered, in the face of so many dangers, to accompany the Kafirs and share their lot.

Kafiristan is one of those countries of the great Asiatic continent respecting which little comparatively is known; nor did it appear at first where recent and reliable informa-

slopes of the Hindu Koosh, divided into a number of independent states, all lying to the north of and between the Cabul river and the Indus. Of these, Kafiristan—a word derived from the Arabic *Kāfir*, “unbeliever,” and the Persian participle, *istan*, “a place or station,” is one. On its north boundary lie the Usbek states of Kunduz and Badakhshan; to the south it is separated from the Cabul river by certain districts of Afghanistan; to the east lie Chitral and Kashgar; and on the west it is bounded by mountains and the Panjshar river, which separates it from the Kohistan, or highlands of Cabul. It is a country of ridges and steep spurs of the Hindu Koosh, enclosing “narrow and fertile valleys, descending in terraces towards the Cabul river and the Indus, in a north-east and south-west direction.”

All around this home of the Si’ah-posh Kafirs, or Blackclad unbelievers (so called from the black goatskin garments which they wear), Mohammedanism prevails. Kashgar, Kunduz, Afghanistan, the petty states north-west of Peshawur—all have been Mohammedanised; while Kafiristan stands forth like an island amidst the surrounding deluge. The Kafirs, by their own account, are divided into eighteen tribes, of which ten retain their ancient faith, and observe their former customs. Of the remaining eight, one whole tribe has been proselytised to a lax Mohammedanism; four more have been, for the most part, so, but not entirely; while, of the remaining four, only a few have changed their faith. Fourteen of the tribes may now

none of their enemies—save for period, and then only in far numbers—have been able to oppose success.”

On the day following the great annual festival, bands with the object of making Mohammedan territories. The bard, stimulates the assembly by deeds of their ancestors, chiefs distinguished themselves utter their harangues, and the warriors set f

These forays are simply wrongs which they have suffered from Mohammedans, who continually enter their territory, for the purpose of carrying off slaves and cattle.

Captain Raverty concludes his following paragraphs:—

In summing up the character of this race, a highly-interesting remark that they appear by all accounts from the descriptions of their enemies to be of a merry and sociable disposition, quick to anger, are as easily appeased, and are not at all susceptible to a fault, they treat their enemies kindly than brothers. Even to allow that they are as sincere in their enmity, are faithful in their promises, and hold boasting, lying, in sovereign contempt.

Lieutenant Wood, in the introduction to “A Journey to the Oxus,” remarks of them (in which I most cordially agree) “they resemble Europeans, in their great intelligence, and from all I have heard of them, I consider they offer more promise for missionary exertion than is to be found elsewhere on the continent of Asia.”

their own remote land. Their commission is, at the present time, to act more as pioneers than as permanent residents. This perilous journey has been undertaken in response to the invitation given by certain natives of Kafiristan, as before narrated. Let it be remembered that the Si'ah-posh regard the Affghans as their most relentless foes. They sometimes enter into a truce of friendship with the people of Badakshan and Chitral, when they exchange weapons, and, until these are returned, they remain at peace; but with

the more cruel and bigoted Affghans this is rarely done. Yet, here are two Affghans—men who, had they remained Mohammedans, might have headed a predatory party into Kafiristan—at the peril of their lives venturing thither on a mission of mercy, desiring, after the example of their great Master, not to destroy men's lives, but to save them. Surely friends at home will not fail to help forward this deeply-interesting movement by their prayers.

AMERICA.

New York, April 10, 1865.

THE GREAT FEDERAL VICTORIES: TONE OF THE PUBLIC MIND ON THE OCCASION.

Two months ago I ventured to express to you the first hope of peace which our people had begun to indulge since this fearful war began. At that time, like weary sailors, we thought we scented the odours of the unseen land. But now we see land. It comes out plain and clear, like a bold promontory under a lifting fog. A week ago to-day the news came that, after masterly manœuvring and brave fighting, our troops had compelled the enemy to evacuate, first Petersburg, and then Richmond, and that the Union forces occupied both those cities. New York was agitated with excitement. In Wall-street all business was suspended. Men swarmed and thronged like bees along the sidewalks. Soon Wall-street was filled. Enthusiastic speeches were delivered from the steps of banks and the public buildings; and at about three o'clock P.M., after successful telegrams had confirmed and expanded the statements of the decided success, the multitude, then many thousands in number, came forth in that same Christian strain which, as I wrote you, acknowledged in the Cooper Institute the news of Mr. Lincoln's election:—

Praise God from whom all blessings flow!

A scene was never witnessed in a marketplace before. No Christian church, even, was ever filled with such a volume of praise as the church could contain such a congregation. The substantial, resonant harmony rose up into the chambers of the tall banking houses like the roar of the elements. The multitude itself was moved to the deepest emotion.

All through the uncovered multitude were weeping while they sang. When the solemn strain was ended, some individuals, who were less devout than the

rest, attempted to unite the assemblage in some of the current patriotic airs. But the attempt quite failed, until at length the sentiment inspired by "The star-spangled banner!" came near enough to worship to renew the enthusiasm of many of the crowd. But even this popular chorus was given tamely, in comparison with that first outburst of Christian praise. We cannot forbear to ask ourselves with satisfaction and gratitude, How came that crowd of American bankers and merchants to be able to sing this doxology to the triune God? And what influence turned their patriotic exultation into worship? They sang in the street what they had learned to sing in the church; and they addressed their praise for victory where they had been accustomed to address their prayers.

After this eventful Monday each day of the last week informed us how our able generals and their enthusiastic troops followed up their successes with the greatest skill and energy; and every new despatch from the pursuing forces encouraged the hope that the enemy, cut off from his line of retreat, and hard pressed by superior numbers, would be compelled to capitulate. But not till this morning was the land electrified again with the announcement—"General Lee has surrendered, with all his troops." On the afternoon of Palm Sunday the brave and skilful leader of the army of Northern Virginia, "to save the further effusion of blood," desisted from his hopeless task, and accepted the wise and generous terms of General Grant. Their interesting correspondence will, no doubt, be copied into your own newspapers. While I write I hear the booming of cannon on every side, expressing our national exultation over a victory which must portend speedy peace.

This joy, of course, is welcome for its own sake. But the marked religious element that enters into it makes it to Christian patriots a

EDITORIAL.

The profound joy of the nation in this auspicious result cannot be expressed in effervescent enthusiasm and noisy huzzas, but will appear in the form in which it is so fitly and opportunely proclaimed by the Secretary of War—ascriptions of praise to Almighty God, and offerings of honour to the great leader of our armies, whom He has used as His instrument to save the nation.

THE CITIZENS OF NEW YORK TO ABRAHAM LINCOLN, PRESIDENT OF THE UNITED STATES.

With devout thankfulness to Almighty God . . . we desire to acknowledge His merciful goodness, and to join in reverence for His holy name. [The paper proceeds to request the President to designate a day when "the whole people may assemble to offer praises and thanks for the brilliant successes" which "Divine Providence" has granted to our arms.]

This is not hypocrisy nor mere sentiment, but a substantial growth of religious feeling. The moral aspects of the war; the frequent rebuffs which God has given to our national pride during its progress; the diffused and intense interest in the spiritual good of the army, which the Christian Commission has helped to elicit, and which the grace of the Holy Ghost has honoured and rewarded in the remarkable revivals among the soldiers; the signal interventions of Providence in our behalf in momentous crises by sea and by land; the reverent, religious tone of the President's public documents;—these and similar influences, following upon the great revival of 1858, and seconded by the prayers of so many churches and Christian homes, and the pious instructions of so many pastors, have given to the national mind a tone of devout-

than acquiescence in the less has taught them and us. God you will see, has accorded to officers and men the privilege to their homes, not to be distant States authority so long as the parole and the laws in force side." These terms meet the bation of the great mass of that longer fighting might more rigid conditions, but be ditions include all they desire many, indeed, who would be leaders of this great rebellion the greater number even of them by a desire not for mere revenge vindication of rightful authority ever intimidate the arrogant spirit out of which this rebellion

I observe in the March number the quotation of one opinion concerning the spirit the one nation in this great Germany will not furnish me to that estimate. It is sheer so remarkable for its bitterness and absurdity.

CHRISTIAN LIBERALS

The effect which the near has upon the financial interests is far from favourable to any violent giving. The great fall gold subjects almost every loss upon his stock, intimidate many departments of trade

are) to the American Board, and 10,000 dollars were deposited upon the plates. Some months ago the trustees of the Union Theological Seminary of the City (Presbyterian) went to effect an endowment of 150,000 dollars for their institution. They have already reached the amount of 140,000 dollars, without going out of this city; the single church of Dr. Adams above named contributing 60,000 dollars of that sum. These are facts which meet me, without being sought. And another fact is, that the most magnificent givers are the warmest patriots. It is hard to understand, then, how our patriotism should be reverent towards God, forbearing towards our enemies?

CHRISTIAN UNION.

The name of the highly-respected pastor we referred to is just now associated with every significant act of ecclesiastical courtesy. Our readers will remember the account I wrote a month ago of the celebration of the Holy Liturgy in one of the Episcopal churches of this city. This service has attracted a great deal of attention. The Roman Catholic press insists, and with good show of evidence, that the Mass, pure and simple, has been celebrated in a Protestant church. The Evangelical party of the Episcopal Church are disgusted with the sympathy that has been shown for this Eastern superstition, and, possibly stimulated by the license which the High Church party have taken in the introduction of a Greek priest and his clergy into a consecrated building, seem disposed to test their right to interpret the laws of their Church just as freely in favour of Presbyterian piety and orthodoxy. Dr. Cotton Smith, of Ascension Church, has invited Dr. William Adams, of the Madison Avenue Presbyterian Church, to preach in the sanctuary of the former on the evening of last Sunday. The invitation, heartily made and pressed, has been accepted, and thus their most becoming advance is made, not towards the production, but the recognition of Christian union. The act suits well the temper of the times as well as the spirit of our piety. When our venerable hero, General Winfield Scott, heard of Dr. Smith's invitation, he exclaimed in true soldier phrase, "I am glad my minister has done so gently a thing."

THE ROMANISTS AND THE ENCYCLICAL—THE MEXICAN EX-PRIESTS—THE UNITARIANS.

The Roman Catholics among us have been awfully reticent in regard to the Ency-

clical. The *Tablet*, the chief organ of that church in this city, declared in February that the letter had been mistranslated, and that when properly translated, the phraseology was meant for bishops, and the laity would not be apt to get the sense of it. Since then that journal has not found time to translate or explain the obscure document. Archbishop McClosky, indeed, speaks out plainly in its favour. He says it differs from other Encyclicals only in condemning at once, and in detail, the errors which have formerly been condemned one by one. And this, he says, is the reason why "the votaries of all prevailing errors unite in assailing it." The Bishop of Maryland takes very different ground, and insists that the letter was not meant for this latitude at all. The most significant token of its measure of influence with the Catholic community of this country was given at a recent mass meeting of Catholics—I think on St. Patrick's-day—when one of the speakers squarely denounced its illiberal sentiments, and received the hearty applause of his hearers.

An interesting meeting was held in one of the largest churches of Brooklyn, on March 7th, to listen and respond to the statements of two Mexican ex-priests of the Church of Rome, representing more than a hundred others, who, disgusted with the enormities of the Church in which they have officiated, have dissolved their connexion with it, and assumed the position of Reformers. Many of these are now serving as curates of parishes, by the choice and support of the people. The statement of their persecutions and of the firmness of their purpose to labour for the evangelization of that distracted and benighted country, has elicited a good deal of interest and sympathy.

The proposed Unitarian Convention was held in this city on Wednesday and Thursday of last week. Six hundred delegates are said to have been present. The chief interest of the meeting centred in the contest between the extreme liberal and the conservative wings of the assembly, for the control of its action. I have only space to say that the conservatives triumphed, incorporating into their "constitution" such expressions concerning "the Lord Jesus Christ" and the "Son of God," that if the name "Unitarian" had been left out, any reader might think that the document had proceeded from an "orthodox" body. The movement has some notable features. I may speak of it again when I have more space, and see more of its development.

in the Irish Primate, whose charge to his diocese has lately been published, and will be found full of information on several important points. We pass over his estimate of its revenues and of the various confiscations to which it has, from time to time, been subjected, merely remarking that, at present, a net income of 51,110*l.* is divided in the proportion of 13,610*l.* to two archbishops, and 37,500*l.* to ten bishops ; while deans, archdeacons, and beneficed clergymen divide among them very nearly 400,000*l.*, or about 260*l.* on an average to each of 1,510 beneficed clergymen. The more important point in the eyes of many persons will be : What are the numbers of the parishioners of these clergymen, and what relation do they bear to the Roman Catholics around them ? Here the statements of the Archbishop are more satisfactory than there was reason to expect. The Census Commissioners made the report that there were 199 parishes in Ireland without a single Protestant. The Archbishop exposes the fallacy of this statement : The "parishes" thus referred to are, in most cases, mere civil parishes, so called—suppressed monasteries, now occupied by a barn, a mill, or other similar building. Of the parishes in the ordinary sense of the word there is only one in the destitute condition referred to. Of course the same fallacy runs through all the other calculations of the Commissioners. Instead of there being 575 parishes with fewer than 20 Protestants, there are only 76 ; so that out of 1,510 parishes there are 1,433

and where their great success was at a meeting in Ireland, the Dean of Cork declared, after declaring, that he made no distinction between the Church of Ireland and the Church of England, which connects them. It was in the power of the pope to do the latter; but the life was safe beyond their reach.

PROGRESS OF SUPERSTITION

The advances made by persons still professing to be of the Church of England grow more marked, and daring. They vie with each other in how much of Romish ceremony they can introduce without collision with the express provisions of the Church's formularies. For this matter, have come to the aid of Mr. Wilson's "Essay" of evading the law of the Church by these men. Where these practices can be introduced in their own parish church, they have power to hire some one to indulge themselves in ritual to their hearts' desire. In the eyes of the world, the abject superstition of Ignatius acquire an importance not otherwise belong to it. It is known that he and his I. Benedict receive pecuniary parties that secretly sympathize though they dare not yet

ome as possible, and this, though a clergyman of the Church of England, the Rev. J. Ouseley, took a leading part in them. After a variety of much more of these semi-monish ceremonies—

Brother Ignatius proceeded to read or sing the Gospel of the day, or, as he termed it, "the Passion of our Lord Jesus Christ, according to St. John," Mr. Ouseley standing with uplifted and folded hands. The Gospel for Good Friday is a pretty long one, and, as Brother Ignatius read the several passages, such as "Pilate therefore took Jesus and scourged him" (the word "scourged" was almost indefinitely prolonged); "Behold the man;" "Away with him" (the cry of the Jews); "Woman, behold thy son;" "I thirst" (given very loudly), &c., a feature of the service occupied a considerable time. At the words "It is finished," and "He bowed his head and gave up the ghost," an attempt was made to portray the lightning and thunder under which the Scripture narratives record events attended the real event. The thunder was more successful than the lightning, which was said indeed to have been a mere flash in the pan; some of the kitchen utensils would have been concerned behind the scenes in the action of the thunder. At this extraordinary scene—or rather attempt at a scene—Brother Ignatius, Mr. Ouseley, all the monks, most of the congregation, prostrated themselves for a few seconds. A veiled crucifix was removed by Mr. Ouseley from the top of the altar, the cope which covered it was partly removed, and Mr. Ouseley, holding it aloft, said, "Behold the wood of the cross!" Brother Ignatius and the congregation responded, "Amen, let us adore." The cope was then removed, the crucifix again held aloft, and he said, "Behold the wood of the cross!" and, with the same response. Then the crucifix was entirely removed, and the figure of our Saviour was exposed, Mr. Ouseley saying, "Behold the wood of the holy cross, on which the salvation of the world!" The response *has been sung, the crucifix was lowered to the ground, and Brother Ignatius, creeping towards the altar, reverently kissed it.* Mr. Ouseley, taking off his cross-embroidered vestment, followed his example. Brother Ignatius then said that, "in the name of the Father, Son, and Holy Ghost," he desired to say a few words to the congregation whom he addressed as men and women, and daughters of our fallen race. He accordingly ascended a kind of pulpit, and, in a tone of impassioned entreaty, besought all to show their love for Jesus by coming to adore His holy cross. They kissed, he said, the pictures of relatives and distant friends; and the emblem of their faith, the cross of our Lord? He then prescribed that during the singing of a hymn should be sung; that the people, in drawing near to the altar, should make three prostrations; and, finally, that they should kiss the hands and feet of the figure on the crucifix.

These are the practices to which it is now about to bring back the people of England! The doctrines taught are much on a level. A schism has lately been published, and

is said to have had a considerable sale, on the "Office of the Holy Communion," edited by a committee of clergy. Our first impression on looking at this Catechism was that it was a Roman Catholic publication, and that the committee of clergy belonged to that Church, but it soon appeared that they profess at least—for no names are given—to be beneficed clergymen of the Protestant Church of England. In this book it is declared that the Holy Communion is a "sacrifice," or "offering made on an altar to God;" and that the bread and wine "become the body and blood of Christ," which at the communion are "afresh offered and presented to the Father." It is difficult to see in what "Holy Communion," thus explained, differs from the "Sacrifice of the Mass."

ENGLISH PRESBYTERIAN CHURCH.—SCOTTISH CONGREGATIONAL UNION.

The period for the May meetings has come round again, and, in anticipation of them, some of the minor Nonconformist bodies have been holding their annual meetings. The English Presbyterian Church met, about the middle of the month, in Liverpool, when the reports presented from the various organizations showed considerable progress. There were about 9,000 actual Church members, of whom about 1,360 persons were actively engaged in various branches of the Church's work. About 4,000*l.* was raised for foreign missions, and upwards of 9,000*l.* was raised last year for church extension and extinction of debt. It was reported that a legacy left on behalf of the college was hampered with some legal difficulties, but there was good reason for hoping that a sum would be secured enough to place this institution above the need of special aid from the Churches. The Scottish Congregational Union held its annual meeting at Aberdeen. There, too, the reports given in were of a gratifying character, and the meeting is said to have been a cheering one, but no special instance of progress during the past year was reported.

THE ANTHROPOLOGICAL SOCIETY AND MISSIONS.

The Anthropological is about the youngest of our so-called scientific societies, and it is also the most pretentious. Its members appear to be of all creeds and of none; and its most prominent supporters—we are far from saying its most numerous—are in favour of the doctrine that man has been developed from a monkey, and that the African negro is the animal in process of development. This section of the society has lately made a fierce attack

Monthly Survey of Missions

SYRIA.

Hasbeiya, in the Lebanon—for several years a station or out-station of the American Board, with a Protestant church, and a neat, substantial ship—was, it may be remembered, one of the places desolated during the war. It has been visited recently, first by the Rev. Mr. Berry, and afterwards by Mr. Ford. Mr. Berry thus describes what he saw :—

The charred ruins lie in all directions, but comparatively few of those who were slain and widows are still wailing and smiting their breasts when they narrate the deeds of blood. The murderers are living in peace and security by their sides, and appear to have no remorse. The palace was shown me where not less than 500 Christians were killed. The cold blood, in the lower court, while the soldiers who were sent for their upper story, looking with complacency upon one of the most awful of butcheries, would not admit the poor creatures within the court until they delivered up their arms. That they had disarmed them, they would not use their own arms in their defence. The marks of the massacre were several inches deep, and its marks are not yet entirely erased within that place.

The catastrophe which destroyed the town fell heavily upon the little church. Some of its members perished in the massacre, and the rest were driven from their homes. But at last, in the good providence of God, nearly all the surviving Protestants have returned on their way back, and have been enabled to rebuild their ruined houses ; several schools have been opened, the regular worship of the Sabbath has been resumed, and the church has been reorganised.

Last Sabbath, for the first time in four years [writes Mr. Ford, who was present], its members gathered round the table of their Lord, to celebrate His Supper. On the preceding day they had come together for prayer and conference, and after confessing their sins and offences, they had with one accord declared their purpose to follow the Christian course and to walk circumspectly, aiding each other by mutual watchfulness. And now, as they were about once more to profess, in the most affecting manner, their attachment to their crucified and risen Lord, they felt called upon to renew, in the presence of the congregation, and then sealed their vows with the covenant. It was a cheering and hopeful sight, contrasting most happily with the desolation which stared on us from blackened walls and heaps of ruins all around.

INDIA.

At Jubbulpore, in the dark interior of Central India, the Rev. F.

respectable Mussulmans, some of them declared that after what he had done it behoved them to inquire whether these things were so.

Shortly before his death, the venerable Pastor Gossner, the founder of the Chota Nagpore Mission, proposed to transfer its affairs to the management of the Church Missionary Society, and nominated a friend by whom this arrangement might be carried out. The committee of the latter institution have resolved, however, that no step shall be taken in the matter until a clear understanding has been obtained with the Berlin Society "of the grounds which justify the apparent interference of one society with the operations of a sister society."

Eleven individuals, six of whom were adults, have been baptized at Kampti (a military station, about ten miles from Nagpore) by the Free Church missionaries. These brethren were also baptized, at Nagpore, five adult females, all of whom had been under special instruction for some months, and had given evidence of their sincerity. A young man longing to the city was to have been baptized on the same occasion; but his friends consented to detain him at home till the service was over.

The Baptist missionary at Delhi reports several baptisms, both among Europeans and natives, and that the mission has made solid progress during the year. Every evening the Gospel is preached in four places in the city, and a central school has been commenced in a market-place. The building was formerly the Government College. Fifty children attended on the opening of it. Another missionary belonging to the same body, who has been engaged in a preaching tour through the districts around Dacca, reports that the baptism of several inquirers was likely soon to take place.

Encouraging accounts continue to be received from the Travancore mission of the London Society. "God is indeed working in our midst," says the Rev. James Duthie, of Cochin. "We have now upwards of twenty-five thousand professing Christians under regular instruction, who have raised for religious purposes, during last year, the astonishingly large sum of 783*l.* 12*s.*;" an amount which, considering the extreme poverty of the people, is indeed astonishing. Mr. Duthie also reports the baptism of a Hindoo ascetic in one of the adjacent villages, a man who had originally devoted his life to religious observances, in such that he might escape death by cholera, a case of which he had been terrified by witnessing.

CHINA.

Two adult converts have been baptized by the Church missionary at Fuh-chau. One of them had been in the habit of going to the mission chapel for the sole purpose of abusing the catechist and interrupting the service, and at length became so troublesome, that he had to be forcibly removed from the premises. He did not make his appearance again for some months, and then it was to ask how he might become a Christian. The missionary, on consulting with him, found reason to believe that he was sincere, and that his heart had been deeply touched by the Divine Spirit. He was placed under instruction for some months, and rapidly grew in knowledge and in faith. His baptism took place on Christmas-day—though he was at first unwilling that that festival should be appointed for the purpose; but," said he, "I am not worthy to be baptized on the day that my Saviour came down into this world." By becoming a Christian, he has not only had to relinquish a very lucrative business in connexion with the idolatrous temples, but has had to suffer much persecution on his former acquaintance.

The occupation of Wu-chang, one of the most important cities in the empire, and the seat of a provincial viceroy, as a mission-station, has been the occasion of a keen contest between the mandarins and the Rev. Griffith John, of the London Society. Mr. John gives an amusing account of the tactics of the native authorities, in their endeavour to defeat that object. The viceroy, at the outset, was all politeness. He would be very happy to have the missionaries there, but he could not bear the thought of their exposing themselves to insults and dangers. This objection being set aside by the missionary, the permission sought was given—in words, at least. The district magistrate also affected to be most obliging and deferential, and pretended that he would place no obstacle in the way. Still, so long as Mr. John appeared in the matter, he was unable to obtain house or land in the city. At length, a native evangelist was put forward as the purchaser, a piece of ground was bought, and the deeds handed over by him to the missionary. Great was the excitement of the mandarins when they discovered the object of the purchase. The man who had sold the land, and the evangelist who had bought it, were threatened by the authorities, on the ground that

including one of the ablest native preachers, have not been heard of since it

Gratifying accounts continue to be received of the progress of the Gospel in Amoy. In the country stations of Kwan Kau and An-bin, during the same year, the Rev. J. Stronach, of the London Society, baptized nineteen converts, many others of whom good hopes are entertained. In the city of Amoy several were received, during the same half year, into the Church by the London Society. The aggregate number of native Christians in and around Amoy, of the London Society, is nearly four hundred, while the members in connexion with the Presbyterian mission and the American Dutch Reformed Church are still more numerous.

At Peking, the Rev. W. Burns, of the English Presbyterian mission, is rendering the "Pilgrim's Progress" into Mandarin colloquial—which is the northern half of the empire. From Swatow we hear that a "Gospel-boat," of the same mission, is on the stocks. A house in the occupation of the mission on the Island has been accidentally burned down, and a large number of Chinese destroyed.

JAPAN.

The missionary of the American Episcopal Church stationed at Nagasaki cannot be very long before the country is opened to direct missionary operations. Romanists are 'wise in their generation,' and are greatly in advance of us. French Jesuits here at Nagasaki, two at Yokohama, and one at Hakodadi. A lesson from them in this respect."

SOUTH AFRICA.

A missionary of the Propagation Society, stationed on the Bashee River, Kaffraria, mentions the death of Fubu, the chief of a tribe, supposed to be very old, leaving descendants of the fifth generation, his eldest grandson being also old. A great number of curious ceremonies were observed and practised at the time.

Immediately after the death of Fubu the hut which he occupied was closed, the door fastened, and never again opened: an opening was made in the side of the hut for the body, which was about to be buried. The grave, as is usual on the death of a great man, was in the entrance to the cattle-fold, or kraal, which after the burial will never again be entered, cattle remaining outside till a new kraal is made, which, on this occasion, was done. The old kraal is never again entered, but is gradually allowed to fall to pieces. A grave is erected near the grave, and certain men have been appointed to reside there, as sentinels. They will probably remain there for a considerable time. They are supplied with a number of milch cows appointed to them for their own special use. These "watchmen" are considered to be highly privileged persons, and no matter what crime they may be guilty of, during their term of watching, they cannot be prosecuted or punished. I had often

He writes respecting the field at Cape Palmas, in which he has been labour-

ber of baptisms has been unusually large, the scholars seem more diligent, those in tions more earnest, and a more serious spirit pervades the natives. This view of the ot only been gathered by actual observation, but from the ministers and catechists at meetings, which we have held since our last Convocation. The Gospel is regularly about twenty villages, and upwards of twenty-five thousand people have the oppor- ring it.

SOUTH AMERICA.

agents (six of whom are clergymen) are now labouring in the field occupied by American Missionary Society. One of these calls attention to the neglected the Chincha Islands. On the occasion of a recent visit he was heartily wel- he reports that from the large number of British and American vessels resorting ano, there is an average floating population of more than 1,700 men, wholly itual oversight. The medical missionary in Patagonia writes encouragingly of : of the work upon which he had entered, and of the peculiar value attached to al services.

NEWFOUNDLAND.

spondent who dates from Bay de Verds, referring to our mention of the tion in Ireland, in January last (p. 47), remarks :—

ecks ago certain articles appeared in our local papers, copied from Toronto journals, give an account of a secret plot by these Fenians to assassinate all the Protestants in These accounts have caused a considerable amount of alarm amongst us ; not that I l to them myself ; for surely no persons, having a fair share of worldly prudence, pt such a thing in the present state of society, seeing that vengeance would return ids tenfold. Nevertheless, the people in this neighbourhood, who are half Protestants anists, were, as I have said, much affrighted by reports which were continually reach- the smith, who has a forge here, and occasionally visits the place to do any necessary ept employed for two or three days repairing guns, of which one or two, and ree or four, and those of a large size, such as are used for shooting seals, are found in Even our young lads are well used to the gun. I think that the people's fears are

3- our young men will, in a few days, be upon the stormy deep, in the regions of the ice, he seal fishery. May the Lord prosper their labours, and bring them back in safety. ay previous to their departure we generally preach what is termed an "Ice-hunting rning them against evil companions, profaning the Sabbath by taking seals on that and distribute among them a few tracts. The voyage generally occupies from six weeks hs. In many a hopeful youth have the buds of piety been nipped by his first trip fen of all characters and professions, to the number of from fifty to eighty, being shut n the hold of a vessel for weeks, in comparative idleness, Satan, we may be sure, is hem ; and youthful piety is often put to a severe test.

NORTH-WEST AMERICA.

ouching to observe how earnestly and repeatedly the missionaries stationed at nces from each other, in the far North-West, are impelled, in their journals and ek an interest in the prayers of the friends of missions at home. Truly they t sympathies, for they have much to depress them. Besides the rigour of the harsh aspect of nature, and their lonely and isolated position, they are often ial difficulties in their work. Thus we read of the native missionary at Cum- ing Moose Lake out-station, and being, as he well might be, depressed by finding professedly Christian Indians there relapsed into heathenism. In other cases, the nominal profession of Christianity is maintained, its precepts are set at nought intemperance. In the case of the heathen, this vice is indulged in without 'or example, one of the native missionaries at Nepowewin writes :—

then, when absent from the neighbourhood, look forward to this place of location in re way that Mussulmans look forward to their prophet's false paradise ; only the chief the encampment here is mighty rum. My poor heathen brother will embrace a rum te as ardently as the deceived and fanatic Islamite hugs his awful delusion. . . . It that the day on which we were employed at the new frame of a schoolhouse then in ction, the Indians had procured a good quantity of liquor, and it was not long before np was engaged in wild revelry. Some few individuals we had persuaded to assist us ry timber, but they soon all disappeared. The smell of liquor tainted the air : they fection, and vanished. Our helpers vanished from the scene, only to reappear with it, hideous gestures, and boisterous singing. One Indian, "The Turtle," remained hile, but he had no peace from his fellows. Messenger after messenger came to in- in in their unholy revels. Good right they had to him, they thought ; for "The

good. The first thing he noticed was their daily habit of morning and evening of their kindness and forbearance towards himself; and then, their devout observance day. Other boats might go on, but not theirs. By them the day was devoted to worship; so that, before reaching Norway House, he said he was filled with distress that he, who had just come from a land of Gospel light and Christian privilege so careless about his soul, and forgetful of his Saviour, whilst those poor Indians, expected to know nothing of those things, were so diligent and prayerful. And so distress became, that one evening while the Indians were at their devotions, he plucked up courage and went to the woods at some distance off, and for the first time in his life, with earnest prayers sought God's pardoning mercy and forgiving love.

AUSTRALIA.

A missionary movement among the poor Chinese population of Australia commenced by the Synod of Australia, in connexion with the National Church. A Chinese convert has been engaged as missionary, and the Free Church Local Missions have united in the good work by sending contributions to its fund.

POLYNESIA.

Intelligence of great interest has been received by the American Board respecting movements on the island of Hawaii (Sandwich Islands); the formation of two or three Presbyteries—the "Evangelical Association of Western Hawaii" and the Association of Eastern Hawaii—the "arranging for twenty-four Evangelical converts of them under native pastors," eight of which have been already organized, the licensing of eight native pastors, and the licensing of four other natives as preachers of the Gospel. The missionary brethren express much gratitude in view of such events that they constitute "a great step in advance." In all the proceedings the harmony, and the Good Shepherd was felt to be present.*

Referring to Adamu Pali, who on this occasion was ordained, and installed over one of the new churches, the Rev. Mr. Lyons says:—

Here was the first pure Hawaiian that had been ordained on this island to the Gospel, placed as pastor over a church, some members of which were among the first natives to hear the Gospel's joyful sound from the lips of the first missionaries. Kawaihe was the first native on the island trod by the foot of the missionary. It was quite appropriate that the first Gospel was first preached on this island should have the first Hawaiian pastor.

Civil and political affairs at the Sandwich Islands were not in a promising state. The legislative body, convened under the new constitution, were likely to open the gates of intemperance, as those of licentiousness were thrown wide open during the reign of Kamehameha IV. One missionary says: "We continue on in the regular missionary work, with no open opposition from Government, though it is obvious a strong under-current against us." Another writes: "Intemperance and licentiousness are the great evils of the island."

Literature.

Popery, Ancient and Modern: Its Spirit, Principles, Character, Objects, Prospects, Checks, and Extirpation; with Warnings and Counsels to the People of England. By JOHN CAMPBELL, D.D. John Snow.

WHATEVER comes from the pen of a writer of great experience, and long familiar with all departments of the Christian world, is almost sure to attract attention; and we have no doubt, therefore, that the book before us will be read by many. From the introduction to the volume we get a bird's-eye view of the Romish ecclesiastical system in England and Scotland. This is very interesting, as it suggests the relative strength of the party in different districts, and the cause of the differences which appear. Thus, the diocese of Northampton, comprising not only that county, but Bedford, Buckingham, Cambridge, Huntingdon, Norfolk, and Suffolk, only contains 31 priests, 16 churches and chapels, and 5 convents. Again, the diocese of Plymouth, comprising Devon, Dorset, Cornwall, and the Scilly Islands, with about twice the population of the Northampton diocese, has only 34 priests, 35 churches and chapels, and 8 convents. But the diocese of Liverpool, with a population about equal to that of Northampton, boasts of 193 priests, 110 churches and chapels, a college, 5 religious houses of men, 25 convents, and 35 poor schools. Wiltshire also, with a population of 600,000, has 67 priests, 70 churches and chapels, a college, collegiate institute, 5 religious houses of men, and 14 convents. Similar disproportions are everywhere observable, and the reason is evidently the presence or absence of Irish immigrants: where they abound, Popery is numerically strong, where they are few it is weak. The inference is, that neither the English nor the Scotch have been perverted to any large extent.

The substance of Dr. Campbell's work consists of thirty-five chapters on the chief points of interest in the Romish controversy. Facts have been culled with great industry, and quotations given from an immense number of Popish and other authorities, while a practical turn is given to the whole by an abundance of hints, inferences, and observations. The author writes with great earnestness and energy, as one who is conscious of the dangerous tendencies of the principles and practices he opposes. He advocates, with all his mind and soul, resistance to the encroachments of this mischievous system, and the maintenance of the simple and divinely revealed plan set forth in the Word of God. He shows that Popery is radically and essentially wrong, and at war alike with the best interests of humanity and the truth of the Gospel. The record of its follies, audacities, and crimes, is certainly most startling, and is

described in truly graphic language. If but the hundredth part of what is here said be true, there cannot be any doubt as to the duty of every sincere Christian to view the Popish system as the great apostasy, and to deal with it as the real and bitter enemy to the true Church of Christ. No one who reads the book can have any hesitation in coming to such a conclusion, for the facts are not only abundant, but set forth in language remarkably forcible and lucid. We do not know when we have met with a volume so well fitted to instruct the Christian world on this great subject, and to awaken it to a sense of its obligations.

If the author had deemed it desirable, he could have multiplied his facts ten-fold; but he has not thought this necessary, and probably with reason in his favour. There is one point, however, on which it will be said by his adverse critics, that he is at fault. We allude to references to authorities. Sometimes no references are given where they would have been better introduced. For example, when speaking of "falsifying the Scriptures," it might have been added that "penance" is *uniformly* put for "repentance" in Popish versions; that the expressions, "the sacrifice of the Mass," and "the fire of Purgatory," appear in a French version published at Bordeaux in 1686, and that the latter of these occurs also in a French Bible issued at Paris in 1667. In the same section we have a reference to 1 Cor. xi. 2, which should surely have been Jude 3; and, in like manner, we think 1 Cor. vii. 10 should have been 2 Cor. vi. 14. Passing over some other cases, we read, at p. 286, "according to that MS.," a phrase for which we seek an explanation in vain. So, just after, the words "the same work" are equally ambiguous. As a fact, the information we want is to be found in Mendham's "Literary Policy" (Introduction, pp. xvii.—xxii.), and there we see that the "MS." and "the same work" are one, viz., Gee's edition of "A Memorial of the Reformation." A little further on, Dr. Campbell quotes a decree of "the third Council of Lateran," which we cannot find, and immediately adds that this decree was confirmed by "the eleventh Ecumenical Council," not observing that this and the third Lateran were one and the same. The words next quoted as from "the same canon," really occur in Can. 27 of the Council in question, but those which precede do not, and appear to be the summing up of some commentator. Other defective references might be pointed out; but these are named to show how much care is required in such matters. Our author will add to the efficiency of his book by having the references revised as far as possible before he brings out a

second edition. Weakness here is weakness everywhere, or will be so interpreted by our adversaries.

These remarks, however, must not be taken as militating against the credit of this excellent work, the facts of which remain in all their substantial accuracy, and may therefore be relied upon. In conclusion, let us express our hearty admiration of the popular, clear, and forcible style in which the book is written, and our conviction that it is in many ways fitted to be of immense service, now that Popery is insidiously attempting to make converts among us, and to gain the confidence of the uninformed by an assumption of innocence and simplicity which certainly savours of the serpent rather than of the dove.

Discussions on the Gospels. In Two Parts. Part I. On the Language Employed by Our Lord and His Disciples. Part II. On the Original Language of St. Matthew's Gospel, and on the Origin and Authenticity of the Gospels. By ALEXANDER ROBERTS, D.D. Second Edition, revised and enlarged. Cambridge and London: Macmillan and Co.

THIS is, in more senses than one, a substantial volume. The author has presented us with a series of elaborate and really learned disquisitions upon critical questions of great present importance. Assuming that St. Matthew originally wrote his gospel in Hebrew or Aramaic, some would-be wise men have taunted believers with its disappearance. "Why," say they, "a portion even of that very New Testament which you believe to have been given by God's inspiration is irrecoverably lost, and that lost portion is no other than the first of all the Gospels, which you now possess only in a Greek translation. Under these circumstances, how do you know whether your copy of St. Matthew is a correct one or not?" All this is mere sophistry, and has been shown to be no more; but it is deprived of even the semblance of plausibility by the able author of the work before us. He offers the strongest reasons for believing that St. Matthew originally wrote in Greek, and that we consequently possess his actual production in his own words. This very important result is reached by a careful historical and critical process. Evidence is adduced to prove that in the times of our Lord and His Apostles Greek was so commonly spoken in Palestine, that we may conclude it was the language which they usually employed. The evidence is partly historical and partly derived from an investigation of the New Testament itself. The Gospel of St. Matthew is submitted to a searching examination, and every indication of its Greek original is distinctly exhibited. After showing that

thus far there is no proof nor argument in the New Testament, and the times when it appeared, for a Hebrew or Aramaic Gospel of St. Matthew, but that the testimony is against this supposition, our author turns to opposing theories. Early ecclesiastical writers say St. Matthew wrote in Hebrew, and their statements have been adopted by some in modern times. It is conclusively shown that a tradition ought not to be accepted in preference to well-ascertained facts, and the phenomena of the first Gospel. A recent theory put forth by the late Dr. Cureton in behalf of a Syriac translation, discovered by him, is effectively disposed of. These discussions occupy four-fifths of the volume, and may be referred to as constituting one of the best critical treatises which this age has produced. The chapter on the origin of the Gospels is a skilful endeavour to show that the Evangelists wrote narratives which are independent of each other, and not derived from some lost original, either in whole or in part. This chapter is supplemental to the preceding, and concludes in these words: "Our Lord Jesus Christ spoke in Greek, and the Evangelists independently narrated His actions and reported His discourses in the same language which He had himself employed." The chapter following, on the authenticity and credibility of the Gospels, has been added to this edition, with special reference to the recent "Life of Jesus," by M. Renan. It is deserving of the same commendation as the rest, and triumphantly refutes the rationalistic theories of the brilliant Frenchman. In a closing chapter the author gives somewhat like an application of what he has already advanced, and shows the great importance of the inquiry. The whole of the work has been carefully revised, and is very well written and accurately printed. The only mistake of any consequence is on p. 161, where "Peter" is put instead of "Paul." The volume will be found a treasure to every Biblical student, and is in such a style that any educated person may read it with pleasure and instruction.

Realised Wishes: a Tale of Working and Waiting.
By MARIA SINGLETON. Nisbet and Co.

WE can strongly recommend this story on all accounts. It is excellently well planned and written, and the spirit of it is every way admirable. We shall be surprised if it does not rapidly win its way to public favour; and we have no doubt that those who read it on our recommendation will in turn recommend it to others. The incidents are so numerous, that we hardly know how to present a summary of them in a few words, but we hope our readers will be satisfied with the character which we have given to the volume.

Monthly Retrospect.

FOREIGN.

A great war in America, which has filled the world with astonishment for the last four years, is now over. Its death-blow was received when Sheridan, bursting through the obstacles it opposed his progress, fell upon and turned the right wing of the Confederate army, which had entrenched before Petersburg; and the feat was consummated on Sunday, the 9th of last month, when General Lee surrendered himself and the remains of his army to General Grant, on the simple condition that the officers should retain their side arms, horses, and private property, and that officers and men should be disbanded and go home on their parole. The intervening steps between the first and the last of these events were that Lee, immediately after his defeat, evacuated Richmond, which was taken possession of by the Federals on the evening of the same day; that a force was sent in pursuit of the retreating Confederates, who came up with, and inflicted another severe defeat upon them; and that, finally, being surrounded on all sides, they had no other resource than to lay down their arms. It is said that President Davis has fled to Augusta, in Georgia. Lee has gone to London, in North Carolina, the head-quarters of General Johnstone, who is in command of the only regular Confederate army now in the field, and it is probable that on his advice Johnstone also will abandon the now clearly unequal contest. The town of Mobile holds out, and there is said to be a large force somewhere in the State of Mississippi; it is probable also that there are various other guerilla bands, which may continue for some time to infest the country; but for all practical purposes the war may be considered at an end, and the great and difficult work of reconstruction is about to commence. At present, the Federals are approaching the task in the best possible spirit. Their rapid, unexpected, and decisive strokes of success which have lately attended their arms, have made them as generous as they are joyful, and throughout the Union a general sentiment in favour of clemency to the conquered has gone up, broken only by the discordant dissenting note of General Butler. It remains to be seen how the South will bear themselves under the reverses they have sustained. If they submit patiently to the lot which is theirs by the arbitrament of war—an arbitrament which they themselves invoked, of whose award, therefore, they cannot complain—the work may be greatly smoothed; if they resist, or sullenly refuse to co-operate, it may be that the present humane temper of the victors may be exasperated into tyranny. Under any circumstances, there is much to be done in the re-adjustment of the personal, social, moral, and political condition of the Union to tax the energies and the ability of her ablest statesmen, and demand repose for several years to come. The greatest difficulty of all will consist in the settlement of the condition of the negro. Slavery, of course, is at an end, never again to raise its hateful standard over the whole of that wide continent. But will the Southern planters accept those free labourers whom they have so long ruled as their human chattels? What provision is to be made for the sick and the aged—for the education of the young—for the proper remuneration of the labouring class? Is the negro to be still considered as politically inferior, though socially free? or will he be at once raised to the rights of citizenship? These, and a hundred questions like these, press for solution. It is not for us to solve them; we can only wish, in the interests of our kinsmen, that the men who have the responsibility of the task may be guided to the right solution. And for their encouragement, we cannot fail to note one special characteristic of the late war, which, we doubt not, has been marked by many besides ourselves. At its commencement, the majority in the North refused to make the abolition of slavery a condition of peace, and even after the question had assumed a more prominent position, they still coquetted with it, and refused to commit themselves on the subject. If the South would but come back, they might retain their slaves. And all the time the North was subjected to humiliating defeats, and the chance of success was on the side of the South. At last, President Lincoln issued his decree for the entire abolition of slavery. Since that time the North has had a course of unbroken success, and that deed of justice and equity, though it was supposed to exasperate the South and make peace hopeless, has been followed by victory after victory, and crowned at last with the submission of the Confederate antagonists. "Verily there is a God that judgeth in the earth!"

Much excitement is produced in Paris by the announcement that the Emperor is about

Rome should remain in bondage for the benefit of Catholicism at opinions have been energetically disavowed by M. Thiers's colleagues in the Legislative Chamber, and they were admirably answered by M. Rouher, the Ministers; but he too was enigmatic. In his address he spoke of the full and absolute observance of the Convention; but as to whether the Pope leave Rome, and the Romans determine to amalgamate with its complete silence. Probably, as our correspondent suggests, neither he nor they themselves. On religious questions, the struggle between light and darkness in the Lutheran Church, in France as well as on the Continent, heresy is opposed while in the Roman Catholic Church puerile superstitions like the miraculous images of the Virgin lead to the monstrous combinations of heresies manifested in Michelet's "Bible of Humanity."

The condition of Italy is full of more than usual interest. The dissensions of the Government have caused them to precipitate a measure which they otherwise have hesitated about, and a bill for the suppression of the convents is now before the Italian Parliament. The quarrel between the King and the Pope has had for one effect the non-filling up of various episcopal vacancies, and the King has been moved by it to make some concession to the Pope, willing to allow Victor Emmanuel to appoint bishops for Piedmont on the old terms, but he cannot make up his mind to allow the King to nominate bishops in the States of the Church. A Minister has, however, gone to Rome and has had an audience with Pius, in order to come to some agreement on this point, though it is not yet known with what success. In the meantime, the Word of God is being carried on there by various agencies. Nothing is more interesting than the fact that so many of the agents are Italians. No doubt these men are the Gospel from our standpoint, and they may occasionally do acts and carry out government and discipline which we in this country might not approve, but we must pardon minor defects, for the sake of the one evident advantage, that the Reformation will thus be made a National Reformation. And it is also satisfactory to see that efforts are making among the various bodies for a union.

The political state of Germany remains highly unsettled. Our respective correspondents, who firmly grasp the principle, how powerfully the movements of the statesmen affect the progress of truth, points out very forcibly the entanglement of German affairs have got since the Prussian Minister refused to attend to the

sation more than twenty years ago, and it seems not unlikely that that daring experiment the popular superstition may be repeated. From another quarter, we have a curious illustration of how religious liberty is understood in Roman Catholic Austria. A new sect has sprung up there, which appears to combine Evangelical truth with some minor extravagances, and have brought them under the notice of the police; and in answer to the plea that religious liberty is now established in Austria, the reply was, "Yes, liberty for those creeds that are already tolerated, but you do not belong to them." So much for Austrian inter-statement of religious liberty.

The Czarewitch is dead. The heir to the throne of All the Russias died at Nice, in the twenty-second year of his age. Since the death of our Princess Charlotte there has perhaps been no such mournful instance of the cutting down of the brightest human prospects—no such impressive warning of the vanity of all earthly grandeur. His health had been delicate some time past, and he had been sent to Nice, in the hope that the disease might be rested; but it was all in vain. His mother was in attendance by his bed-side; his father hastened across Europe, to be with him in his last hours; and his affianced bride—or he had been betrothed to the Princess Dagmar of Denmark, sister of the Princess of Wales—had the mournful satisfaction of a parting interview with her lover, as he stood on the brink of the grave. In the overwhelming sorrow which this severe affliction has brought upon the Imperial house, it is possible that the sorrows of other families suffering for conscience' sake in his dominions may come home with more than usual effect on the heart of the Czar. We refer to the case of those who have been imprisoned or exiled for their religious opinions in the extreme north of Russia, as narrated this month in our pages devoted to the Evangelical Alliance. Some colonists have seen it their duty to leave the Lutheran communities in which they were brought up, and to become Baptists; and for this they have been subjected to an amount of legal persecution which could only, we think, have come from ecclesiastical spite and tyranny. It does not appear that the Imperial Government is at all concerned in the matter, though its agents have been made tools of, and we cannot doubt that when the matter is heard before the authorities at St. Petersburg, full redress will be given to these estimable sufferers for conscience' sake.

We would earnestly direct the attention of our readers, and especially those of them who wish to understand how justice is administered in Turkey, to the ominously discreditable part which was attempted to be played upon the Protestant community in Turkey, as detailed in the letter of our correspondent. We will not venture to spoil the interest of the tale by any attempt at compression; it will be much better to be read at length. But we deduce from the story two reflections. First, that the Mussulman authorities are, from some cause or other, ever ready to lend their ears to insinuations against the Protestant community; and next, and following from this, the importance of maintaining at the English Embassy a Minister who is ready and willing to throw the shield of his protection over these poor, despised, and persecuted people. It is gratifying to find that the issue of the transaction recorded by our correspondent is more satisfactory than its beginning promised. It is especially gratifying to an Englishman to find that this better state of things was brought about by our Chargé d'Affaires, Mr. Stuart. Had Sir Henry Bulwer been present at his post on the occasion, the issue, we fear, would have been very different.

H O M E.

The most notable event of the past month is at the same time a melancholy one. On the 2nd of April Richard Cobden died. His health had for some time past—indeed for years—been in a delicate state; but, up to within a few hours of his death, not even his most intimate friends felt any immediate apprehensions. The announcement caused profound sorrow through the country; and all parties, even those most opposed to his political principles, remembered only his unquestioned sincerity and the noble unselfishness of his career. In the House of Commons, the Prime Minister and the leader of the Opposition united in the expression of admiration for his genius and respect for his character and conduct; and their remarks found an echo in the heart of the country at large. Tributes so sincere and generous paid to the memory of a private man, who had sprung from the ranks of the people, and had never held official position, are not often bestowed. But they were felt to be due to the great work which Mr. Cobden accomplished, first in removing restrictions on the food of the people, and next in breaking down the commercial barriers which divided nation from nation in Europe. It will not be expected

of us that we should enter into politics ; but the repeal of the Corn Laws has long since ceased to be regarded as a subject of party contention, and is now universally regarded as one of those blessings which Heaven bestows, when, as Cowper says, " it means mercy to a land." Its material benefit in multiplying and cheapening the means of food have hardly been more conspicuous than its social and moral advantages, in removing causes of discontent, in assuaging the bitter sense of wrong, and in uniting all classes of the community in a common bond so firm and true, that the national difficulties which have since occurred only tended to strengthen it, and which has resisted the efforts even of some of those who laboured with Mr. Cobden subsequently to break. In the attainment of all these blessings the late member for Rochdale was God's chosen instrument ; he was the life and soul of the agitation ; and though other men entered before him into the field of labour, and others worked it ably and vigorously, yet the judgment of the country at the time supported, and we believe posterity hereafter will confirm, the opinion of the late Sir Robert Peel, that " the country is indebted for the repeal to the unadorned eloquence of Richard Cobden." How valuable to the peace of the country his achievement was, how timely it occurred, one single reminiscence will be enough to show. The Corn Law Repeal took place in 1846. The last French Revolution took place in 1848. All Europe was convulsed by the latter event. In England we had a slight agitation, and some seditious movements on the part of a few obscure and insignificant men. Yet who can doubt that, if the Corn Laws had remained unrepealed, and that exciting cause of national discontent had not been removed in time, the demonstration of the 10th of April, 1848, would have ended otherwise than it did, in an idle and aimless display. Reminiscences like these are forced upon us by the sudden removal of one of the chief agents in the events, and mingled with sorrow for his loss is the reflection arising out of them, that God has not yet forsaken nor ceased to interfere on behalf of England.

The tide of superstition to which we have adverted on former occasions still runs strong in this country. The celebration of Easter afforded an opportunity for the display of its strength which was not likely to be neglected. We have given, in another page, some account of the abject follies and mummeries practised by the young man who calls himself Brother Ignatius and his followers ; but he is only, as, indeed, some of his sympathisers call him, " a rough pioneer " in the way whither a large and, we fear, increasing proportion of the ultra High Church clergy are tending. On all sides we read of the austerities with which Good Friday was observed, and of the decorations of churches on Easter Sunday. Some of the semi-Romanising journals publish catalogues of the parishes where the festival is thus honoured, and they boast of the ever-increasing number of churches which have their interiors adorned with floral decorations. Of these practices, considered in themselves, we might find little to condemn ; they may probably be classed among things indifferent, and as such, left to the taste of each individual clergyman and his parishioners. It is when they are elevated to the importance of religious observances that they become snares to the conscience, and as such, sternly to be condemned. And as religious observances they are evidently regarded by the great body of those who practise them ; trusted in as outward channels of grace, and sharing the fate, we fear, of all such outward channels, where the form rapidly tends to obscure and obliterate all sense of the substance.

The Rationalist movement may be regarded as in many respects a reaction and protest against the Tractarian practices. To avoid the error of making religion consist in form and outward show, they rush into the opposite extreme of making it entirely a thing of consciousness and feeling. The leaders of these opinions have of late been frequently in the pulpit ; and a sermon preached by one of them, Dr. Temple, of Rugby, one of the " Essayists," has attracted much attention. As one of the Whitehall Lenten preachers, he addressed his congregation from the words, " He spake as one having authority," which he applied, not to the Saviour only, but stated that it was equally true of the Bible itself, which took us in a way no other book did directly into the presence of God. On the subject of the inspiration of that book he was unusually vague, and contended that its narrative of the creation was to be read, not as history, but as poetry, and that the seven days mentioned in it had no reference to time, but were the well-known Hebrew symbol of perfection. More recently the Dean of Westminster, Dr. Stanley, preached in the Abbey ; and while he contended that the religious thought and life of the people in the present day had changed its mode of expression, yet the old forms could be revived by them, and the Church was therefore to be cherished, even though they may not revere its formularies in the spirit of their framers.

Evangelical Alliance.

NOTE.—The Evangelical Alliance is responsible only for what is inserted under this head.

MAY MEETING.

The members and friends of the Evangelical Alliance are invited to the annual *soirée* in Free-sons' Hall on Thursday evening, May 4. The Rev. William Ashley (one of the vice-presidents of the Evangelical Alliance) will take the chair. Mr. John Stuart, of Rotterdam, will address the meeting on the Religious Condition of Holland, and give information of the arrangements for the next General Conference of Christians of all nations, to be held in Holland in 1866. Mr. Demole and M. Max. Perrot, from Geneva, will speak on the religious and social condition of that city. Tea and coffee at six; public meeting at seven.

ANNUAL CONFERENCE, 1865.

At a meeting of the Alliance Committee in Hull, held March 24, H. J. Atkinson, Esq., was in the chair, it was unanimously resolved:—

"This Committee, desiring to aid the cause of Christian union in this town and elsewhere, and to spread information respecting the objects and operations of the Evangelical Alliance, as well as to afford an opportunity for fraternal intercourse among Christians of all denominations, resolve to invite the British Organization of the Alliance to hold their next annual conference in Hull, and they suggest the last week in September as a suitable time for so doing."

The Committee of Council, at their meeting on March 29, cordially accepted the invitation. Subjects of great interest will be brought before the Conference, it is hoped that there will be a large attendance of the members of the Alliance and other friends of Christian union. The programme of arrangements, subjects of addresses, &c., will be announced as early as possible.

OF SPECIAL PRAYER FOR THE CHILDREN OF CHRISTIAN PARENTS.

In accordance with the invitation issued by the Committee of Council, numerous meetings were held on Wednesday, April 5. It is confidently hoped that the many fervent prayers read this year will find acceptance and yield a vast amount of blessing in the families of believing parents even larger than that of the previous year. In London meetings were held, as last year, in Free-sons' Hall, and were very numerously attended, some 1,200 parents being present in the evening, when Capt. Trotter presided. The Rev. Thomas James, the Rev. J. Harvard, Mr. Soltau, and others, offered prayer. Several requests for special supplication were read, and letters of thanksgiving for answers returned to prayers offered last year. The Rev. A. Brock delivered the address.

The evening meeting was presided over by Mr. Cheetham, Esq., M.P. The Revs. — Mr. J. Howard Hinton, Mr. Robert Baxter, and others, offered prayer. The Rev. Aubrey — gave the address.

OL. XIX.—VI. NEW SERIES.—MAY.

WEEK OF PRAYER IN JANUARY LAST.

In addition to the extracts given in our March number, we have received further communications, showing how extensive and world-wide was the observance of that Week of United Prayer.

To the Secretaries of the Evangelical Alliance.

Constantinople, February 14, 1865.

Dear Brethren,—In answer to yours of Jan. 7, making inquiries in regard to the observance of the Week of Prayer in this vicinity, I would state that the circular letter of the Alliance inviting Christians of all nations to unite in the observance of the week, and suggesting topics for prayer and mutual exhortation, was translated and published by the American missionaries here in both the American and Turkish languages. More than 2,000 copies of these translated circulars were sent out to different parts of the country, and I have every reason to suppose that meetings for prayer were held during the week, with few if any exceptions, among all the Protestant congregations of the land.

In this city the foreign Protestants have their places of residence so far from each other, that but one general meeting was held. At this the attendance was large, considering the very unfavourable state of the weather and the streets. The exercises also were of a deeply interesting character. Other meetings were held during the week in different parts of the city. The native Protestant congregations also have their meetings. At these also the attendance was good, the number present falling but little if at all below the customary attendance on the Sabbath.

A letter from Nicomedia, the ancient capital of Bithynia, reports that while in 1863 the average attendance upon the meetings for prayer at the beginning of the year was only four, and that of 1864 only eighteen, the number present this year, 1865, did not fall below an average of forty persons.

At Smyrna, meetings were held by the foreign Protestants residing there, which "were well attended and very interesting." "The native brethren also of their own accord held similar meetings at their little chapel in the Armenian quarter." Letters received recently from Smyrna report a very encouraging state of religious feeling in the native Protestant church there—"a degree of union and brotherly love among the brethren such as before has been rarely seen."

A letter from Adrianople, in European Turkey, written by the Armenian Protestant preacher, states that daily meetings for prayer were held during the week in that city, with an average attendance of thirty-five. The usual attendance upon the Sabbath is not more than forty.

The daily meetings in Marsovan, in the centre of Asia Minor, were held in the morning, with an attendance of fifty each morning. Those present seemed to manifest a tenderness of feeling and an increased interest in spiritual things.

A letter from Karpoot, beyond the Euphrates, says: "The Week of Prayer here was full of in-

A. A.

efore them either to recant their errors or exiled. Five of the leading men of the were then transported to Cherson, where suffered much in prison; from Cherson re marched to Odessa. Here their case known to Christian friends, who directed a German agricultural colony, Catalni, Itscha. Their sufferings during a ten narch from Nikolaef to Odessa, we are ve been intense. Furnished with letters nmendation to Christian brethren in a, the exiles were taken to Catalni, he colonists, among whom a religious ng of intense spirituality had lately ed itself, received them with open arms as brethren in Christ.

of the five exiles, who had been recog- s Turkish subjects by the Pasha of a, went, in December, 1864, back to ntzie, in order to sell their estates and to air families. They were furnished with passports, duly *vised* by the Russian at Tultscha, and arrived safely at New at the beginning of this year; but the persecution soon again arose against. They were led before the Inspector of ony, to whom they communicated the of their return. He, with great kindli- k their passports from them, under the of sending them to Odessa, in order to rom the Government authority for their ry stay in the village, and for the sale property. But soon afterwards they risoned, are now lying in chains at ; and "threatened by the President of ice at Odessa of being sent to the pro- and of the Russian Government—viz., "

hristian brethren at Odessa have brought before the Turkish Consul at Odessa, Pasha of Tultscha. Neither of them will reclaim the prisoners as Turkish subjects, they have been so short a time in

hope of these poor persecuted people respondent writes] rests now, under the Christian efforts of the Evan- Alliance, which has hitherto been so lessed by God; and our hearts' prayer your Committee would think of their and day of affliction, and that the all grace and consolation would grant sing also to this effort, and to your in- on in behalf of those who, exiled from mes or imprisoned for conscience' sake, eatly in spirit and in body, and who ideo, be soon brought to beggary."

ears that the charge brought against oners is having returned to Russia passports. Though there were three who had seen them deliver their pas- to the hands of the Inspector, such is or and the intimidation of the persecu- t these people have not the courage of eclaring it.

most satisfactory intelligence has reached mittee of the Evangelical Alliance as to tian and social character of the exiles and sers. They were the most honourable and t farmers of the village, cultivating their perties; they had never been accused of ical crime, nor been before any court ; they were loyal subjects to the Em-

peror, most conscientiously obeying the laws of their adopted country.

The following is the petition which has been forwarded to the Committee of the Evangelical Alliance by the exiles of Catalni:—

"Dear Brethren,—We, the undersigned colo- nists of the colony of New Dantzic, near Niko- laef, in South Russia, were brought up in the Lutheran Church. When grown up we came— like hundreds of our brethren, by reading and studying the Holy Scriptures—to the knowledge of the truth as it is in Jesus. From year to year we saw more plainly, from the preaching and the actions of the pastors which were sent to us from the Lutheran Synod of St. Peters- burg, that we could not advance the salvation of our souls in connexion with the Lutheran Church. And as we had not the slightest hope of legally dissolving our connexion with that Church, we joined, on the 5th May, 1864, the communion of the Baptists, and our example was soon afterwards followed by many more.

"Up to this time we were considered to be the first and best among the colonists, and the testimony will be freely given to us that we fulfilled our obligations towards the Imperial Go- vernment most conscientiously and accurately, and never in the least acted contrary to them. In this conviction, and fully assured that the manner of treatment which we have been sub- jected to is not in harmony with the humane and Christian sentiments of his Imperial Majesty the Emperor Alexander II., we feel it our duty to inform the honoured Committee of the Evan- gelical Alliance of our circumstances, and to request them kindly to exercise its influence in our behalf, and to lay our case and our petition before his Most Gracious Majesty the Emperor.

"Our case is this:—

"Immediately after our baptism some vil- lagers went to the pastor, who advised them to obtain from the municipal council of the village a declaration, that a pernicious sect had sprung up in the colony, which they did not desire to tolerate. Upon this being done, the Colonial Inspector, Mr. Czerniawsky, came to our colony and remained four days. We were placed before him, and he submitted to us seven points for signature.

"Five of them referred to our duty and obe- dience to the Government: they were known to us, and had never been transgressed. The two other points contained a prohibition of our pri- vate divine service, and pledged us to hand over to the authorities any fellow-believer who should visit us. We were in conscience bound to refuse consenting and pledging ourselves to these two points. Fearing the possibility of a false report being sent in to the higher authorities, we re- quested the Inspector to grant us passports for St. Petersburg, which were promised. Upon the request of the Inspector not to celebrate any domestic service until his return, we asked him to allow us to celebrate divine worship in the fields, and this was granted by him. Three weeks afterwards we were informed by letter that we could not obtain any passports.

"Hereupon a certain colonist of New Dantzic, of the name of Heinrich Jedecke, offered himself to exterminate our sect. He brought all possible accusations against us. In consequence of his re- ports, Mr. von Ostensacken, adjutant of the Governor-General, appeared at New Dantzic, called the colonists together, put us aside, and

Evangelical Christendom.

THE APOSTOLICAL FATHERS.

ANOTHER work upon the Apostolic Fathers is not necessarily one too many. The interest of the subject is inexhaustible. What Christian would not wish to know how those men spoke, and thought, and wrote, who were the immediate successors of the Apostles—who witnessed the cessation of the extraordinary inspiring influence of the Divine Spirit—who experienced and exhibited the first influence of Christianity, when it was left, unaided by miracle, guided by those ordinary operations of the Spirit which we still enjoy, to commence its long battle with principalities and powers? The colours of the dawn are more lovely than those of noon tide or afternoon, and it was to be expected that, when the heavenly light of Divine Revelation first mingled with the atmosphere of earth, the tints of the clouds and the glittering of the dew-drops would be freshly and radiantly beautiful. Irenæus of Rome, Polycarp, Barnabas, Hermas and Ignatius, are the men whom subsequent ages have honoured with the name of Apostolic Fathers. All of them were contemporaries of John, some of them of Paul and of Peter. The interest attaching to persons thus chronologically placed is, as we said, inexhaustible; yet cannot be affirmed that the majority of good Christian people know much about the Apostolic Fathers. The reason probably is that most people are not controversialists, and that the Apostolic Fathers, instead of being described as men, and contented in the simplicity of their Christian life, have been fought for as prize-fighters in innumerable controversies. Romanists, Protestants, High Churchmen, Low Churchmen, Rationalists, Evangelicals, Episcopalians, Presbyterians, Congregationalists, have in turn ransacked their works with a view to finding aid in maintaining their respective positions. Instead of being genially read and liked, the poor men were put to the question. Did you regard the Pope as supreme bishop or did you not? What were your views on Apostolic succession? Were bishops, in your opinion, identical with or different from presbyters? What did you of Synodical authority in relation to pastors and to congregations? When they have been plied with queries relating to the Arian controversy, the Trinitarian controversy, the controversy on the nature and limits of Inspiration. In short to say, the Apostolic Fathers can teach us little in those matters. The ablest authors are now agreed on this point. It may be well to hear one or two of them, since the first condition of a just and sensible appreciation of the character of the Apostolic Fathers, and a correct understanding of what may be learned from them, is to recognise that they stood on an incomparably lower level than the Apostles, and have no claim whatever to the authority of inspired men. "All these writers," says Mosheim, "possessed little learning, genius, or eloquence; but, in their simple and unpolished manner, they express elevated piety. And this is honourable rather than reproachful to the Christian cause. For, that a large part of the human race should have been condescended to by Christ by illiterate and untalented men, shows that the propagation of Christianity must be ascribed, not to human abilities and eloquence, but to a Divine power." No authors could differ more in general spirit and mode of treatment than Mosheim and Neander; but on this subject they agree. "The ecclesiastical writers," says Neander, "who came next after the Apostles, are the so-called Apostolic Fathers, who lived in the age of the Apostles, and are supposed to have been their disciples. A phenomenon, singular in its kind, is the striking difference between the writings of the Apostles and the Apostolic Fathers." B B

N. XIX.—VI. NEW SERIES.—JUNE.

of the Apostles and those of the Apostolic Fathers, who were so nearly their contemporaries. In other cases, transitions are wont to be gradual, but in this instance we observe a sudden change. There is no gentle gradation here; but all at once an abrupt transition from one style of language to another; a phenomenon which should lead us to acknowledge the fact of a special agency of the Divine Spirit in the souls of the Apostles, and of a new creative element in the first period. The times of the first extraordinary operations of the Holy Ghost were immediately followed by the period of the free development of human nature in Christianity; and here, as in all other cases, the beginnings must be small and feeble before the effects of Christianity could penetrate more widely, and bring fully under their influence the great powers of the human mind." Hase, whose strong rationalistic tendency is notorious, is even stronger than Neander in pointing out the break which occurs between the New Testament writings and those of the Apostolic Fathers. And, not to accumulate testimonies on a point concerning which those of Mosheim and Neander must be deemed conclusive, the late Principal Cunningham, whose consummate scholarship and exact logic are acknowledged by all acquainted with his writings, speaks thus: "The striking contrast between the writings of the Apostles and their immediate successors has been often remarked, and should never be overlooked or forgotten." Clearly, then, the Fathers will not aid us much in determining difficulties which have attended the perusal of the New Testament, and have perplexed the minds of controversialists; it remains to be inquired whether they will aid us in any other way.

Mr. Donaldson, of Edinburgh, who has just devoted to the Apostolic Fathers the first volume of "A Critical History of Christian Literature and Doctrine from the Death of the Apostles to the Nicene Council"—a volume distinguished by ripe erudition and great general ability—returns an affirmative answer to this question. Setting out with the admission that we need not expect much light from them in the interpretation of the New Testament, that they were not men of profound thought or exact critical faculty, and that therefore "it is absurd to speak of their *authority*" in theological controversy, he maintains, nevertheless, that much is to be derived from them in the way of instruction and edification. In this we are prepared to agree with him, although we are not sure that the particular lessons which he derives from them are those which they seem to us specially to teach. Every period of history, Mr. Donaldson maintains, "contains a message from God to man," and the age of the Apostolic Fathers has, of course, its own. This general proposition cannot be disputed; it might be affirmed of every word or work wherein the power or wisdom of the Most High is shown forth; and it must apply with peculiar force to the case dealt with by Mr. Donaldson. It is, besides, he observes, a valuable exercise for mind and heart to throw oneself, by force of sympathetic intelligence, into the position and beliefs of men living at a time widely different from our own. It conduces to modesty in our estimate of ourselves, and charity in our sentiments towards others. It tends to widen our range of thought. "These advantages," says Mr. Donaldson, "flow in an especial manner from the unprejudiced study of early Christian literature. The point from which we start is the most momentous in the world's history. The fact which we have to consider is the greatest. Even to the most callous mind Christianity must appear a movement of gigantic importance. The student of early Christian literature traces this great moral movement in the words of those who were influenced by it. He, as it were, speaks with those who felt the first waves of the Spirit's influence; and he examines their modes of thought, that he may see how Christ's Gospel changed their whole being, and how in consequence they worked in and in the world. At the same time he has to rid himself of most of his modern

sociations. He has to transport himself into a time when the very modes of conception and expression were widely different from those of this age, and he has to realise a thousand influences which acted most powerfully on them, but which have now vanished for ever. If he really feels that he is of one spirit with those old workers for Christ, if he is ready to stretch forth the right hand of fellowship to them, his sympathies will flow largely with most divisions of the present Christian Church, however diverse on some points their beliefs."

All this is true, and, in order that his work on the Fathers may convey to us these advantages, Mr. Donaldson makes it his object to be rigidly impartial, non-controversial, and correct. "My main effort," he says, "has been simply to record the theological doctrines of the early Christian writers, with an anxious desire to state accurately, without exaggeration or distortion, what they thought." That Mr. Donaldson has succeeded in this object is proved by the fact that his quotations from the Fathers, and his statement of their opinions, are so ample and so fair, that he occasionally draw an inference from them different from that suggested by himself. He appears to us to be sometimes too decided in forming what may be called premature conclusions. When something is not said, he infers that it was not known or believed. This does not necessarily follow. It is possible to hold a doctrine—to state it in express logical form—and yet to refer to the truth it embodies in a manner entirely independent of theological formula. Would any one in writing a sermon allude to a point of doctrine in the same way in which he would state it if required to embody it in a creed, catechism, or confession of faith? In

one case, he would glance at one of its sides or phases, he would touch at some point where it had special momentary application to the matter at hand; in the other, he would state point after point in symmetrical exposition, including all that it implied, and excluding everything else. Would it not be illogical to conclude from the necessarily partial statement of the doctrine that only a part of the doctrine was held? The doctrine of the Trinity is illustrated in point. In the New Testament, as we maintain, there is complete recognition of the doctrine that Father, Son, and Holy Ghost are one God. For more than a thousand years the scriptural evidence of this doctrine has been brought forth in its completeness by the Christian Church, and the doctrine stated explicitly and fully. But, in the writings of the Apostolic Fathers, intervening as they do between the promulgation of the New Testament and the formal elaboration of the doctrine of the Trinity by the Church, there is no express or symmetrical recognition of Trinity in Unity and Unity in Trinity. Does it therefore follow that the Apostolic Fathers were, as Mr. Donaldson calls them, "heterodox on the Trinity?" No, we reply, if their statements on the subject are *irreconcilable* with the orthodox view; and we do not find that Mr. Donaldson makes this assertion. The expressions they made use of appear to us to agree accurately with the hypothesis that they held the doctrine substantially as we hold it, but were unconscious of any necessity for stating it in logical form. No one would be likely to use the words, "Christ is God" unless he felt that the fact alleged was not familiarly known to those to whom he wrote, or unless he were aware that it was controverted by heretics. What Christian minister in the present day would write to a friend, or address to a congregation, the words, "There is but one God?" In a thousand expressions he implies this, but he never makes the statement in terms. The Apostolic Fathers, in like manner, made use of countless expressions in which the superiority of Christ to all created existences was affirmed, in which He was referred to as an object of worship, in which honour was claimed for Him befitting only a Divine Being. Had they been asked whether this Jesus of whom they said so much was

clusive on this point. "Let us"—the words are those of Clement
"reverence the Lord Jesus Christ, whose blood was given for us."
"On account of the love which He had to us, Jesus Christ our Lord
for us by the will of God, even flesh for our flesh, and soul for our soul
modern Evangelical, profoundly convinced that the sacrifice of Christ
justice, demand more explicit language than this? Once more, therefore
to pronounce the Fathers heterodox because they did not use the terms
or other speculators on the philosophy of the Atonement.

Obviously, however, the proof of orthodoxy which may be adequate
of the Apostolic Fathers will not prove that those who adopt their principles
in modern times are sound in the faith. A child of five may be a
proficiency which in a boy of twelve would be irreparable.
If every age has its own message from God to man, surely
teen centuries of Christianity, we ought to know better what
message is than the Apostolic Fathers. In point of fact,
had been such masters of systematic theology as the ablest
modern times, the miracle of their attainment would have been
level with that of inspiration itself. They had not a complete New
—the books were all in existence, but the Church had not fixed the
canon. They had no opportunity of collating the New Testament, as
the Old Testament, as a whole. The Gospels and Epistles were in the
they had no precise ideas as to the limitation of the inspiring influence
period—they had no clear conception that inspiration had ended and
was closed. This is demonstrated by the fact that the letter of Clement
the Corinthian Church, as well as the epistle of Barnabas, were
churches along with the canonical Scriptures. The blaze of inspiration
recently been withdrawn, that the Church believed the mystic effulgence
poured forth. Centuries had to elapse before the scheme of Divine inspiration
be apprehended in its wholeness, and the grand organic features of Divine
be traced out by the systematising human intellect. But the limits
have long been practically beyond dispute, and we are taught from our

air morality was pure ; in the midst of gross materialism, the spirituality of their aversation and tone of mind was exalted. God was in all their thoughts ; and ture, instead of a confused medley of forces elevated by polytheistic idolatry into ds, was to them a manifestation of Divine wisdom and of Divine law. When emens, for example, writes to the Corinthians, exhorting them to peace and oord, he points to the spectacle of harmony presented by the visible universe as ething which, for Christians, must have an august and authoritative significance. e passage is so devout and beautiful, as well as characteristic, that we r it before the reader. "The heavens," he says, "moved by His manage- nt, are obedient to Him in peace. Day and night run the course pointed by Him, nowise hindering each other. Sun and moon and the ruses of the stars roll on in harmony according to His command, within ir prescribed limits, without any deviation. The pregnant earth, according to s will, sends up at the proper seasons nourishment abundant for men and beasts l all the living things that are on it, neither hesitating nor altering any of the rees issued by Him. The inexplorable parts of abysses and the inexplicable angements of the lower world are bound together by the same ordinances. The t immeasurable sea, gathered together into various basins according to His hioning, never goes beyond the barriers placed round it, but does as He has manded. For He said : 'Thus far shalt thou come, and thy waves shall be ken within thee.' The ocean, impassable to men, and the worlds beyond it, are xted by the same commands of the Lord. The seasons of spring and summer l autumn and winter give place to each other in peace. The stations of the winds the proper season perform their service without hindrance. The overflowing ntains, fashioned for enjoyment and health, never fail to afford their breasts to rish the life of men. And the smallest of living things meet together in peace l concord. All these the great Fashioner and Lord of all has appointed to be in ce and concord ; doing good to the whole, but exceedingly abundantly to us who e fled for refuge to His mercies through our Lord Jesus Christ, to whom be glory l majesty for ever and ever. Amen." Compare with that the highest utterances Pagan philosophy, the loftiest flight of academic or stoical ethics, and you will have e idea of the elevation and spirituality to which the religion of Jesus, imme- tely after its communication to the world, raised simple minds and childlike rts. And the secret of deriving instruction and edification from the Apostolic thers is just this—to study their writings with a view to learning, not what they de of Christianity, but what Christianity made of them. It is because it enables to form a vivid idea of the character, personality, habits of thought and feeling, the Apostolic Fathers, that Mr. Donaldson's book has extraordinary value and a gular and enchaining interest ; but we should have several points to discuss with a before we could assent to all he says as to the relation in which they stood to matic theology.

B.

OUR ATMOSPHERE.

L our days we have been living at the bottom of an invisible ocean ; and because s invisible we do not think much about it, and are scarcely conscious of it. Of creatures which inhabit the aqueous ocean, some can rise to the surface, and some, e the flying fish, can for a moment emerge and fling themselves into the space ond. But we are not able to get to the top of our ocean, so as, nautilus-fashion, ow about on the summit—if summit there be. Bound by heavy laws, just as umps and other crustaceans walk at the bottom of the tide, whilst fishes spread ir fins and float overhead, we are obliged to creep about at the bottom of our ocean,

hammer is for the main part made up of these light, elastic, viewless pa

And there is a spiritual atmosphere. Because it does not descend like hailstones or hard meteorites—because we do not knock our head against the wall or pillar—we forget the air which is all above us and before us meets us wheresoever we go. And so of this moral or spiritual atmosphere, after all, the breath of our inner life—the pabulum which keeps up and so preserves the mental machine in motion. Call it influence—call it the spirit of the times, or the genius of the age—call it the tone or call it the life and power of godliness—every man is surrounded by a spiritual atmosphere—fresh or foul, wholesome or deleterious—which he is inhaling, and by the state of which the health, the growth, the vigour must be, to a great extent, determined.

We may go farther, and say that there are several atmospheres, just as there is of a maritime air and an inland, the air of the plains and of the hills—there is a world atmosphere and a church atmosphere; there is a certain atmosphere characteristic of every age, of every society or set of people, yes, and of every day. And in such an atmosphere it is hardly possible to be steeped and immersed day without being materially affected and modified.

For instance, there is something very stimulating in the present time—surprising and energetic—full of bold schemes and brilliant discoveries and revolutions. If you want your likeness, the sun will take it in a twinkling; you want to travel, instead of footing the weary miles, you shall be projected in a tube, or along the glossy path of polished iron shall gleam like an arrow; although that mark should be far across the cloud-capped hills, or deep in the morrow. Do you want tidings of the absent friend? The globe is one mighty nervous system with a thousand million heads—one vast universal eye and ear, telling to each separate sensorium what all is doing in every spot between the burning tropic and the frozen seas. And with the steam out of oil, with dull earths burnished into silvery metal, or blazing with splendour, with oceans bridged and lightnings tamed, it is not wonderful that we should grow giddy as it spins along, or talk a little wildly as the

Christianity. Missions, for example, we wish to be instantly successful, and we insist that their products shall be miraculous men. Being ourselves angelic—leading as of habitual devotion, and from either outstretched hand scattering fruits of holiness and blossoms of beauty on that world which our tip-toe scarcely touches—we expect something more glorious still in the recent reprisals from heathenism. And just as we are disappointed if the moment a missionary takes his stand under the mango-tree shade, the whole village does not come wondering to his feet, and weeping at his message, and finish off with a bonfire of idols—just as we are disappointed if a Chinese Christian does not show a seraphic superiority to filthy lucre, or if a New England convert smitten on the one cheek does not at once turn the other also: so we are disappointed if the sermons preached to ourselves are not thrilling sensations. We are disappointed if they do not raise us to some third heaven of emotional exaltation, or from some safe prophetic pinnacle show us an awful Armageddon which is coming off next year, or at the very latest the year thereafter. And the only thing with which we are not disappointed is our personal progress. Because the ship whose deck we are pacing makes ten knots an hour, we think our rate of sailing quite wonderful. Because the palm on which we are parasites has shot up so fast, we fancy that we are each year adding a cubit to our stature. Because the time is so swift and eager, we imagine ourselves active and earnest, and growing in wisdom: whilst looking at others running to and fro, we take for granted that our own knowledge is increasing.

The age is rationalistic. Some of the fathers made the fatal mistake of treating faith and reason as opposites—as almost foes to one another; and on the principle, "It is absurd, therefore I believe it: it is impossible, therefore I adore it," through the middle ages the minds of men lay tamely buried beneath Papal infallibility and transubstantiation and the most monstrous ecclesiastical legends. The Reformation was not only the revival of spiritual life, but along with it, and to a large extent mixed up with it, came the revival of good sense; the revolt of reason against the bondage of superstition, as well as the resurrection of apostolical Christianity from the bondage of corruption; and in the great explosion which brought down a third part of the Papacy, it was not only the Mass and Purgatory and Mary-worship which were blown away, but a clear space was left without wonder-working relics, without pilgrimages, without ghostly fathers able to shut the doors of heaven and hell, without priestly confessors able to bestow or withhold salvation at their pleasure.

In this removal of old-world rubbish the Reformation was mightily helped by men who were not eminently religious—men like Erasmus and Ulrich von Hutten; and this part of their work was seconded and carried full length by Bacon and the inductive Philosophy. And now we have not only reached the full noon of reason, but, elated by the march of intellect, some begin to speak as if from this blazing light religion, as well as superstition, must shortly flee away.

And though the believer who has found a Saviour, and who has *felt* his faith, is not likely to be much disturbed, we do fear that the freedom with which all things are canvassed, and the flippant tone in which many talk, will prevent some from ever becoming rooted and grounded in the truth, and will be to others a welcome cloak for their carelessness; whilst many who have too much sense to surrender the facts of history to the peradventures of hypothesis, and who have no idea that because Europe has ceased to believe in goblins and witches it must abandon the Gospel and Acts of Apostles, are still troubled in mind and injured in spirit by the prevailing irreverence. Though our unbelief cannot alter the truths of God, an atmosphere of incredulity may harm those who habitually breathe it; and loyal as

And what is the gain of high culture—logical precision, accurate information, exquisite refinement—if we lose higher tastes and holier affections? Speaking of the pious people whom he knew in his youth, Mr. Jay remarks: "Their attachment to the means of grace was intense; nor would they suffer distance, or weather, or ight indispositions, to detain them. The Sabbath was their delight, and they numbered the days till its arrival. And as to the poorer of them—

Though pinched with poverty at home,
With sharp afflictions daily fed;
It made amends, if they could come
To God's own house for heavenly bread.

"These services were remembered and talked over for days and weeks after; for the sermons they heard, if not highly polished, left effects which were as goads, and as nails fastened in a sure place. They also seemed to have more veneration for the scriptures, and to peruse them with more directness, simplicity, and docility; for the Bible had not yet been turned into a work of science, rather than of faith, and everlasting criticism, rather than of devotion." * Science and criticism are poor substitutes for a living Saviour. At the same time, when science and criticism have done their part, we may hope that the Bible will be better understood, and, if so, the Saviour will assuredly be more highly enthroned and more tenderly endeared. We think we see some dangers of our day—ominous signs of the times; and yet we have faith in God. From the dark and dusky bud we expect a beauteous flower, and as long as there is a sun above we expect that clear weather will be the survivor of every cloud. We do not think the blessed God would have brought the world so far as we now find it, and then abandon it for ever—even as we do not think He could have bestowed such a costly largess as the great Redemption without contemplating some more glorious outcome than the existing Christianity. We do not think that men of vast intellect or high refinement are necessarily men of cold affection, and we know no reason why men of the severest logic and most accurate formation should not be men of deep devotion and ardent piety. And we long to see the conciliation when the soundest sense and the truest spirituality shall exist together; when information shall not be flippant and intellect shall not be arrogant, cause faith shall not be timid, and no knowledge shall be true which does not take in the knowledge of the Lord; and when a world far more attractive and enjoyable than the present shall be so much nearer the Father's house as to make the transition welcome—good to be here, and to be there "far better." H.

JESUITISM. †

RARELY, indeed, can an author venture to put forth three works on the same subject without fear of "over-writing" himself. "The Nun" and "Under the Ban" both had a great success. We are told that of the first of these works ten editions were called for in less than that number of months; and we have no doubt the book before us will not fail to be widely read in France. The religious novel is of more recent introduction there than it is in this country. Besides, public events in France give to works of this kind an importance which they can rarely hope to obtain among us. Where a whole nation is waiting, hanging on the breath of their ruler, feverishly anxious to gauge his feelings towards the priesthood, we can well understand that an author may attack the subject again and again without in the least exhausting the patience of his readers. To us, the argumentative parts of the

* Jay's Autobiography, p. 176.

† *Le Jésuite*. Par l'Abbé ———, Auteur du *Maudit* et de la *Religieuse*. Paris, Librairie Internationale, 1865.

French Chambers on April 10 was sadly significant, when taken in connection with the liberal demonstrations which the Government was supposed to have made not long ago. It is disappointing, after M. Rouland's promising speech, President Schneider stopping MM. Favre and Garnier Pagès from reading Emile Ollivier's reactionary oration, and at the same time passing a vote of thanks to the Emperor for admitting the French archbishops to the Senate, and for having done for the Catholic religion." What will happen who can tell? It is not probable that such a change as would secure anything like substantial liberty to the Church is yet too much to be hoped for.

In M. Michon's "Under the Ban" we had the history of a good, honest man, proscribed—literally hunted to death—by the Jesuits, because he is good and a strenuous opponent of the overweening claims of the spiritual power, and because he and his sister are the heirs of an old aunt, whom the worldlings wish to get into their power, and persuade to will away her property. Naturally, the man is indignant, goes to law, very nearly gains his case, and (losing it) secures the law, those who never forgive, and whose power for mischief is enormous. The book is full of the "temporal power" of the Pope, the bondage in which the clergy are kept, the bishops, who can transfer a man from one cure to another, the pomp and circumstance of the higher clergy, so thoroughly different from Apostolic simplicity, and incidentally discussed, and remedies proposed, in the book of which we have just spoken. "The Nun" describes the adventures of a lady in search of a convent: the story is very sensational in it. The condemnation of the monastic system is all the more convincing owing to the quiet way in which the author attacks it—not on the ground of its startling immorality (this for France, at any rate, he strenuously denies) but because of its hollowness and miserable littleness, and because, while it does not raise to higher things, it makes the "spy system" a regular part of its life. We should remark that, in both these former works, the Abbé asserts that he is an orthodox Romanist, condemns Protestantism, as he does, on the ground that he is an unhappy and weakening schism, and maintains that he is justified in doing so, on the ground that every member of the Church has the right to do so, provided he does not touch dogmas. Still, though he re-asserts

everywhere, and in Italy "religious" persons of all kinds, are described as being very lax in regard to those temptations which we Protestants have always been apt to connect with celibacy. A Jesuit's business is to promote the interests of the Order, not to save his own soul; and so young, handsome men, if they be telling teachers, are forced into the hotbed of Parisian society; and if the sins of the flesh take root in them, why the offence is looked on as much more venial than the least opposition to the Society's commands, the least questioning of its rules, would have been. *Tanquam ac cadaver* is the Jesuit's motto—the total annihilation of self—not, unhappily, that God may be all in all in the heart, but that the man may be ready and able to carry out unhesitatingly whatever work he is set to accomplish. This is why Jesuitism is rightly characterised as the subtlest device of the enemy. Self-denial is the basis of all true Christian life: it is likewise the law of the Jesuit's existence. But then how different the motives which in the two cases keep the man in action when the strong spring of selfishness is taken away. With the true Christian, the love of God shed abroad in the heart takes the place which selfishness occupied in the natural man; with the Jesuit "obedience," blind and unquestioning, to the Superior is the rule; the will of another man, and not the will of God, has triumphed over the individual will and affections; and so we may well say that the last state of such men is worse than the first. When we look to results, the difference is just as striking. The Christian strives by the Spirit's help to mould his will more and more after God's will, that he may work the works of God. The Jesuit surrenders his will to his Superior, that he may be a ready instrument in promoting schemes of worldly power, and above all, in helping to fill the coffers of the Society. The scarcely disguised worldliness of the Jesuits has never been better exposed than in the work before us: the love of money has taken hold of them; they have an organised system of fortune-hunting, and never do they let a rich childless person die without moving heaven and earth to gain at least a portion of the property. In some conversations recorded in these volumes, the General of the Order quite laughs at the idea of voluntary poverty. "The modern world [he says] is moved by money. If we mean to do anything, we must be rich. The hair shirt and spare diet were all very well in the dark ages; but wealth is the great power now-a-days, and the Jesuit, to be successful, must be able to command it, and must aim at being, not an awkward ascetic, but a man able to shine in any social circle whatsoever. The revenue of our Order exceeds that of a good many third-rate kingdoms." Political influence and money so valuable as a means of maintaining political influence, especially where, as at home, everything has its price) are what these men deny themselves, giving up their own will, to obtain for their Order. Poor, low aims, truly; but then their Jesuitism, imposing at a distance, appears throughout poor and contemptible on a nearer survey. They set out with the grand idea of establishing a universal theocracy; they end by putting their own petty interests in the place of God, and by seeking to set forward his world-wide spiritual dominion by a host of back-stairs intrigues and petty tricks of diplomacy, in which (after all) they are generally worsted in the long run by those whom they seek to undermine. They succeed very well in ruining their friends; they often gain a negative triumph over their opponents; but, except the expulsion of Louis Philippe, to effect which they threw all their influence into the scale of republicanism, our author can point to very few of their successes which have been more than transitory. He claims a thorough acquaintance with all the secrets of the Order, giving us their private rules, explaining the cypher system by which the General corresponds with the chiefs of the Order, entering into particulars which do not seem to be invented, and which (if genuine) prove that the writer must have been through most of the scenes which he describes. Two new facts he brings promi-

whom the true secret purpose of the Order—to establish an authority : other, even to that of the Pope—is made known. Even they are not alone ; they think they are sole accredited agents, but (all the while) haps some humbler, “ brother ” is watching them and reporting ever head-quarters. Jesuitism, in fact, is a complete system of espionage the novice is taught is that such a system—so revolting to the best nature—is excusable, nay, praiseworthy, when employed to further t terests. Now, how is it that, in a country like France, a subtle web have been thrown over so large a section of society, cramping its vitality, as surely as the spider's web kills the fly ; often (like th brushed away by the hand of violence, but always replaced as soon force has been removed ? It is because the Jesuits have got so firm education of the country. Hence they not only gain more or less power of all except the very few who can pass through their training unchanged family secrets, which often enable them to fix their hold on persons who be independent of them. The novel before us shows how valuable t are in strengthening the foundations of the Society. The hero, young noble family, is trained at St. Acheuil ; his mother wishes him to be an enthusiastic boy, fired by the ambition of belonging to such a powerful body ; and he determines not only to be a priest, but to be after his mind is made up, his brother dies, and his parents entreat him and take his place as future head of the Ste. Maure family ; but no ; always says, “ I *had* a father, a mother, &c., *when I was in the world* ” the novice begins by wringing his mother's heart and carrying through disobedience. We cannot enter much into the details of his training “ sensation ” way he discovers that his “ director,” a man of great talent much ability as a preacher, is carrying on an intrigue with a Countess's child is the fruit of this unhallowed love ; and the personal interest of very much upon the fortunes of this poor girl, whom the Fathers first recognised as the Count de Flaviac's daughter, and then succeed in restoring her mother's and of her wretched father's fortune. Besides all

For a liberal Pope will run the risk of being assassinated. So, despite the influence of the Jesuits, Mastai-Ferretti, who bids fair to be a liberal, is chosen; only, however, to fall in a few months under the yoke of the Jesuit College. They prove to him that no Pope can get on without them; and he so thoroughly accepts the Pope's traditional place as second in command to the General of the Order—puppet king, master indeed before the eyes of men, but inferior to him in all the essentials of power—that the Carbonari gnash their teeth with rage at his defection, the Revolution breaks out in Rome, and Pope, Jesuits, and all, have to quit the city. This is just exactly what the holy Fathers wish. They are confident that they will be brought back somehow, though they do not quite foresee that their return will be effected by French bayonets; and, of course, the Pope is safe never to think of reform again after having been so badly treated by reformers. We in England are bound to be sorry for the failure of any attempt to carry out liberal principles at Rome; but we confess we do not sympathise very deeply with conspirators of the Carbonari type; they are too much like the Jesuit whom they oppose; their desperate schemes and underhand plotting are a sad instance of that "wrath of man" which "worketh not the righteousness of God." Like so many other evil things, they are a direct product of the Papal system. Intolerable oppression, most maddening because administered by priests—servants of him who claims to be the vicegerent of God upon earth; oppression from which escape is hopeless, for foreign interference bars the way; this the sure recipe for producing Carbonarism, red Republicanism, any of those Continental protests against tyranny from which we, by virtue of our freedom, are happily exempt. We cannot sympathise with such people, just because we happily have never been placed in circumstances like theirs; but we can understand how they come to be what they are, and cannot find it in our hearts to condemn them.

The closing chapters of the book describe the hero's attempt to reform the suit body. He is (as we said) an enthusiast, devoted to his Order. When all the chives are opened to him, the secret history of past centuries explained, the rings of action of the great Society laid bare—when, in fact, he becomes one of the higher order of the initiated, he is captivated with the grandeur of the idea by which the heads of the Order—at any rate from Acquaviva downwards—have been actuated. Further reflection, however, interviews with Father Ventura, with the sure Pope, Cardinal Mastai, and, above all, with the confidential agent of the Count de Chambord—all these somewhat shake his faith in the perfect adaptation of suitism to modern times. He is sent on a secret mission to see which will make the best bid for Jesuit help, in view of the coming expulsion of Louis Philippe—the Legitimists or the Republicans. The Legitimists decline, *in toto*, making any promises, and rather twit the envoy with forgetting his nationality in the service of such "universal aliens" as the men whose boast it is to have no country, no patriotism. The Republicans say they mean to act on the broad principles of liberty and equality; but for fraternity, they won't promise much of that so long as the Jesuits continue what they are. Our hero gets into his head an idea still grander than that of the old fathers of the Order: supposes he can reform the body—bring it up to the requirements of modern times; preserve its admirable organization, and at the same time strip off its love of wealth, its spy system, its incredible meannesses, its unbearable repression. What a blessing for the Church (thinks he) to have such a body of workers, indelible, one and all, in the good cause, instead of in the bad one. He tries, working craftily, on the principle, "*pour Jésuite, Jésuite et demi*"—a good many of the fathers think with him—a grand conclave is held at Rome, the *Jesu*—reform is on the point of being carried—when the General of the Order, whose motto is that by which the Jesuits have always answered

temporaries was the Society of Jesus, and the more truly Popish a F more does he approach the spirit of Loyola and Malagrida, of Ricci and Sisters of Charity, barefooted Benedictines—these and many more n doing a good work among our poor outcasts ; but so long as the inf Pope and his right to temporal power are dogmas of Romanism, so always be the danger lest what seems at the outset harmless, nay, should grow up into the horrible system of withering repression and which (without extravagance or apparent exaggeration) this work of l furnishes such an unanswerable condemnation.

Foreign Intelligence.

FRANCE.

—, France, May, 1865.

THE MONTH OF MARY.

While I write this letter, the Church of Rome is exhibiting her most pompous pageants and celebrating her most brilliant festivals. You are aware that I speak of the worship paid to the Virgin Mary. The entire month of May is exclusively devoted to her. At this period of the year God and Jesus Christ are banished to an inferior position, and scarcely obtain a brief and cool mention. The preachers fill their sermons with the merits, the virtues, the graces, and the merciful deeds of Mary. If we are to believe these ardent apostles of the Papacy, the Virgin accomplishes all that is necessary for the human race. She obtains

chanting music, in which take part, illuminations in the clerical seminaries, and

What are the results of Assuredly there are here excite public curiosity, and impressions are thus produced upon the male portion of the population. In the evening, the Papal sanctuaries are especially at the close of the day are fond of striking the senses of the multitude.

of the congregations show enthusiasm ; but still the especially by the presence of charms of music.

There is in this a sort of but it is a false and empty

ch which accords to a simple creature the age and adoration due alone to God, our tor and Redeemer.

he same with the Freethinkers and in- a. If the Popish clergy hope to achieve triumph by such means, they are grievously ived. The enemies of the Gospel find in e almost idolatrous exhibitions new argu- ts against the Christian religion. And thus IX. believes that the worship of the aculate Virgin will strengthen his tem- d power, he will be disabused by the e of events. Neither the French who at all educated, nor the Italians, will have respect for a communion in which science conscience yield the first place to such nmeries.

REGULAR ALLEGATIONS OF THE JESUITS.

must point out another aberration of the ical party, which has furnished matter for e keen epigrams. The disciples of Loyola e devised a plan of explaining all events be profit of their pretensions, and of in- erting after their own fashion the designs Providence. Here is an example. You aware that the heir-apparent of the Czar under II. died lately at Nice, at the age twenty-two. This is a sad loss to the erial family of Russia, but there is no- g extraordinary in it. What do the con- ors of the Jesuit journal, the *Monde*, e of it? They say that the death of this g prince coincided, day for day, with the ation delivered last year by the Pope st Alexander II., with reference to nd. So, according to their interpreta- God punished the son of the Czar, by g him to a premature end, in order to tion the Papal anathemas.

he same proceeding is adopted by these ical writers with respect to the Italian smen and superior officers who are re- ed from this world. If a counsellor of or Emmanuel, or a general, dies before ing extreme old age, it is a *judgment*, *castigation from God*, according to the its. The disciples of Loyola even invent ular circumstances and accidents, and all is attributed to a *Divine decree*, which shes the adversaries of the Papal See. Garibaldi should expire to-morrow, you be sure that these reverend personages dd find means of explaining his death as result of a special interposition of ven.

And I add that the journals of the al party reply to these scandalous alle- as by bitter jests? They ask if the

Jesuits are admitted to the Divine counsels, if the Supreme Ruler of the world reveals His secrets to them, and if He submits to the orders or the wishes of the clerical faction. Will the advocates of Romanism never learn that there are limits which, from a mere sense of propriety, should never be passed; and that assertions so unwarranted, far from favouring their cause, serve only to compromise it still more?

ANTI-ROMISH WORKS WRITTEN BY PRIESTS.

Facts are occurring in the camp of the Romish priesthood which betray the existence of wide dissensions. While the leaders of Ultramontane opinion fail in every rule of prudence and common sense, certain of the inferior clergy display a more decided disposition to revolt. I spoke in one of my former letters of a book, composed by a priest, and entitled *Le Maudit*. It was a narrative, half true, half fictitious, of a *curé* who is the victim of abominable persecution on the part of his spiritual rulers, because he has adopted and put in practice liberal ideas.

Another work of the same kind, written also by a priest, bears the title, *La Religieuse*. Here is a revelation of scenes of jealousy, disorder, and cruelty, which occur in the interior of convents. These are painted to the life, and are calculated to inspire a keen aversion to monasticism. This book has been read by thousands of persons, and it will certainly deter not a few young women from entering those cloisters, which are like premature sepulchres.

I have now before me a new publication, entitled, *Christ at Rome, or the Last King-Pontiff*, by the Abbé —. Everybody easily understands why the author has not given his name. The lower order of priests have no security for their independence; they are in some sort the slaves of the bishops, who submit themselves to the domination of the Jesuits; and if a humble abbé did not take care to conceal his authorship, after having attacked the abuses of the Papacy, he would be immediately ejected.

In this case the Abbé — supposes that Jesus Christ goes to Rome, in these last times, in the garb of an old Nazarene, and that He penetrates into the secret councils of the Pope and the cardinals. The stranger, whose appearance is venerable and whose voice is grave, addresses to the princes of the Roman Church the most vehement reproaches on their ambition, their avarice, their dissolute lives, and their tyranny. He accuses them of having distorted the Gospel, cor-

renounce his temporal sceptre, to abolish superstitions, to authorise the marriage of the priests, and to return to the doctrine and discipline of the primitive Church.

What are we to conclude from this work, and others like it, which have been written by certain of the clergy? That into the lower ranks of the Romish priesthood the spirit and the want of a great reform have penetrated. The fire is hidden under the ashes; but it finds inflammable materials, and it spreads; and if a new revolution should break out in France, it is probable that a considerable part of the ecclesiastics of the dominant religion would give the signal of revolt against the Jesuit party.

TWO ADDRESSES BY M. GUIZOT.

The general meetings of our Protestant religious societies were held at the end of the month of April and the beginning of May. I leave to your special Paris correspondent the duty of communicating to you details respecting the labours and cheering success of these different institutions. My task must be limited to mentioning that which is of general interest in the developments of French Protestantism.

M. Guizot, who, in spite of his advanced age, is still full of zeal and activity, delivered two addresses—one before the *Religious Tract Society*, and the other before the *Society for Primary Instruction*—which deserve to be noticed in our correspondence.

The illustrious speaker fully approves of the Religious Tract operations and thinks

ture. But he does not apply the principle of instruction being *universal* and *compulsory*. He says that we are in a condition to make the education of their children be relieved from this duty of gratuitous instruction granted only to the poorest. *Legal obligation*, or *constraint*, is bad, and that Protestantism would suffer by it, because forced, in many parishes, to send children to Roman Catholic schools. I do not here discuss the views of Guizot. Opinions may differ; but the honourable speaker hesitated to speak with the sincerity, and this is an example being followed.

SPECIAL CONFERENCES

While the religious meetings were proceeding, there were also *Conferences* in Paris. Some of these are the Reformed and Lutheran National Churches alone have laid delegates from the Consistory present. Other Conferences are because the pastors and members of the Independent or munions have also a deliberation. I shall analyse, in the discussions which took place.

In the Special Conferences of *Principles*, proposed last year was the subject of a new

ical ability which recalled to mind the brilliant days of his political struggles. If, the Declaration of Principles has anctioned anew by 130 votes against This is a considerable majority, and all re remarkable because the Rationalists ne all that was in their power to sum- Paris a great number of their friends. ery just remark was made in the course e debates. The Protestant Radicals h men of Evangelical sentiments, now eing servile echoes of the past, and rith having abandoned the belief of times. These accusations are contra- If the Orthodox of our day no profess all the dogmatic opinions of they display their love of liberty ; and act as free men, how can they be with servility ? The fact is, that ism, not being able to defend itself is own ground, seeks everywhere for retexts in order to discredit the r and acts of its opponents.

GENERAL CONFERENCES.

he General Conferences, a question, at ry important and very precise, was d. It may be put in the following *Is belief in the resurrection of Jesus necessary to the Christian Church, and ministers and members of that Church ?* be owned that one of the gravest and phenomena of our time is revealed imple announcement of this question. are there individuals who claim the pastors, who exercise its functions, amemorate the festival of Easter, and do not admit the reality of the re- on of Christ ? Yes : and they even a, besides, that they are the most ned, and the best of Christians. perfluous to say that the Orthodox ergetically established the absolute r of admitting the fundamental fact of urrection, in regard to those who e name and privileges of disciples of

But on this occasion the Radicals ad a curious spectacle. Some among openy reject the miracle of the tion. Others are undecided, and to pronounce either for or against : s *studying*, and *searching*, and decide ; Others, in fine, continue to believe miracle ; but they were afraid of eparated from their friends.

o complicated and embarrassing a posi- how did the Radicals act ? They up a very obscure declaration, accord- which, as they pretend, belief in the

authority of the teaching of Jesus is *inde- pendent of His bodily re-appearance* ; and, having placed in the hands of the chairman this document, bearing fifty-two signatures, they went out of the meeting, refusing to take part in the vote with which it con- cluded. This desertion signifies that the Radicals dare not yet, at least for the most part, confess their negations before the Pro- testants of France ; and that they envelop themselves in clouds and equivocal terms, in order to continue to perform the functions of pastor. We shall see whether our churches will long endure such dissimulation.

It is evident that, in such circumstances, the friends of the Gospel have important obligations to fulfil. They must labour to dissipate this darkness, to instruct the people, to show them the abyss towards which we should be fatally drawn if there were not some positive doctrines, some fixed points, beyond which it is no longer possible to recognise the Christian faith. All lawful means ought to be used : preaching, the pe- riodical press, religious tracts, family visitation, &c. Light ! light ! this is our watchword, and our security for the future.

Evangelical men will not be wanting for the performance of these duties. They are upon firm ground, and the blessing of the Lord will attend their generous endeavours.

X. X. X.

THE FRENCH PROTESTANTS AND THE LATE PRESIDENT LINCOLN.

The Pastoral Conferences mentioned above adopted two addresses of condolence with re- ference to the assassination of President Lin- coln—one to be presented to the Minister of the United States in Paris, having reference especially to the loss sustained by the Ame- rican people ; the other for transmission to the widow of the deceased President. The follow- ing is a translation of the latter document :—

Madam,—We have learnt with utter dismay the news of the crime which has just placed your family and the entire people of the United States in mourning, and which has so suddenly changed the song of triumph and thanksgiving into lamen- tation. The name of Abraham Lincoln was the symbol, in our eyes, of one of the noblest causes that can inflame the heart ; and it is at the very moment when that cause comes forth victorious from a cruel struggle that he to whom belongs the chief honour in connexion with it falls a victim to a senseless fanaticism. The horror inspired by such a deed was the only thing wanting to slavery ; it is the consecration of the victory, the glory round the head of the defender of liberty.

Madam, we will not seek to console you with the idea of the renown henceforth attached to the name of your husband, whom future ages

ther all His children, illustrious or obscure, round Jesus Christ, who gave His life for the salvation of the world. We pray that the indignation roused by this abominable crime may not

was established—namely, P was recently founded the emancipated negroes.

THE PROTESTANT ANNIVERSARIES IN PARIS

Paris, May 20, 1865.

During the last week in April, so charged with facts of eventful public interest, the Protestant annual meetings were held in the capital. The news from America of Abraham Lincoln's assassination fell like a thunderbolt amongst us, and gave the utmost intensity to prayer for the United States, to active benevolence towards the four millions of emancipated slaves, and to expressions of the deepest sympathy with the bereaved nation and family.

The meetings in themselves partook of the predominant character of the piety of the present day. Much head-work, straining after lofty thought, and shooting over the heads of the masses. It was difficult, on coming out of the Conferences, where Christian men had to fight intellectual subtleties slight as vapour, but dangerous as the mist which veils the precipice, or the *ignis fatuus* which leads to destruction, to unbend and speak for their auditors. Yet the meetings were generally well attended, and edification was the result, but not so much as if each speaker had felt he had immortal souls before him, some hungering for life ; others, sleeping in semi-worldliness, needing to be aroused ; and others, again, satisfied with having obtained years ago a measure of peace, and

vigorous and youthful Bible ! is hailed as a promise of and revived blessing. The the thirty-second and last, over by one of the founders Pastor Audebez. The soci balance in hand, and a p dollars from America. Since ment it has printed more copies of the Scriptures. I sen., spoke of the British a Society's work in France. porteurs have sold this year the Scriptures, more than were disposed of among crusade of the priests again version has had the curious r the Romanist purchasers up version of Ostervald, which l siderable demand from then was in Taitbout Chapel.

The *Sunday-school Societ* tenth anniversary on Tues the Chapelle du Nord, p Pastor H. Paumier. It does vigorous response from pro out of 1,100 letters in which all the French pastors, infor Sunday-schools, and offered 177 answers came in this ;

from the sale of its publications. The of receipts last year, from benevolent was 5,518 francs. It continues the tion of the *Musée des Enfants*—a al beautifully illustrated, and intended plant the bad illustrated papers now ing our towns, by supplying harmless, and moral instruction and entertain- and its *Quarterly Bible Lessons* on the of truth it proposes for Sunday- instruction during the year. It has off 10,000 copies of its hymn-book, as now attained its 59th thousand.

Bible Society of France met for its iversary, in the Oratoire, M. François rt in the chair. Its origin was in the adherence of certain members of the nt Bible Society, last year, to the re- uthorised versions; while new ver- garded as unfaithful and rationalistic, roduced by a vote of the majority. eadfast members seceded, and have l the adhesions of 119 churches. The of the French and Foreign Society ie *Bible Society of France* is every- hat could be desired. The receipts ed to 26,745 francs. The finances . satisfactory condition, and the union brated in an expansive, fraternal, and pirit.

he same evening the forty-third anni- of the *Paris Tract Society* was held bout Chapel. M. Guizot presided, e a correct view of the present fearful popular literature. The report red the society as hampered by want is. The Religious Tract Society of . offered 22,000 francs, if the same ere raised in France; the condition filled, the debt has been liquidated; e *Almanach des Bons Conseils*, being ow cost price, the more popular it s, the heavier burden is it upon the of the society. The number of 0 copies was far exceeded this year. er production of the society, in view nteracting bad periodicals (like the -school Society), is the *Ami de la a*. Its subscribers amount to above . It has published no tracts, nor has ed any more volumes to its Family r. The receipts of the society ed to 113,728 francs, of which more 5,000 francs were obtained from dona- nd subscriptions.

Wednesday the *Protestant Bible Society* e the forty-fifth time, at the Church of edemption, under the presidency of Montandon. It was principally occu-

pied by explanations relative to the versions; 10,466 copies of the Scriptures have been distributed to Protestants this year. It has received 41,000 francs, and expended 38,300. The speakers were all Rationalists.

The *Protestant Sou Society* showed an in- crease of funds, but not yet sufficient to claim the legacy of M. Eynard. Its aim is to in- terest all the Protestants in France in the various religious societies, by encouraging subscriptions of one *sou* a-week.

The *Evangelical Society of France* was pre- sided over by Professor Gruner. Its stations are reported as being prosperous in some parts, and just maintaining their position in others. In Paris all are stated to be in pro- gress; but conversions are not numerous, though the general influence is immense. The receipts for the year amounted to 119,849 francs, but this was largely exceeded by the expenditure. The deficit, amounting to 31,000 francs, has rendered necessary an appeal to foreign assistance. A deputation is gone to America for that purpose.

On Thursday was the joyous gathering of all the *Paris Sunday Schools*, in the Cirque Napoleon. There were about 4,000 children. The hymns, alternating with the short speeches of the pastors, were, as usual, thrilling, and the whole proceedings had their usual charm.

The *Missionary Society* met on the same day at Taitbout Chapel, presided over by Count Jules Delaborde. Its principal action is in South Africa, to which must now be added Senegal and Tahiti. The twelve dif- ferent stations in Lessouto have various trials and blessings, from Lérivé, the most exposed to the pretensions of the Boers, and conse- quently to the emigration of the natives, to Bethesda, where a remarkable revival has taken place. Authorisation has been obtained to re-open the Protestant schools at Tahiti, and the mission is prospering. There are but five pupils in the Paris Mission Seminary, and a strong appeal is made to increase their numbers. The balance in hand is 58 francs, but 12,000 francs are owing to missionaries. The receipts during the year amounted to 201,589 francs. During thirty- five years the number of missionaries has been sixteen French and six Swiss.

On Friday there was an interesting little festival in the *Asylum for the Aged*, a pleasant retreat, which contains forty inmates, and which has been lately acknowledged by Government as an institution of public utility. In the evening, the *Central Society of Pro- testant Evangelization* held its nineteenth anniversary at the Oratoire. Its first grand

nary for the ministry at Bagnolles is prosperous ; it has now nineteen pupils, which complete the 100 it has received from its commencement. Five pastors have itinerated during part of the year in order to promote the revival of Protestant Churches. To seek out neglected Protestants, and to meet the spiritual wants of sick persons and others at watering places, are also important features of the society.

On Saturday the *Society for the Encouragement of Primary Instruction* met in the Oratoire, presided over by M. Guizot. The society is in a prosperous condition ; its re-

continue in corresponding their conduct the excellent sown during the time of the colony. Various work afforded opportunity for fraternal and philanthropic the Deaconesses' Institution for Promoting the Welfare Mutual Relief Societies. interesting series closed with *Evangelical Alliance* in the fraternal participation in the evening.

GERMANY.

Frankfort, May 16, 1865.

DEATH OF PRESIDENT LINCOLN : IMPRESSIONS PRODUCED BY IT UPON GERMANY.

In the life of nations, as in the experience of individuals, there are events which seem to be permitted by Sovereign Wisdom, in order "that the thoughts of many hearts may be revealed." Such is, assuredly, the frightful tragedy at Washington, which has come like a thunderbolt to fill with horror and grief all the souls which are capable of understanding and feeling throughout the whole world. Nations, as well as individuals, have furnished the measure of their principles and of their moral understanding of the signs of the times, in the sentiments which they have manifested on this occasion. Now, what has been the part of

mentary assemblies, under political liberalism, have manifested their indignation ; but, in general, they left our populace in a state of indifference. I do not know the ignorant who are incapable of judgment upon contemporary educated men—theologians and members of society so placed influence upon it. "Have you news from America?" "What news?" "President Lincoln has been shot!" "Indeed!" "No; I have not heard." Such is the dialogue which I have heard on my own ears on the very day brought that despatch which we all believe. And after this the conversation changed the conversation

to account for this phenomenon. Let us speak of something else.

THEOLOGICAL CONTROVERSIES.

Of what? Of theological controversy, if you will. In this field Germany always furnishes the most abundant harvest. Meanwhile, it must be admitted that at present the subject is a very serious one, inasmuch as it is the final struggle of the most absolute belief against the Christian faith, defending itself in its last intrenchments. Observe, to begin with, in the first rank of the most deadly enemies of Christianity, the famous Strauss. This pantheistic theologian, who, in his "Life of Jesus" and his "Dogmatic Theology," maintained a silence of several years, and appeared to wish to make himself forgotten as a theologian, by devoting his labors to historical studies, has reappeared in the field of battle more ardent than ever. By his "Life of Jesus for the German People," a reproduction, still very dull, and no means popular, of his first work, he has expressly announced an intention to demolish in his country the very lowest foundations of Christianity and the Church. This book has not caused any great sensation, but it has been very little read among the people, for whom it was designed. Soon after the publication of this work there appeared a "Life of Jesus" by Schleiermacher, gathered from his university lectures. Everything that comes from this great Christian teacher, whose influence is still profound in Germany, is received with the most lively interest in our theological world. Although the semi-Rationalist principles of his method have been surpassed in our day, the appearance of this last book has not suffered Strauss to remain at rest. He has entered the lists again, and in a new book, entitled, "The History of Faith, and the Jesus of History," has undertaken to destroy, piece by piece, what Schleiermacher, in his depth of Christian sentiment, still retained of the true Christ of the Gospels. Strauss regards Schleiermacher as the last scientific defender of the Christian faith, and seems to think that, after having annihilated his influence, there will remain absolutely nothing of our old Evangelical superstitions—I mean, the King of Jesus, but a man such as each of us lives, perhaps. That which characterizes the polemics of Strauss is an inveterate enmity against the old Christianity, and above all against the divines and ministers of religion who constitute its representatives. This enmity is expressed in a yet more personal

way against those who, while they make considerable concessions to Rationalism, wish still to preserve the fundamental principles of revelation. Therefore it is that, while he breaks his last lance against Schleiermacher, Strauss has violently attacked Dr. Schenkel, of Heidelberg. This professor, who is regarded as one of the chiefs of the negative party, has vigorously defended himself in the periodical which he edits. And it is truly curious to see the same man, against whom most of the orthodox pastors of Germany have for some time past directed their protests, acting the part of the apologist, in opposition to Strauss. In Germany every intermediate degree is occupied, from the most absolute negations to the most orthodox belief.

Another controversy, sufficiently characteristic for me to say a few words about it here, has been recently carried on between two eminent men, both belonging, not only to the Christian faith, but to strict Lutheran orthodoxy. I have several times had occasion in these letters to speak to you of Mecklenburg, as distinguished above all for the exclusive ultra-Lutheranism and the spiritual despotism of the ecclesiastical bodies which rule there. Your readers will not have forgotten the persecution carried on by these Protestant inquisitors against Dr. Baumgarten, a professor as distinguished for his piety as for his attainments. One of the most influential men of this duchy is Dr. Kliefoth, who is very well known as a preacher and writer, and as an ardent defender of the orthodoxy of his church. In a very violent controversial writing, entitled "Two Political Divines," Dr. Kliefoth, as if he had wished to describe the party to which he belongs, has thought well to associate together two names, as unlike as possible, in order to cast upon one all the discredit which, in his eyes, rests upon the other. The two names are those of Dr. Hofmann, professor at the University of Erlangen, and Dr. Schenkel, of Heidelberg. This last is very well known by your readers, and I have just called to mind that he is now in all Germany, as it were, the banner of the negative school, upon which all the defenders of ecclesiastical orthodoxy are firing in every direction. Who then is Dr. Hofmann, that we find him in such company? He is one of the most eminent divines in Germany, venerated on account of his character, admired for the profound attainments displayed in his writings, and finally, a member of the Faculty of Erlangen, which is renowned for its fidelity to the principles of Lutheranism. What, then, can be his

prove to you, by a salient fact, what I have often had occasion to observe in these letters, and what to a stranger might appear to be incredible—that is, that in the eyes of the greater part of the religious men of Germany liberalism is a sin, and that, to be a Christian, one must identify Christianity with absolutism. Unfortunately, they have only too well persuaded the enemies of religion, who take occasion thence to hate it.

CHRISTIAN ACTIVITY.

There is something more fruitful and edifying than controversy: it is Christian activity employed upon works of beneficence or of evangelization. Thanks be to God, that notwithstanding its rather exclusive love for science, contemplation, and speculation, Germany is not altogether without that activity. The Christians of this country are learning, little by little, to make sacrifices for their faith. Thus, in the course of last year, the Gustavus-Adolphus Society has been able to expend 90,000 thalers (about 12,800*l.*) in charitable grants to various poor communities, to succour their needs for edification and instruction. These communities, scattered over Catholic countries, scarcely rising out of their ruins after ages of persecution, are in so great numbers, that there have been no fewer than 744 applications for assistance from the office of the society.

Thus, again, there is every year made in the Protestant provinces of the kingdom of Prussia, a general collection, intended to provide for the religious wants of the country.

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THE VACANT ARCHBISHOP.

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number of that body will be called to this eminent position who is not himself animated with the same spirit. No doubt this, on the part of the Roman Church, is to show itself consistent with the principles of the Encyclical; but it is also the certain way to alienate from itself all the enlightened portion

of Catholic peoples. In Germany this enlightened portion is more numerous than elsewhere, thanks to its constant relations with Protestantism. But let us wait till the election, and I will give you an account of it in its time.

TURKEY.

Constantinople, May 8, 1865.

DEATH OF THE FIRST ARMENIAN AND THE FIRST TURKISH CONVERTS TO PROTESTANTISM.

Death has made sad havoc in Turkey during the past month, as well as in America. Two of the most marked and remarkable men in Turkey have passed away from earth within a few days of each other. Rev. Mr. Williams, known by most in this country as Selim Effendi, was the earliest convert in this country from Mohammedanism to Protestantism. His life has been a most eventful one, especially since he was led, in America, some twelve years ago, to study the scriptures. He fled with his family to Asia; and, during the Crimean war, returned to establish himself at Bebek, a place on the Bosphorus, where there were several American missionaries. He has resided there ever since, and has done more than any one else to arouse an interest among Turks in Christianity. He died suddenly on the 14th of April, at the age of about fifty-five, giving every evidence of his genuine and living faith in Jesus Christ.

I would attempt to give you a sketch of the most interesting life, but I hope to be able next month to furnish you with a brief biography from the pen of Dr. Schauffler, his spiritual father, and through all his Christian life his most intimate friend.

Rev. Horhannes Der Sahaghian was the first inquirer and the first convert from the Armenian Church in the history of the American missions in Turkey. An interesting account of the life of this devoted man may be found in Dr. Dwight's "Christianity in Turkey." He was a pupil in the famous school of Peshtimalgian, and even before the arrival of the missionaries he had become an ardent student of the Bible. In January, 1833, he came to the missionaries and put himself under their instruction, saying, "I need your counsel and advice; I am in the dark, and I want you to put forth your hands and pull me out." He soon found the light which he sought, and became a most efficient instrument in spreading a

knowledge of it among his countrymen. In February, 1839, he was imprisoned by order of the Armenian Patriarch, without any form of trial, and exiled to Cæsarea, a city about 400 miles from Constantinople. On the journey he was horribly tortured, and only saved himself from this, at last, by paying some 2,000 piastres to the officers who had him in charge. In May, 1840, he returned to Constantinople, and entered at once upon the most active labours for the good of his people. He was afterward sent to America, when he received a theological education at New Haven. After his return to Turkey, in 1848, he was licensed as a preacher of the Gospel, and in the following year he was ordained as pastor of the Evangelical Armenian Church in Adabazar. He married the widow of the first Evangelical pastor ordained in Constantinople, who is now left again a widow by his death.

Since Mr. Der Sahaghian's ordination he has been a most devoted, earnest, and active labourer for Christ. He died at Nicomedia, of pernicious intermittent fever, the same disease which one week before had proved fatal to Mr. Williams in Constantinople.

It is at the death-beds of such tried and faithful servants of Christ that the missionary receives his highest earthly reward for his labours. And in coming time, when pure Christianity shall have extended over this empire, the early consecration, the labours, the sufferings, and the faith of these men will be remembered, and will be precious to the Church. Already God has wrought wonderful changes in this empire since these men braved persecution and death for Christ's sake. Mr. Der Sahaghian, thirty-two years ago, was probably the only Evangelical Christian native in Turkey. The Bible was then almost an unknown book to the people. The Armenian Church was given over to idolatry. But now the Bible has gone everywhere. The Armenians have felt its influence, and already great reforms have taken place within their church. And now there is hardly a city in Turkey where there are not some Evangelical Christians—in some cities there are thousands.

famous plans, which I reported last month, has re-opened his office, and is now transacting the business of the nation. It remains to be seen whether the Porte will take any notice of the petitions sent in for his removal.

CONTINUED PERSECUTIONS.

As a sample of what Protestants in Turkey still suffer, I will give you some extracts from letters in my hands. One is as follows, addressed to the Rev. Mr. Greene, American missionary at Broosa :—

Edinjik, April 14, 1865.

My dear Sir,—It becomes my duty to inform you that the dear son, whom God gave us for our comfort, died yesterday. Our sorrow, however, has been greatly augmented by the difficulty which we have experienced these two days in securing its burial. Finally, since the body could be no longer kept, we buried it in the garden of one of the brethren. Even with this our sorrow ended not, for to-day the Armenians have risen up and declared that one of their number was in part owner of the garden where the child was buried, and that man has gone to make complaint to the authorities. Our fear now is that they will remove the body from its resting place. . . . The Mudir of Panderma, when informed of the death of the child, requested the Judge of Panderma to see that a suitable place was shown for the child's burial. The judge, being a miserable fellow, committed the business to the Armenians, and they pointed out

a Protestant preacher their man.

Letters from Murad T which the Protestant I away so summarily by inform us of continued there. Protestant religion and the man appointed b to their civil rights is an who tells them to "th dogs' heads are not all br cites the people to attack

These things have l knowledge of Mr. Stua doubtedly, do everythin secure justice. But I l rable to mention them her of Turkey might have 1 sympathy of their Christi out the world, to sustain of these constantly rec The whole region where occurred is a field ripe : there were labourers, an them, large Protestant co gathered in almost all th trict. The work the so promising, and it is fact which rouses the I opposition.

AMERICA.

New York, May 12, 1865.

AN EVENTFUL MONTH.

If this monthly letter could bring to you the

action by the Governmen the subsequent surrende General Grant's terms; t

I do not need to describe their proportions or their significance. I cannot doubt, however, that a question of great interest is in all those thoughtful circles where the magazine is read: What impression made by these unexampled events upon heart and character of the American people?

SQUIL BEARING OF THE NATION—RELIGIOUS SENTIMENT—THE TWO PRESIDENTS.

The most characteristic feeling of the American mind to-day, I think, is to be described in the single word, composure. We have been full of joy and full of grief; and great opposites have not neutralised each other; but they have united into strength. We fasten different metals together, that the different measure of their expansion composite rod may resist the influences heat and cold, so, in these last days of our struggle, God seems to have bound together the strongest and extremest elements of national feeling, that they might compensate and brace each other. Excited speech of minds has already passed away. Our concern is measured, as far as men can measure and without a misgiving, and without fear, we go forward, submissively, thankfully, hopefully, in the strength of God.

It is hardly possible to over-estimate the religious feeling which has pervaded our people during these momentous weeks. Of course, this is not all piety. But an intelligent reverent recognition of God's providence is a well-nigh universal. No land ever more distinctly that it was under the care of God, than did this land on that memorable 15th of April. And no people ever committed itself more confidently to the hand of God, than did this, in its cheerful acceptance of the new President, so lately put into power. You know very well that the late inauguration day gave us occasion to think of the Vice-President with suspicion and distrust. While Mr. Lincoln lived, those emotions were slowly fading from our minds. That 15th of April made Mr. Johnson our President. How could we have been the transition? The religious faith of the people endured it. "They can't kill Lord!" exclaimed an old negro woman at Freetown, when she learned that her people had lost their prophet and their king; and the same sentiment in many forms spread at once through every church and home, and through every heart. Then, with an interest proportioned to the circumstances, we set to work to measure more

accurately those acts of Mr. Johnson which had offended and alarmed the nation. A large amount of testimony has been put before us, from sources the most respectable and the best informed. More private statements float from lip to lip. The effect of it all has been to relieve the nation of its fear. Those who have the means of knowing assert over their own names, and with a detail of circumstances, that the exhibition which shocked us was the result, not of habitual vice, but of the indiscreet attempt of an invalid to brace himself for an occasion. There can be no doubt that this is substantially the truth. We are expecting from the new President nothing short of the completion of the work of the immortal dead, with a fidelity to law and liberty equal to his own, and with a singleness and strength of purpose and an administrative ability which we believe have been disciplined for this very task. Is there not something very remarkable in the relations of these two Presidents to the people over whom they have been put? Both of them were without an ancestry, born in poverty, self-educated, and familiar by experience with every phase of American feeling and every grade of American life. In either case we are reminded of the inspired description of David's advancement: "I have exalted one chosen out of the people." Mr. Lincoln's character and views, however, were the product of Northern feeling and experience; Mr. Johnson's of Southern. The man appointed to break down slavery learned to estimate the frowning, horrid system in the comprehensive but remoter view of Northern ethics and of national policy. The man who comes in upon the ruins of that system to reconstruct the social and political elements which have been so thoroughly purged, but so nearly disorganised, brings to his task the most perfect acquaintance and sympathy with that vast class of Southern men out of which he has sprung—men who, having been neither masters nor slaves, offer the readiest, the largest, the most important material of the new national life in the South. In this again we see the appointment of God's providence.

THE NATIONAL GRIEF.

I have said but little concerning the sorrow produced by the assassination of our beloved President. The wave of horror and grief which that atrocious crime excited has already reached your nation, and we know by your profound emotion that you can understand our own. Consider how we trusted him;

grief, which was again expressed and recorded in the most imposing and memorable progress of his body to his distant home, is an element of virtue and safety for our people. In this moment of military success the nation consecrates its supreme and undying affection to the purest and gentlest spirit that ever became famous among us. His memory enters into our national life a pledge of moderation, and justice, and magnanimity.

THE LAST LOAN—THE ANNIVERSARIES.

I observe that upon the announcement of Mr. Lincoln's death our public securities fell with you about ten per cent. The fall with

mense amount of 17,400 do not speak of these things with thanksgiving. We our closets and our church God that this nation, at this trial, cherishes so steadfast in itself.

The week of anniversary. The services have all taken full, energetic, religious tones tempted to describe. What I shall have more to say. But at this time I could not of the nation.

Home Intelligence.

THE MAY MEETINGS.

The annual gatherings of our great Christian associations have been held this year under remarkable—we might almost say, unprecedented circumstances. We have been accustomed to attacks, increasing in boldness year after year, upon one and another of the leading doctrines of the Gospel, but not all our recent experience of the rapid growth of these heresies could have prepared us for the startling fact we have now witnessed; that in the heart of this Christian metropolis, and in the midst of men, none of whom have professedly thrown off the Christian name, one speaker after another should

the Hindoos, and cry up native faith. But these men, always dwelling on the dangers of preaching a dilution, only pleaded for the native. Those objections, too, which Christianity had time to voice, but our modern infidels, more correct to describe, profess to speak from experience declare that the only effective Gospel to the Africans has still, lower in the death

with the devil's image instead of
 er in Africa or anywhere else, the
 result cannot too soon be made
 at all further effort may be stopped,
 til the cause be ascertained how it
 Gospel of God's grace has, in that
 ts influence and become transmuted
 lessing to a curse. But if these
 are as false and malignant as we
 em to be, let the falsehood be ex-
 ; the foul slander may return on the
 those who have propagated it.
 enough of converts in all lands now
 air quality; and to the character
 f these Christian converts all our
 r societies confidently and loudly
 such was the general tone of the
 which were held last month. In
 as plain to see that these bold
 Christianity and Christian missions
 a new stimulus to the interest felt
 sion work. That work had been
 taking its place among the ordi-
 es of Christian life, and we were
 own into that state of indifference
 longs to the class of routine duties,
 rude alarm recalled our attention
 eatness of the work, set us upon a
 ation of the foundations of our faith,
 issued in a warmer-hearted, more
 attachment to the missionary cause.
 rest, the meetings were characterised
 me high and solemn tone that has
 hed our missionary gatherings of
 . Buffoonery was eschewed by the
 and the audience showed their in-
 the work by giving their attention
 orts, as well as to the speakers that
 hem. The funds too, show a large
 -in the case of the Bible Society a
 le one. It is the answer of the
 of England to the attacks of Bishop
 But the increase is spread over
 the societies; and it is satisfactory
 e that, as the wealth and prosperity
 ntry increase, the portion of wealth
 for Christ's service increases, we do
 n an equal, but at least in some
 le proportion.

THE BIBLE SOCIETY.

tendence at every May meeting of the
 ad Foreign Bible Society has always
 to us to be one of the most signifi-
 cheering facts in connexion with
 ous anniversaries. For this society
 by the very nature of its work from
 the romance and excitement that
 pon the sister institutions for the

support of missionaries. Its work is for the
 most part of a preparatory nature. Its
 reports are not likely to be occupied with
 narratives of nations being born in a day.
 Its agents are not likely to be placed in
 situations of fearful peril, or engaged in the
 work of adventurous discovery. Their busi-
 ness and the business of the society is to sow
 the seed, leaving it for other men, in most
 instances, to enter into their labours. Its
 report is only occupied with the quiet,
 steady, unostentatious progress made from
 year to year in the distribution of God's
 Word; and from this work everything that
 savours of sensationalism is, as a matter of
 course, excluded. The assemblies that gather
 from year to year to its anniversaries can
 therefore only be drawn together from love
 to the Bible itself, in the belief that in it is
 to be found the panacea for all the woes of
 humanity. And yet there is no institution
 that attracts a more crowded or a more
 solemnly-impressed audience than the Bible
 Society.

The recent meeting fully maintained the
 high character of former years. The mag-
 nificent and imposing aspect of such an
 assembly—so vast a sea of human faces, all
 converging upon a speaker—was strangely
 and powerfully witnessed to in the fact that
 the veteran diplomatist, Lord Stratford de
 Redcliffe, the man who for years had ruled
 the rulers of Turkey by the force of his high
 character and his unbending will, was on this
 occasion so overawed by the moral grandeur
 of the scene before him, that he hesitated,
 faltered, and confessed that his emotions had
 deranged the order of topics on which he was
 about to address them. The noble chairman,
 the Earl of Shaftesbury, is more at home in
 these gatherings; but he, with excellent
 taste, declined to take up the time of the
 meeting, only congratulating the society on
 the increase of its subscriptions, which, in
 this age of theological criticism, proved there
 were more than 7,000 who had not bowed
 the knee to the image of the modern Baal.

The increase was to an extent that might
 well afford matter for congratulation. It
 amounted to more than 12,000*l.* above the
 sum subscribed last year, making the
 society's income, from all sources, reach the
 noble sum of 187,400*l.*, which has enabled
 it within the year to print and circulate
 2,450,000 copies of the Holy Scriptures.
 In every foreign country, with the exception
 of Turkey, the increase in the circulation of
 the Bible had been marked—most especially
 so in the cases of France and Italy. In

Austria the Emperor, after a long delay, has at last given his sanction, on certain conditions, to the circulation of the Bible within his dominions; and depôts have already been opened, in consequence, at the three central points of Vienna, Pesth, and Prague, while in Portugal the Government have refused to admit the importation of Bibles, but they have given their sanction to the circulation of copies printed in the country itself—a condition, of course, which the society has readily complied with. In Mexico, also, the new Emperor has given his sanction to Bible colportage. The decrease in Turkey was caused by the recent interference of the authorities with the operations of the society's agents; but that interference has now ceased. In our own land, the circulation of the Bible goes on at an increasing rate, and it is an instructive and cheering fact that in London alone the Bible-women have received from the very poorest of our population the sum of 4,000*l.* in payment for Bibles within the last seven years.

The first speaker was the Bishop of Rochester, who, in moving the adoption of the report, made a short but feeling address, in which he stated that he had only consented to occupy the position he did because otherwise "the order of the ministry to which he belonged would not give a palpable token of the interest it felt in the proceedings of the day." He afterwards learned that a bishop from the sister church in America was to address the meeting, but that only quickened his anxiety, as "he should have felt jealous of allowing a bishop to appear from the Far West, and not to have found a brother to occupy the position which he was now allowed to hold." He was followed by Lord Stratford de Redcliffe, to whose appearance on the platform we have already alluded, and who, in the course of his short speech, gave the following noble testimony to his own personal feeling as to the Divine inspiration of the Scriptures. He said:—

One of the principal points which I think has aided the success of the society is the pure simplicity of the principles upon which it reposes—the simple, ungarbled communication of that which we hold to be the Word of God. I must say, for one, I care not if in that vast collection of authorised and sacred writings there may be here and there a passage of doubtful interpretation, or a matter upon which the mind of the sceptic and the infidel may gloat in the hope of being able to find out something to realise his false views; it is enough, to my mind, that the great features of the Bible come home to our convictions and to our consciences, that they present upon the whole the proofs of a great and saving religion, and that they present to us

those rules of morality which become the worshippers of God.

Bishop Janes, from America, also addressed the meeting, and gave an interesting account of the American Bible Society, which was just twelve years younger than its British and Foreign sister.—

The society issues the English Bible in over eighty varieties, the English New Testament in forty varieties, and portions of the Scripture in English in twenty varieties, and the Scriptures in other languages in more than one hundred different forms. The aggregate issue from the commencement has been 23,383,522 volumes; and if the ratio of increase be the same in years to come as it has been in years past, when our society shall be as old as yours, we shall have issued as many copies of the Holy Scripture as yourselves. The receipts for the last year were 679,851 dollars. The volumes issued were 1,560,658. Of these 800,000 were distributed gratuitously, and 686,852 were given to soldiers in the army of the United States Government, and in the army of the so-called Confederate Government. For we are happy to give the Scriptures to everybody, and I like to say all the good I can to everybody, and I am, therefore, happy to say that that Government permitted us to send these Scriptures through their lines.

The Bishop expressed his belief that the circulation of the English Bible would be found the best solvent of the difficulty arising from the polyglot character of the American immigrant population.

The Rev. Newman Hall, in moving a resolution acknowledging the goodness of God in the success He had granted to the circulation of His inspired Word, entered into an interesting argument to prove the inspiration of the Old Testament from the use made of it by our Lord when on earth:—

Whether there is a Bible or no Bible, we have a Christ who died for us and rose again. There is a Christian Church, whether there is a Bible or not, and the Christian Church leads us back eighteen centuries, to the death and resurrection of our Lord and Saviour. Now, the New Testament contains the record by His immediate friends and followers of our Lord's actions and teachings. So I accept the New Testament, accepting the authority of Christ.

After a full and able exposition of the many passages in which our Lord quoted the Old Testament, making it, as it were, the guide of His life, he continued:—

"But," says some one, "yes, there is many a man in this world very zealous about certain matters; but, if he were to die and come back again, a few hours' experience of the other world would have shown him his mistake: in many things he would correct his mistakes; and many things about which he spake much he would say little about when he returned." I can imagine, my lord, that if, with my consistent and proper appreciation of what I think the right ecclesiastical principles to which I adhere, and which are to be a profound secret at the Bible Society

with those preferences, I were to feel this, "all, all God's grace is in my corner of the yard; I cannot love anybody that thinks differently from me in these outward things; they may show that they love Jesus, and try to be good, and lead godly lives; if they are not members of my church, I can have nothing to do with them; I cannot meet them on common ground; I cannot join them at the Bible Society;" I say if those were my sentiments, and were to die and come back again, I think I should find out that I had made a great mistake. Now, how was it in the case of our Lord? He died, and He returned. And what did He do on His return? He referred to the Bible on His return? On the very first day of His resurrection, joining His disciples on the way to Emmaus, what did He do? "Beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself." It is a marvellous thing that the risen Lord, instead of dwelling on the great miracle of His resurrection as the grand proof of His Messiahship, turned then in His risen body to the written document.

Bishop Anderson, late of Rupert's Land; non Champneys; the Rev. E. E. Jenkins, in India; and Sir Morton Peto, also addressed the meeting,

The Earl of Shaftesbury wound up the proceedings by assuring the meeting how deeply he felt the honour and the responsibility of his position as President.

CHURCH MISSIONARY SOCIETY.

Exeter-hall was, as usual, the place of meeting for all the great foreign missionary institutions. The Church Missionary Society had as chairman its President, the Earl of Chester, and the attendance was large and influential. The noble Earl, in his opening speech, made a feeling allusion to the assassination of President Lincoln, and remarked to the audience expressing their warm approval of the sentiment) that he was sure the people of the United States, in this hour of their affliction, would receive the deep sympathy of our brethren on this side of the Atlantic. The report, which was read by the Rev. Venn, showed that although the income of the year had been large (the receipts from colonies alone exceeding the average by £100,000), yet the expenditure had been still larger, and that thus there was a deficit of nearly £4,000. A special fund which had been raised for missionary operations in India was now exhausted, and the committee frankly stated the case before their supporters, that they could not keep up the present missionary effort, without a large augmentation of income. The report then reviewed the progress of the society's missions in various parts of the globe. Referring to Sierra Leone, where the native church has, for the last four years, supported

its own pastors, the committee record with thanksgiving the growing missionary spirit in the native church and the increasing liberality of its contributors. The Yoruba, Niger, and Mediterranean missions were next brought under notice, many of the details given being such as have found a place in our pages during the past year. In their review of the Indian missions the committee remark, respecting the results of missions, beyond all mere statistical calculations, "What evidence do the missions afford that they have the Divine presence—that they are expanding—and that they are passing into the condition of self-supporting and self-governing native churches, able to maintain and propagate the truth?" In reply to the first question, the committee refer to the account given by the present Bishop of Calcutta of a visit to the South India missions, which enters fully into their history and present condition. To the second question, "Is the work an expanding work?" the reply is, that the progress of the work is slow, yet marked and certain. Several facts in proof of this statement were furnished:—

The third question which the committee are prepared to answer is this: Do the native churches afford evidence of soon becoming self-supporting and self-governing, and able to maintain and propagate the truth? The committee have received during the past year very clear evidence that such a happy euthanasia of the society's labours is approaching as regards the more advanced missions.

In referring to Ceylon, the report stated that in some districts of that island Bible-women have been introduced, and are wholly supported by native Christians, whose contributions to religious and charitable purposes amount to between 400*l.* and 500*l.*

The other missions noticed in the report were those in Mauritius, East Africa, Madagascar, China, New Zealand, North-West America, and in the North Pacific.

The following are the statistics of the society's missions:—

Stations	146
Clergymen : European	201
Natives and country born .	77
Total number of Clergymen	278
European Laymen : Schoolmasters, &c.	23
European Female Teachers	7
Native and country-born Catechists, &c.	1,983
Communicants	17,783

The Archbishop of Canterbury, in moving the adoption of the report, expressed the satisfaction he felt in publicly testifying his admiration for the society, and remarked that he had been associated with it from the earliest

dia, and in China, and by the cost of the mission in Italy." Special contributions behalf of Italy, however, form a new and stiffening item in the report, and more than ,000% of the year's disbursements were expended upon the Continent of Europe. The Bible Fund now amounts to upwards of 8,000%. The report reviewed the society's stations in France, Spain, Germany, Italy, India, Ceylon, Africa, the West Indies, Canada, Australia, and Polynesia. In describing the aspect of the different parts of the Indian field, it is remarked of the Madras district that "in most of the societies, the year was one of spiritual progress; and change everywhere going on in the notions and feelings of the heathen, by which they are being prepared for the reception of the truth, is, even in the Madras presidency, the stronghold of Hindoo orthodoxy, more apparent and rapid than ever." The following is a general summary of the society's labours and agency:—

Preaching Places and other Preaching Places ...	4,659
Ministers and Assistant Missionaries, including forty-five Supernumeraries or Paid Agents, as Catechists, Interpreters, Day-school Teachers, &c. .	958
Unpaid Agents, as Sabbath-school Teachers, &c.	1,408
and Accredited Church Members ..	17,779
Trials for Church Membership	141,735
Marriages, deducting for those who wavered at the Day and Sabbath-schools ...	13,873
Existing Establishments	154,584
	8

The reading of the report was followed by a noble speech from the Rev. Dr. Etheridge, vindicated, in glowing and poetic language, the endeavours of the society to carry the Gospel into the domains of "civilized heathenism," as well as of savage populations.

Smith, of Camborne, addressed the meeting with the utmost brevity, and was welcomed by Bishop Janes, of the Methodist Episcopal Church of America. He was cheered with loud cheers, and at once responded, with hardly-restrained emotion, to the sympathy he has found in England with the bereavement of his beloved land:—

"When [said he], on Saturday last, the ship reached Queenstown, there was an intense excitement on the part of the American passengers in the English newspapers, and when we saw it and read them, and understood the feeling which pervaded the public in this country with reference to our country in this hour of her sorrow, there were few American eyes in that hall that were not swimming in tears. The mission upon all our hearts and minds was loved and most grateful; and I have no doubt, that these communications reach our nation are there seen by the people at large and by authorities, that there will be made upon the nation and upon the Government of that

nation an impression which perhaps no other event than the sympathy manifested here could have made upon that people with reference to this people.

The speeches which followed were not only of a truly missionary character, but three of them in succession were by men who had laboured in foreign missions. The Rev. George Scott gave a succinct history of the mission to Stockholm, and proved that, though discontinued in one sense, it is not a lapsed, but a germinant and increasing revival. This was its origin:—

A good man in Norwich, the late Mr. Dixon, asked one of his workmen, not accustomed to attend public worship, Samuel Owen, to come to the Methodist chapel which he frequented. The invitation was accepted, and this is the grain of mustard seed from which has grown your entire Swedish mission. Mr. Owen was sent to Stockholm, to superintend the erection of a steam-engine, and intelligent Swedes, seeing in him a skilled, enterprising, and diligent workman, encouraged him to remain in the country, and commence a foundry of his own. He soon became great in the land, and received the Gustavus Vasa order of knighthood from Bernadotte, the King. Having several English workmen in his employment, Mr. Owen desired for their families and his own the privilege of public worship in the mother tongue, and, remembering the chapel at Norwich, he very naturally applied to the Wesleyan Missionary Society for a minister—an application not made in vain. Pure catholicity has distinguished this mission from the beginning; the denomination, as such, has not been extended, but much spiritual good has been effected. The British subjects residing in Stockholm willingly attended that service, though in general they considered themselves members of the Episcopal Church of England. God graciously blessed this work. Several of our countrymen who had neglected the great salvation at home were led to seek it abroad; and the Englishman occupying the highest position there—the late Lord Bloomfield—was, to use his own words, "led to the light from a state of utter darkness."

The missionary was at length driven, by persecution, from his post, but he is able to testify:—

An awakening of a most extensive and satisfactory character has undoubtedly followed our mission efforts in Sweden. Dr. Fjellgteelt assured me in 1859 that he considered the godly in the land numbered half a million. I could not go so far as this, but I feel persuaded that about half that number have become children of God by faith which is in Christ Jesus, and the good work pervaded all ranks, from the royal house to the poorest in the country. Let us, then, as we have opportunity, do good unto all men, seeing what has resulted from asking a thoughtless workman to come to chapel.

The Rev. John Walton, late of Ceylon, directed the attention of his audience to the requirements of the field in which he had laboured, and to the character of some of the

seven central stations, commanding easy access into vast tracts of surrounding country, churches have been formed, in which there are now more than eight hundred "intelligent and practical" Chinese Christians. A numerous band of native agents preach the Gospel to their countrymen with earnestness and intelligence. This development of native agency is the most promising feature in the Indian, as well as the Chinese stations. The labours of the missionaries in Southern India have been so signally blessed, that whole communities have accepted the Christian faith. The Madagascar mission, as our readers are aware, is in a most prosperous condition. The report announced that the Rev. Wm. Ellis is at last about to seek the repose to which his long years of labour so abundantly entitle him, and that he may be expected to return to this country in a few months. Reference was made in the report to the interference with the society's operations in the Loyalty Islands, the satisfactory assurance of the Emperor of the French upon the subject, and other topics, which have already found a place in our pages.

Besides the Congregationalists, by whom the society is almost wholly supported, other religious bodies were represented by different speakers—the Church of England by the Rev. S. Minton; the Wesleyan Methodists by the Rev. R. Roberts; and the Presbyterians by the Rev. Dr. Edmond. The Rev. J. G. Rogers, the Rev. Dr. Lindsay Alexander, the Rev. Mr. Macgowan, from China, and the Rev. E. Mellor, also addressed the meeting. The speech of the day, however, was delivered by Dr. Livingstone, who was loudly cheered by the vast audience. Like some of the gentlemen already mentioned, he referred to the assertions made at the Anthropological Society, but he went on to say that he had never thought them worth answering.

I have been behind the scenes [said the doctor]. I know something of the missionaries, and I know a good deal about the converts. Some people do not call me a missionary now, but I do not care what they think of me if they will only grant that I am an honest witness. I have seen the converts and the missionaries both in South and in West Africa, and I have formed a totally different opinion of them from that which has been recently put forth to the world. I believe that those who talk about either the missionaries or the converts as being unworthy know nothing about them. I had the pleasure of making the acquaintance of a gentleman in South Africa who has had an idea, ever since seeing the working of the mission under Mr. Moffat, that Mr. Moffat and another missionary there are the only missionaries in the whole world. He went into a certain town, and was surprised to see no one there; but when he got to the centre of the

place he found a black man preaching to all the inhabitants, and he admits now that that black man must be a good fellow. That black man you may see figured in a picture that has now become pretty common, as standing by a missionary when he was bitten by a lion; he showed himself to be a man of courage then, and he has shown himself ever since a brave and good Christian man. Ever since then my friend has not known how to show me sufficient kindness, simply because he saw what I was doing; and I think that any man who has seen the missionaries at work, and has talked with the converts, will entertain as high an opinion of them as my friend. In my opinion the missionaries on the West Coast, and likewise in South Africa, seeing how often they are cut off by disease, and how bravely they hold on to their work, only want an air of antiquity thrown over them to decide that they are quite equal to the saints and martyrs of old. Ever since I was a boy I have heard a great deal about the advance of Mohammedanism; and in my own pretty extensive travels I have also been looking out for the advance of that wave of Mohammedanism which I was led to believe would soon spread over the continent of Africa. Now, I never happened to meet with a Mohammedan till two years ago, when I met two Arabs on Lake Nyanza, who were very busy slave-traders. They were building an Arab vessel to transport slaves across the lake towards the East, and they were at the time as busy as they could possibly be transporting the slaves by means of two boats. One of their men understood the Makololo language; I found him to be very intelligent, and we could converse readily together. I was rather anxious to find out whether he had been made a convert. He was the servant of these Arabs, who had been there for fourteen years, but this poor fellow knew nothing at all about Mohammedanism except that it was wrong to eat an animal if its throat was not cut. Why, the people knew as much of our religion as that in about three weeks after our arrival, for they would not go to hoe their garden on Sundays because they were afraid that if they did they would have an unlucky crop. All the Mohammedan proselytism that has come under my own observation, and all that I have been able to ascertain about their converts, is simply this, that occasionally in the west and north of Africa they make forays and capture numbers of people, and sometimes conquer large portions of territory. In doing this they gratify their own selfishness; they get slaves, land, and other plunder; but, I find lately, on making some inquiries, that the native Christians, the men whom our missionaries have converted in West and South Africa, and also in the West Indies, contributed upwards of 15,000*l.* annually to the support and spread of their faith. . . . When the slaves are at the public whipping-post—for they have institutions of that kind—they often call out, when undergoing the lash, "Oh! for the English! when will the English come?" making their masters, of course, much more angry than they were before; but this again shows that the good name which the English have through the missionaries and through the efforts of our Government extends a very long way inland. Thus the leavening process is going on, the men are being prepared for much greater advances in Christianity than we shall ever see in our day. The converts that I have seen I think to be an

may say that I am going out next month again to renew my labours, and I shall be extremely glad and thankful if you will follow me with your prayers.

BAPTIST MISSIONARY SOCIETY.

Sir Morton Peto presided at the meeting of the Baptist Missionary Society, and addressed its subscribers in his double capacity of treasurer and chairman. His speech was full of practical points for the guidance of the institution; and it must be owned that he did not spare the shortcomings of the society. He told them that the yearly income—somewhere about 30,000*l.* from all sources—was unworthy of the numbers and resources of the Baptist denomination, and altogether inadequate to the extraordinary openings for the entrance of the Gospel which God in His providence was preparing for them in various heathen lands. But it was not the inadequacy of their resources alone that met his censure: he rebuked, also, the spirit in which some previous discussions, respecting an alteration in the constitution of the society, had been carried on. And, again, when one of the speakers commenced his address with a high rhetorical allusion to the martyrdom of President Lincoln, the chairman checked him, and reminded him that the cause they had met to promote was not to be served by such allusions as these.

The report presented a survey of the various portions of the society's mission-field, and stated that, in all directions, the year had been one of much labour, and accompanied with manifold tokens of God's blessing.

Mr. Sampson, of Serampore, the present state of the native and gave some details of 1 Hindoo Deists (or Brahmo: we have more than once referred to them. (*Iran. Chris.*, 1864)

Mr. Sampson also dwelt on of the efforts put forth by the cause of foreign mission the meeting that even if the to increase their strength in to maintain their present state to send out three missionaries to fill up the gaps; but, in the last two years they had sent for years before that they had one. It was stated, in the proceedings, that the Mission gate-street had been sold for nearly double the original cost

COLONIAL, CONTINENTAL, AND

The *Society for the Propagation of the Gospel in Foreign Parts* met at the Hall, the Archbishop of York. The report showed that there was an increase, during the year, in the amounting to 5,616*l.*, which was due to the great prosperity of the appeal which had been made by the archbishops. The society's included 501 clergymen, and contained wholly or in part, and of catechists, schoolmaster These are labouring in di British North America 41

be made suitable in every way to the wants of the present time. Among the new arrangements contemplated was the division of the society into three departments—one to have for its object the promoting at home an interest in the proceedings of the society abroad, another to take charge of the general business of the society, and a third to overlook and direct the whole of the foreign work. The meeting was then addressed by the Bishop of Grahamstown, who enlarged on the value of the society's aid in his diocese, both to the colonists and the heathen. He stated, amidst loud cheers, that he for one rejoiced at the freedom accorded to the South African Church by the recent judgment of the Judicial Committee. He concluded by strongly urging the need of a native ministry. After a few remarks from Earl Percy, the Bishop of Quebec gave a lengthened account of the state of the Church in Canada, especially insisting on the fact that the first duty of the society was towards the English colonists. Among the other speakers were the Hon. F. Lygon, M.P., the Rev. W. H. Harper, Mr. Gorst, and Mr. Acland, M.P.

The *Turkish Missions-Aid Society*, which met at Willis's Rooms, was presided over by the Earl of Shaftesbury. The report stated that the financial position of the society was encouraging, the receipts of the past year showing an advance upon the previous one of upwards of 1,200*l*. The society had supported, wholly or in part, 110 native agents in connexion with the American missions in various parts of the Turkish empire, besides assisting Bishop Gobat's and other schools. The Rev. C. E. Oakley moved, and the Rev. Dr. Bliss seconded, the adoption of the report. Referring to the progress of the Gospel in Syria, the latter gentleman said he had frequently been asked if there were any conversions there. Why there had been more conversions in Syria every year in proportion to the population, the number of sermons preached, and the other means employed, than took place in London or any other part of the United Kingdom. He went on to warn the meeting that they must be cautious in taking the testimony of travellers with regard to missionary work, and told the following instructive anecdote:—

He knew an American clergyman who, in visiting Syria, met a friend of his, the Rev. Mr. Washburn, one of the American missionaries. This clergyman remarked to Mr. Washburn that he did not think it was worth while for missionaries to be employed in Syria, as they did not seem to be accomplishing anything. Mr. Washburn said to him, "Did you hear Dr.

Thomson preach this morning?" "No," was the reply, "I did not know that there was any service." "Oh, yes there was," said Mr. Washburn, "he preached in English this morning." "Indeed!" said the clergyman, "I should like to have heard him." The conversation was continued as follows: "Did you hear Dr. Vandyke preach in Arabic this afternoon?" "No; you don't mean to say that he preached in Arabic?" "Yes; and he has a congregation of 200 persons every Sunday morning." "Did you visit any of the schools at Beyrout?" "Schools! Do you mean to say that you have got schools here! I am glad to hear that you are going on so well." "Did you see the printing press?" "Printing press! Have you got one?" "Oh, yes; we have a printing establishment in which as many as twenty persons are employed." Thus but for this conversation that clergyman, who was really a good man, might, when he got back to America, have told people there that the missionaries had never done anything.

More persons had become Protestants in Syria during the last four years than during the preceding forty years. As regarded the Mohammedan power in Turkey, they might rest assured that it would not fall without a tremendous struggle. There were two hundred millions of Mohammedans in the world, extending from the shore opposite Gibraltar to China; and it was not likely that a power so supported would be broken up without great convulsions. He believed, however, that England could do almost anything she liked with the Turkish Government, provided she were properly represented. Romanism will never upset Mohammedan despotism—it must be done by Protestant Christianity represented by England. Dr. Bliss referred to the necessity for a native ministry, educated in the East, and explained that this had led to the resolve to establish a college for that purpose in the Lebanon. The Rev. Mr. Barclay, of the London Mission to the Jews in Jerusalem, and the noble chairman, expressed their decided approval of the proposed college. The meeting was also addressed by the Rev. Mr. Tristram, Dr. F. Tompkins, and the Rev. Mr. Caston.

The report of the *Society for Promoting Christianity among the Jews* showed an increase of income amounting to 2,000*l*. It also stated that in the Home Mission fifty-one members of the house of Israel had been under instruction during the year; sixteen adults and seventeen children had been baptized, and seventeen Israelites had been confirmed. The Jews in several large towns in different parts of the kingdom had been visited, and the operations of the society in a number of foreign cities in Europe, Asia, and Africa, were brought under review. One feature adverted to last year still continued

fifty converted Jews in the whole of this kingdom. "In London alone," said his lordship, "you have now 3,000 converted Israelites. The society can tell of 20,000 converts, of whom it is assured that they are members of the invisible, as well as of the visible, Church of Christ. More than a hundred ordained clergymen, originally members of the Jewish communion, but now converted to the faith of Christ, are preaching the everlasting Gospel." The speech of Canon M'Neile was in the same eloquent strain, and of somewhat similar import to that delivered at the Church Missionary Society, and, like it, elicited loud applause from the meeting. Mr. Fremantle referred, in language of earnest and affectionate sympathy, to the Rev. Mr. Sterne, the society's missionary, now imprisoned in Abyssinia, and besought on his behalf the prayers of all whom he addressed.

The Bishop of Carlisle (in the absence of the Marquis of Cholmondeley) took the chair at the meeting of the *Colonial and Continental Church Society*. The committee reported that the serious checks which the income of the society received on the occurrence of the Lancashire distress had been succeeded by tokens of returning prosperity, and that it was regaining its old ground. In connexion with much detailed information respecting the colonial operations of the society, the report stated that the need of spiritual assistance was urgent in the case of those to whom they sought to impart it. "Thousands upon thousands of our fellow-countrymen are desti-

society.

Two foreign missionary their annual meetings for the season—the *Moslem Mission Universities Central African* first of these, the chair was Stratford de Redcliffe, who mending the society to the meeting, gave a number. The most striking of these were that they should respect the country, and abstain from attacks on Islamism. The Rev. Mr. Rowley, who gave account of his personal experience of the mission settlement, Aldington and Mr. Horace members of the mission, and work in which they had been

It was stated in the report of the meeting of the *Foreign-Aid* that in the course of the twenty-five years completed, the society has raised which 44,000% has been re the foreign Evangelical association and which, originally two now no less than ten, the chiefly raised up in France was also remarked that the small aid given by the so-

Monod, Pastor Roussel (the last three gentlemen as representatives of foreign associations aided by the society), and by Mr. C. D. Bracebridge.

The *Evangelical Continental Society* reported that they had continued to undertake the entire support of evangelists in places selected by them, leaving the local societies to superintend the work. The society, during the past year, supported five evangelists in Italy, in addition to the help afforded to the Vaudois Committee of Evangelization, and to schools in Turin, Milan, and Naples. In France they supported eight, and in Belgium four evangelists. Mr. R. N. Fowler occupied the chair at the annual meeting, and, as in the case of the Foreign-Aid Society, addresses were delivered by deputations from the Continent.

HOME MISSIONS.

The *Church Pastoral-Aid Society* met in St. James's Hall, the Earl of Shaftesbury in the chair. The report was highly encouraging, the receipts showing an increase on the year of no less than 15,742*l.* Upwards of 12,000*l.* has accrued from the munificent gift of Mrs. Scott. This has been specially invested to sustain twenty "Scott Grants" for a period of ten years. There were sixty-one grants more than were reported at the previous anniversary. The total number of grants is 644; 472 are for clergymen, and 172 for lay agents; and the population benefited amounts to nearly four millions. The speaking indicated the same unwavering adherence to Evangelical truth which has ever characterised the advocacy and operations of this admirable institution. Two specimens may suffice—the one from the first of the addresses which followed the reading of the report, the speaker being the venerable Bishop Sumner; and the other from the judicious remarks with which the noble chairman closed the proceedings.

The Bishop of Winchester said:—

I look upon the stated ministry of the Church as a very great blessing; but we know that the stated ministry of our Church may be anything but a blessing. Unhappily, we have, in many instances, reason to be dissatisfied with the working of the ministry in our districts. We have reason sometimes to deplore a lack of energy, sometimes to lament an indifference, I grieve to say it, to the great interests of the souls committed to the charge of parochial ministers; and sometimes we have the yet greater mortification of seeing the Church scandalised by an imperfect exhibition of Gospel truth, or, what is yet worse, by something which is not only an imperfect exhibition, but in direct contradiction to the great principles of our Church. Perhaps it may

be said that these are things over which we ought rather to throw a curtain than to expose them. I am not of that opinion. I think it is better to acknowledge the defects, to be humbled on account of them, and, God helping us, to do all in our power to remove them. That power may be little—it too often is very little—too often it is nothing. And those who are sometimes inclined, and naturally, to think that defects of this kind are overlooked by those who they presume might correct them, must bear with me if I say that our power in most cases is not equal to our will. But then I cannot think that it is well to dissemble these things. We cannot hide them if we would. They are as notorious as the sun at noonday, and the first step towards correction is acknowledgment.

These sentiments elicited hearty cheering from the meeting, as did also the following observations of the Earl of Shaftesbury:—

I am not afraid of Tom Paine and his adherents; I am not afraid of Pio Nono and his adherents; and still less am I afraid of that great Zulu deputation which has come from Africa to this country. I am far more afraid of treachery within than of these open enemies without. I fear not those who are open foes of our society, whether they be in the extremes of Tractarianism, or in the extremes of Neology, but I do fear those well-intended, weak-minded, vacillating, soft-hearted, amiable men, who are looking now to the right hand and now to the left. . . . Let me say, in the presence of some of their number, that I cannot help very humbly expressing the wish that some of our right reverend prelates would consider the absolute necessity of departing a little in these days from a rigid adherence to rubrics and established regulations, and of enlisting in the service of God what I would call a vast body of irregular troops, in order that they may assist in evangelizing the masses. Depend upon it you will not make anything like satisfactory progress while adhering rigidly to forms and systems. . . . I am sorry to say that I think the educated classes in this country are going deeply into Tractarianism and Neology. The educated classes of this country, male and female, are gradually acquiring a great dislike to all doctrinal teaching; they are gradually maintaining the position that there is much in all the three systems of the Church of England, including Neology and Popery; that there is much in which they resemble each other; and that, in short, it is a matter of little difference which of these systems you embrace. But as regards the great mass of the people of this country I am quite satisfied that they are quite accessible to our efforts; I am satisfied that if we address ourselves to the millions of people who never profess to enter a place of worship, we shall have the manifest blessing of God on our labours. If you go among the mass of the people you will find that they will either have no religion or will have religion of the best type. They like simple Evangelical doctrine: they hate processions, they hate pomp, they hate ceremony; they are not much in favour of that which I am rather sorry to find is making its way in different parts of the country—choral unions; but at the same time they are quite open to the best kind of influences. Let us go

among them heart to heart, and face to face; let us show them that we have no other object than that of promoting their temporal and eternal welfare, and I am convinced that astonishing effects will be produced.

The Bishops of Carlisle and Ripon, Sir E. Buxton, the Rev. T. R. Birks, the Rev. S. Thornton, and Mr. Richard Hoare, also addressed the meeting. A passage in Mr. Birks's speech admirably set forth the argument, that in addition to higher motives, the spiritual elevation of our fellow-countrymen should be prompted by concern for the honour and safety of our country, and her preservation from many forms of evil that threaten to impair her social and political vitality.

The chairman of the *London City Mission* meeting, Mr. Joseph Hoare, remarked, in his opening speech, that in no year of the society's existence had the efforts of the missionaries been more welcomed and their labours more abundant. Of the necessity of increased efforts on the part of the mission, however, there could not be the slightest doubt:—

Notwithstanding the recent legislation with reference to the inspection of lodging-houses and the various sanitary restrictions, it was a melancholy fact that their missionaries still found vast masses of the poor collected together in single houses in numbers perfectly horrible to think of. One missionary told them that on the third floor of a small house he found five families, each occupying but one room, the average space of which was only nine feet by six. During the past year the special missions of the society had been very prosperous. These special missions, as they were called, were offshoots of the society. The good men who, thirty years ago, commenced this society had no other idea than the plain and simple one of house-to-house visitation; but as year after year passed by, other works offered themselves, for the accomplishment of which their missionaries seemed peculiarly suitable. They had now missionaries to the number of fifty engaged in objects of special visitation. For instance, they had seven engaged in visiting public-houses—a species of visitation which, at first sight, would appear most hopeless. It had not, however, proved so. One missionary informed him that he had 460 public-houses in his district, and that, by permission of the landlords, he had access to every one of them.

The report, which was read by the Rev. J. Garwood, entered very fully into the details of the society's operations, and the following summary gives an excellent idea of the value and character of the work it accomplished in the year 1864-5:—

Missionaries, 394; hours spent in domiciliary visitation, 548,707; visits paid, 2,048,581; of which to the sick and dying, 240,467; Scriptures distributed, 6,024; religious tracts distributed, 3,385,938; books lent, 48,665; indoor meetings and Bible-classes held, 46,738; average

attendance at ditto, 30; gross attendance at ditto, 1,393,893; out-door services held, 4,023; average attendance at ditto, 92; gross attendance at ditto, 370,933; readings of Scripture in visitation, 632,254; communicants, 1,313; backsliders restored to church communion, 220; families induced to commence family prayer, 365; drunkards reclaimed, 1,140; unmarried couples induced to marry, 274; fallen females admitted to asylums, restored to their homes, or otherwise rescued, 420; shops closed on the Lord's-day, 187; children sent to school, 9,354; adults visited, who died, 7,187.

The receipts had fallen short of those of the previous year by 2,400*l.*; but that year a considerable amount beyond the ordinary income had been obtained in answer to a special appeal; so that the present financial position of the society is deemed highly encouraging. The Bishop of Ripon spoke from his own experience of the blessed results of the mission. He had laboured as a parochial clergyman in one of the metropolitan parishes. He found no lay agent at work except the City missionaries, seven in number, supported by this society. He hailed the help those missionaries gave him, and he testified from experience that the labours of those and other men he joined to them were made marvellously instrumental to accomplish results at which every one who gave glory to God would rejoice. Sir M. Peto said it had been one of the pleasures of his life to have some connexion with the locality of St. Giles when the Bishop of Ripon was pastor. At that time he (Sir M. Peto) held the office of senior deacon of a Nonconformist congregation, and he could bear witness to the lovingkindness and harmony with which the Bishop worked in this good work in connexion with his own pastor. There was a great movement at present to provide new churches, but it was notorious that the working classes did not come to them. It was not sufficient to say that the mercy-seat was open; they would not have done enough until they had carried the Gospel of God into the very dwellings of the poor. The essence of Christianity was not that the mercy-seat of God was open to men, but the Gospel was God himself coming down from heaven and offering salvation to mankind. The mission of our Saviour was very much in the nature of house-to-house visitation and the communication of the truth to single individuals. The Rev. Wm. Arthur said he quite agreed with Sir M. Peto as to the efficacy of preaching sermons to a congregation of one. He mentioned that in Mysore, where he was engaged in foreign missions, he had had frequent occasion to mark the extraordinary

fect produced by instilling the Gospel truths into the mind of one individual. The meeting was further addressed by Colonel Howlandson, the Rev. R. Maguire, the Rev. J. Nolan, and Mr. M'Arthur.

The Bishop of Winchester occupied the chair at the twenty-first anniversary of the *Church of England Scripture Readers' Association*, and, in his opening speech, recalled some of the circumstances connected with the origin of the society. He said that—

About twenty-four years ago there was a general feeling amongst the clerical members of our Church that lay members could not be very usefully associated with them in the discharge of their duties. Perhaps nothing more strikingly illustrates the difference which time creates in men's opinions than the opinions which existed at that time and those which exist at the present moment. Then it was considered an innovation to let the incumbent of a parish go hand in hand with the lay agent, his Scripture-reader, into the various alleys and lanes and streets of his parish. The archbishop, a man of great action and of great wisdom, saw the importance of the movement, and encouraged us to make the attempt—an attempt, he called it—but as a tentative measure he encouraged us to proceed with it. About a year afterwards we called upon him, and told him we were so entirely satisfied with the advantages that had arisen from instituting the society, and with the mode in which its proceedings had been carried out, that we desired him to call a meeting of the bishops, in order that we might receive their sanction on so important a matter. That meeting was accordingly held, and I am happy to say that, with scarcely a single exception, all the then members of theiscopal bench gave their concurrence to the movement; and, in concert with them, certain principles were laid down, which are in effect the very principles which have guided this society from its first commencement to the present time.

The report stated that the Scripture-readers are steadily doing a good work amongst the poor. "They are absolutely indispensable in every large parish, and form a link between the clergy and the people which no other instrumentality can supply." The society's operations have hitherto been confined to the metropolitan parishes of the dioceses of London and Winchester. It was now proposed to extend its operations to the metropolitan and suburban parishes of the diocese of Canterbury and the diocese of Winchester, in addition to those of London and Winchester. The income of the past year was 12,589*l.*, including 1,503*l.* received from the "Bishop of London's Fund;" being in excess of the receipts of the preceding year by 1,396*l.* The number of grants during the same period has advanced from 115 to 168, the increase being mainly owing to the help of the Bishop of London's Fund.

The meeting was afterwards addressed by Mr. Thomas Chambers, Mr. Benjamin Shaw, and several clergymen, the latter of whom bore strong testimony to the valuable assistance which they derived from this class of lay agents. By one of the resolutions it was determined to extend the sphere of the society's operations, as suggested above, to the dioceses of Canterbury and Rochester.

The annual meeting of the friends of the *Irish Church Missions to the Roman Catholics* was preceded by a breakfast, at which the Rev. Hugh M'Neile delivered a powerful address. He dwelt upon the state of public feeling towards the Church of England, as viewed under four aspects—dogmatic, devotional, æsthetic, and Protestant—and urged that the position of the Church of England in her Protestant aspect should never have been allowed to decline. "Even," said he "where there are no Roman Catholics the testimony against Romanism should have been maintained; and I remember many years ago, when a young man, being called to a place in Buckinghamshire, where I heard to my great surprise—because there were no Roman Catholics in the district—an admirable, closely-digested sermon against the doctrine of purgatory, in the midst of a Protestant population; and when I was afterwards introduced to the old clergyman and asked him why he had preached such a sermon, his answer was, 'Why, Sir, Popery is in human nature.'" The public meeting was presided over by Mr. J. C. Colquhoun. The report showed a falling off in the income, as compared with the previous year, of between 4,000*l.* and 5,000*l.* The diminution in the receipts was ascribed (in measure at least) to the increasing prevalence of "those new views on religion which treat all creeds as indifferent, consider faith in the Bible as Bibliolatry, and denounce as bigotry attachment to the Protestant faith," or "to the spread of opinions which repudiate the name of Protestant;" which conceal or forget the protest made by our Reformers against Romish error, and seek to unite the Church of England in sympathy, if not in communion, with the Church of Rome. In reviewing the operations of the society, the committee stated that during the year former missions had been maintained and new ground had been broken. The Scripture-readers, consisting mainly of converts, are generally looked upon by the Roman Catholics in the neighbourhood of the missions as their friends. Many a kind office in proof of friendship is rendered to them, and many

the growth of ignorance and immorality, and against the dangers of Romanism, and as a bond of union between England and Ireland. The other speakers were the Bishops of Ripon and Carlisle, Mr. Long, M.P., the Rev. H. Eade, and the Rev. Dr. Collins.

The Congregational *Home Missionary Society* reported having employed, during the year, 116 mission pastors and 65 lay evangelists, in different English towns and villages. As one result of their labours, 850 persons were enrolled, during the year, as church members. The society conducts its operations through country associations, and on the principle of helping the people to help themselves. A special fund which added to the society's income 3,500*l.* a-year, for three years, being now exhausted, an appeal was made for additional contributions. This was further enforced by the chairman, Mr. Samuel Morley, who remarked upon the state of things of which they had to tell—a terrible, deep reality—as to the extent to which the population was living outside of Christian effort, utterly regardless of Christian obligations and the Christian faith. He said deliberately he did not know which was the more appalling fact of the two, the tremendously-neglected condition of the population, or the apathy of the Church in reference to it. The most heathen part of England was London; if all the people in London who ought to be attending public worship were willing to go they would want 600,000 more sittings, taking the necessary provision as for 58 per cent: yet half the

was presided over by Cai described its object as being streets, but into the lane hedges, and there to proclaim of redeeming love. All dutiful allegiance to establish with the willing co-operation of the rural districts paid to the rural districts circuits which had been w year. They had been supplied 200 ministers, though their books. After the reading special addresses were delivered, "God's Gracious Ren Glorious Salvation which is Revs. John Richardson, E. Hoare, respectively. afterwards adopted by the a reference to the arguments the addresses.

RELIGIOUS EDUCATION.

Exeter Hall was densely packed with the twenty-first annual session of the *Ragged School Union*. The Rev. Mr. Bury, the President of the Union, occupied the chair, and referred, in his address, in a humorous, but earnest strain, to the institution's majority, to the paternal :

Poplar, Hackney-road, Stratford, &c. Other eligible buildings have in other localities. Additional of various kinds had been including seven ragged-churches. g showed the present number of scholars:—

	Scholars.
of School Buildings is 173,	
are conducted 213 Sunday-	
th an average attendance of 23,277	
ols (25,594 on books), with	
attendance of	18,939
schools (11,063 on books),	
average attendance of	8,096

a total of 613 schools, and
ndance of..... 50,312

ved that there are 500 less volun-
s in the 21st year of the society's
n there were in the 14th year.

us resolutions were spoken to by
f Melbourne (who said that the
the institution had been felt in
f Victoria, where schools similar
the Ragged School Union had
ished), the Rev. Dr. Cumming,

H. Titcomb, Dr. G. H. Davis,
e Fraine, Mr. Joseph Payne, and
ns. A pleasing feature in the
of the evening was the presenta-
ble chairman, from the Ragged-
ers of London, of a splendid
illuminated writing, on vellum,
of a memoir of his lordship.
ed to be the largest specimen of
writing that had ever been exe-
is country, and, with its accom-
orned an imposing spectacle on
u. The testimonial was presented
asiatic and prolonged cheers,
l from his lordship a warm
ment, and an expression of his
e to devote his remaining strength
t cause, so long as there should
ed child walking over the surface
metropolis.

'ay-school Union meeting was, as
y crowded one, Exeter Hall being
ficient to afford adequate accom-
r this large and popular gathering.
rthur Kinnaird, M.P., occupied
The report, which was read by
Watson, referred to the assistance
the Union to Sunday-schools in
y, Switzerland, and other foreign
nd the fact was mentioned that
r of the French had contributed
n library a copy of his "Julius
he extension of the day-school

system throughout the metropolis had oc-
cupied much attention, as had also the want
of teachers in existing schools. Reference was
next made to panoramas and other exhibitions
illustrative of Scripture history, as a valuable
means of instructing the young, and drawing
them into the schools. Another means was
the encouragement of lending libraries in
connexion with the schools. These are
granted by the committee at one-third of the
retail prices, and during the year no fewer
than 478 such libraries were applied for,
being 141 more than in the previous year.
The returns showed an increase upon last
year of nine schools connected with the Lon-
don auxiliaries, containing 382 teachers and
5,726 scholars. The chairman said the
mention of New York in the report had
carried his mind across the Atlantic to that
great country which now was bowed beneath
the weight of heavy calamity. He thought
that there should be no meeting of English-
men and Englishwomen without an endeavour
being made to elicit an expression of sym-
pathy with the American people under the
fearful bereavement which they had suffered
in having their chief and honoured magistrate
struck down by the hand of the assassin.
After some other remarks on this theme,
and which were loudly applauded, he went
on to express his conviction that the Sunday-
school was one of the best means which had
been found for instructing and leavening the
youth of this country, contrasting, at the same
time, the means of education now with those
open twenty years since, and to urge the need
there was for the principle of Sunday-schools
being extended. The Rev. A. McMillan moved
the adoption of the report. The Rev. Dr.
Edmond seconded the motion in a long but
lively speech. In speaking of the spread of
the English Sunday-school principle upon the
Continent, he expressed a wish that the prin-
ciple of the Volunteer movement of England
would also spread in those countries, as then
there would be no more wars. The meeting
was afterwards addressed by the Revs. S.
Chester, Newman Hall, and J. Reed.

Earl Russell presided at the meeting of
the *British and Foreign School Society*, which
celebrated its sixtieth anniversary. The re-
port stated that the demand for teachers con-
tinued great. In the practising schools at
the Borough-road, and at Stockwell, more
than 1,200 children were in daily attendance.
Forty new schools had been opened in the
year, and the schools had been placed under
Government inspection. One of the speakers

a very good one. It was that the State, having done a certain amount of work, and having given a certain amount of assistance in the promotion of education, felt disposed to say that it was the duty of the people of this country, who had done so much in so many ways for the improvement of society, to make greater efforts than they had hitherto done, and to take upon their own shoulders the greater part of the burden of the education of the people. It was impossible to go into any county in this country and not see that there were parishes in which the means of education were lamentably deficient. That being so, he trusted that education would be extended. But they must always insist upon two points as characteristics of the society—the one that the education to be given should be scriptural education; the other that, in the words of William Allen, the schools should be for all, and not schools confined to any one party, or any particular religious sect. Among the other speakers were Lord Lyveden, Mr. Buxton, M.P., the Rev. Luke Wiseman, Mr. Gurney Hoare, and the Rev. W. Finley.

MISCELLANEOUS.

The sixty-ninth anniversary of the *Religious Tract Society* was held at Exeter Hall, the Earl of Harrowby in the chair. Dr. Davis, the secretary, read the report, which showed the usual amount of benevolent and world-wide activity. It stated that—

During the year the society had issued over 300 different publications. Of these, nineteen are books for adults, fifteen are books for youth

and the Dissenting minister attached to his peculiar broader than the Bible. H men and Englishwomen t look after their Protestant man who claimed to be a Church of England refusions in a court of justice would be inconsistent wit bound the minister to keep in the confessional. In tl and forcible speech, which plauded, he urged that counteract the dangers in t was to carry on the war t Rome, and, by spreading t win hundreds for every or Rev. W. Sampson, from Aubrey Price, and the l addressed the meeting. some interesting instances under his own notice of tl tract distribution. He sai

He lived in a square in the where forty or fifty men wei the parish in repairing the r ing of the day before yester these men a tract, and tl kindly. One of them, ap followed him when he left, remember, Sir, giving me a ti and reminded him of someth occasion. "When you gav added, "I was a drunkard, upon earth, my children wei and my wife was almost br now a Christian man, I can of Avea and I owe all my io

atra. After the sermon a man came to me, producing some house-breaking instruments in his pocket, said that he was about to go to ydon to join in a burglary, but having half our to spare, he thought he would come and what the parson had to say. He said, ou told us that the blood of Christ cleanseth a all sin, and that Christ is able to save to uttermost all who come to God through Him. l he save me?" I had a friend who wanted e artizans in one of the West Indian islands, we sent him out there, and I am happy to he is walking consistently, and has been the ns of converting five of his fellow-workmen. asks for tracts, and he tells me that there is a working with him who owes his conversion tract. The man received the tract two years and took it home, intending to light his pipe b it.

The annual *soirée* of the *Evangelical Alliance* took place at Freemasons' Hall, and attended, not only by members of that y in London, but by many friends of istian union from the provinces and ign lands. The chair was occupied by Hon. William Ashley. After singing a an, the Rev. Dr. Vaughan read selections a Scripture, and the Rev. Newman Hall red the opening prayer. The hon. chair-1 having spoken on the importance of ifested union among Protestants in this ntry and abroad, Pastor Cohen Stuart, of terdam, proceeded to give information in ard to the religious condition of Holland.

described the Church of his country as ided into four parties—(1) the Orthodox fessional, (2) Evangelical Orthodox, (3)

Liberal Conservative, or *juste miliev*, se influence was merely negative; and (4), but not least, the adherents of the modern ology. This fourth class held the views ntified with the names of Renan, Strauss, l Colenso; the broad marks of their system ng a denial of the certainty, or even the ability, of supernatural truth. Openly, n from the pulpit, they impugn the great ts of Christianity. After further remarks ler these heads, the reverend gentleman at into details with regard to the general nference of Christians from all nations posed to be held in Holland next year.

concluded with a hearty invitation to glish brethren to come over to them on 4 occasion. The Rev. Mr. Schenke, mis-ary of the Basle Society, on the Gold est, gave information in regard to the gress of missions among the negroes there, kingly at variance with the libellous sements of certain Anthropologists. The sial, moral, and intellectual condition of e converts stood in marked contrast the degradations of heathenism, some of ich he described. The Rev. C. J. Glyn,

who has recently visited Italy, spoke of the first Bible Society meeting held at Naples last October. He took an encouraging view of the changes to be hoped for in that country from the present free circulation of the Word of God. Mr. Ashley having been compelled to leave during the addresses, Mr. A. N. Shaw succeeded to the chair. Mr. Macfie, of Liverpool, also took part in the proceedings.

The annual breakfast of the *Protestant Alliance* took place at St. James's Hall. The Earl of Shaftesbury presided. The report reviewed the proceedings of the Alliance in relation to a number of important questions in Parliament, in public offices, in parochial affairs, in the churches, and in private life. Numerous lectures had been delivered during the year, and the circulation of the society's publication had been greatly increased. The ordinary income showed an increase over the preceding years. The noble chairman impressed upon the meeting the necessity of caution in conducting their warfare against Rome. "Let them relax none of their principles, but let them be earnest in action and more and more determined to watch every opportunity of pressing forward in the good work. Let them give no rest, night or day, to the great enemy before them. But their efforts must be carried on with the greatest circumspection, and with more than ordinary caution at the present time, inasmuch as, he was sorry to say, there was a great spirit of indifference spreading over the country."

The Rev. Dr. Cumming expressed his deep interest in the Alliance, gave some advice as to the spirit in which controversy should be conducted, and commented upon the present position and aspect of Romanism in this country. The Bishop of Huron described the proselytising efforts of Popish priests and nuns in Canada, the arts by which they prepared the way for sapping the principles of the young belonging to Protestant families, and remarked that he saw the same process going on in this country:—

The young were being educated through the eye by the sight of objects which in his younger days would have been regarded as odious and horrible. In the churches were to be seen the Madonna, the Infant Jesus, crucifixes, and crosses, adorned with flowers, or set off in some other way. Young people at first looked on these objects without consideration, but they gradually became accustomed to them. When in Ireland he regarded these things with horror, and did so still. The other day he met a lady with seven crosses on her person. Were they worn for ornament? He would give the lady credit for more taste. He remembered the day when, if a lady had appeared amongst a Protestant population in Ireland with such decorations, she

history of the society's labours during the past year. It had, among other efforts, sustained the Clerkenwell Working Men's Union in their discussion with the Sunday League, and had sought to protect the sanctity of the Lord's-day, on various occasions, by endeavouring to influence—and in some cases with success—railway managers, members of Parliament, and the Government. It was stated that the increase of cabs last year in London was 297, of which 60 were seven-day cabs, for hire every day; while 237 were six-day cabs, always resting on Sundays. In all, out of a total of 5,947, there were 2,183 cabs which do not ply on the Lord's-day. This was the growth of about ten years. The improvement in the character and habits of the London cabmen was marked. The report concluded with a recommendation to the friends of the cause to take advantage of the approaching general election to obtain from candidates distinct pledges for the protection of the day of rest. After speeches from Captain Fishbourne and the Rev. Aubrey Price, the meeting was addressed by two working men, one of whom, a navvy, assured the audience that, as a body, the class of men to which he belonged were not at all disposed to work on Sunday. The meeting was also addressed by the Rev. G. Calthrop, J. D. Brocklehurst, Mr. T. B. Smithies, and Mr. Maxwell.

At the meeting of the *Systematic Beneficence Society*, which was presided over by Sir F. Crossley, M.P., the secretary, Dr. Cather, announced the accession to its cause of the

Maguire, Dr. King, Newman Hall, and M. Jones, took part in the

The members of the *Association* breakfasted at their institution in early hour of six.

M.P., presided, and addressed by the Rev. Gervase M'Auslane, and Dr. B. the New York Young M. Dr. Howard had given the work of the Christian Smith said that on the spent an hour with an come from America, the last time he saw the Lincoln was when he weeks ago with a deputation which had been that occasion the President the three hundred general deputation, to kneel and blessing on himself as labours of the commission

* * A tabular statement of the various societies is given on the next page. Comparing the statistics, we observe a large increase, in the three missionary institutions the Wesleyan, and the 27,833. On that of the

RECEIPTS OF THE RELIGIOUS SOCIETIES FOR 1884-5.

TRIST AND FOREIGN BIBLE SOCIETY	£102,684	
PRINCIPAL FOREIGN MISSIONARY SOCIETIES—		
Church Missionary Society	£164,464	
Wesleyan " "	141,899	
London " "	91,048	
Baptist " "	28,744	
	<hr/>	426,155
DOMESTIC, CONTINENTAL, AND OTHER MISSIONS—		
Society for the Propagation of the Gospel in Foreign Parts.....	91,703	
London Society for Promoting Christianity among the Jews ...	34,628	
Colonial and Continental Church Society.....	28,808	
Primitive Methodist (Home and Foreign) Missions	13,602	
United Methodist Free Churches Missions	8,303	
British Society for the Propagation of the Gospel among the Jews	7,174	
Colonial Missionary Society	5,874	
Turkish Missions-Aid Society	4,142	
Foreign-Aid Society	2,121	
Evangelical Continental Society	1,878	
	<hr/>	198,233
HOME MISSIONS—		
Church Pastoral-Aid Society	60,288	
London City Mission	40,041	
Additional Curates Society	34,039	
Irish Church Missions to the Roman Catholics.....	21,326	
Church of England Scripture Readers' Association	12,589	
Home Missionary Society (Congregational)	11,438	
Army Scripture Readers' Society.....	10,295	
Incorporated Church Building Society.....	9,292	
Missions to Seamen.....	6,880	
Protestant Reformation Society	3,787	
British and Foreign Sailors' Society.....	3,522	
Baptist Irish Society	3,194	
Irish Evangelical Society.....	2,616	
Baptist Building Fund.....	1,785	
Baptist Home Mission	1,050	
Seamen's Christian Friend Society	931	
Church Home Mission.....	912	
	<hr/>	223,985
RELIGIOUS EDUCATIONAL SOCIETIES—		
British and Foreign School Society	12,604	
Christian Vernacular Education Society for India	5,904	
Ragged School Union	5,868	
Wesleyan Education Committee	5,369	
Sunday School Union	1,766	
Congregational Board of Education	1,702	
London Society for Teaching the Blind	1,259	
Church of England Sunday School Institute	740	
	<hr/>	35,212
MISCELLANEOUS—		
Religious Tract Society	13,356	
Naval and Military Bible Society	3,609	
Protestant Alliance	2,248	
Bible Translation Society.....	1,759	
Lord's Day Observance Society	1,128	
Prayer-book and Homily Society.....	1,024	
Book Society	539	
	<hr/>	23,663
	<hr/>	£1,009,932

the Church in accordance with these recommendations. He stated that he had the authority of Sir George Grey for announcing that the leave would be given, and further that the Government had consented that their own measure for making these alterations in Parliament would proceed *pari passu* with Convocation. He then went on to explain that the whole body of Commissioners, drawn from all the various sections of the Church, were unanimous in recommending these alterations for the quieting of tender consciences, while not one of them would be found to take away a single safeguard from the purity and integrity of the doctrines of the Church. Several bishops spoke to the same effect; the Bishop of Llandaff wishing that the Commission had gone a little farther, and altered that portion of the Oath of Supremacy which affirms that no foreign prelate or potentate hath or ought to have jurisdiction in England. Many persons scrupled to declare that the Pope had no jurisdiction—they were quite ready to affirm he ought to have none—in the face of the facts they now saw around them. The motion of the Archbishop was then agreed to, and sent down to the Lower House for their concurrence.

In the Lower House the debate was more protracted, though the general features and the final result were the same. Archdeacon Denison did not see the necessity for any alteration at all, but he would not oppose the unanimous recommendation of so many eminent members of the Church as were on

Another question, which Lower House exclusively, was of the Court of Final Appeal. The decision of the Court in the "Essays and Reviews," led to the formation of a committee of the presided over by Archdeacon reported, as its conclusion, the constitution of the Court was that the Bishops ought to be it, but that a separate board of should be constituted, to who touching doctrine would be report was taken into consideration at the February meeting and continued to the present. There was a general first proposition, that the presence of the Court was unsatisfactory; there ensued a discussion as to the utmost diversity of opinion present. Amendments were proposed by members, and all in their turn rejected. The suggestion contained in the self put and lost, on a division of one, so that of all the present the committee, the only fruit of the opinion of the Lower House. The constitution of the Court is unsatisfactory.

At the date on which we write, the session continues in session.

THE PRESBYTERIAN CHURCH

By an unusual coincidence the Courts of the three leading Churches of Scotland met at the same time last month.

he chair, was characterised by a strong attack upon the Establishment. That Church, he said, could now only regulate its proceedings by act of Parliament, and had sold Christ for pelf; while the Free Church, having parted with all for the honour of Christ, now possessed larger funds from the free-will offerings of the people than all the resources of the Establishment.

Among the subjects discussed in the United Presbyterian Synod was the condition of the churches connected with their denomination recently planted in London. The report presented under this head was a gratifying one. The aid awarded to them, in the first instance, out of the Synod funds, was no longer needed; all the churches planted in the metropolis had become not only self-supporting, but largely contributed to help in the work of the Gospel in other quarters. The Synod agreed to record their gratitude to God for His blessing, so remarkably vouchsafed on this enterprise; and it was also agreed that the Moderator should address a letter to Mr. Henderson, of Park, whose founding liberality had so much contributed to the first commencement of the work that is now being crowned with such signal success. The great subject of discussion in the two established bodies was the projected union between them. Our readers are aware that in the last two years a joint committee, composed of the most eminent men of both churches, has been sitting for the purpose of fixing terms of union. The reports of this committee were given in to their respective constituents, which led to interesting debates; and in both cases the committees were re-appointed, with powers to continue their sittings. A step towards the contemplated union, perhaps as decided as any other, was taken on the evening of Friday, the 19th, when both the courts suspended their business meetings, and met together in the Free Assembly Hall for intercommunion and mutual devotion. The chair was taken in the early part of the evening by the Moderator of the United Presbyterian body, when, after devotional exercises, an address on the state of religion at home was delivered by Professor Cairns, ex-Moderator of the Free Church. When the chair was vacated by Mr. Marshall it was occupied by the Rev. Dr. Begg, who appeared in his full canonicals of cloak and bands as Moderator of the Free Church. Devotional exercises were again engaged in, at which the Rev. Dr. Cairns, of Berwick, in the unavoidable absence of the Rev. Dr. Begg, ex-Moderator of the United Presbyterian Synod, delivered an address on the

state of religion abroad. The concluding remarks of Dr. Cairns's address are worth perusal:—

Fathers and brethren, let me, ere I close, advert to the influence for good which the proceedings of churches in this country, when they are in harmony with the mind of Christ, and more especially when they rise to the grandeur of epoch-making events, exert on the churches of the Continent. Such an event was the disruption and the foundation of the Free Church of Scotland. There was here a testimony for religious conviction; there was here a testimony for religious liberty, which has made its echo felt all over the Continent; and now if God shall lead you and lead us, renewing and upholding all our past testimonies as churches for truth and liberty to add a new and crowning testimony for Christian brotherhood and charity, and shall reserve for us a union dictated by no decrees or edicts of kings and cabinets, enforced by no submission to infallible authority, but growing naturally, growing spontaneously, growing irresistibly out of the attractions of Christian hearts towards each other, who shall measure the influence of such a demonstration on the whole Protestantism of the Continent, on the whole Romanism of the Continent, on that whole long and wavering line of battle from the one end of Europe to the other, on which hang the issues of the future day! O may He guide us in a work so arduous and so momentous, that no such opportunity as we now have, and for which we must account at His bar, be neglected or misimproved, that nothing be done amiss, that nothing be either precipitated or unduly delayed, but that now with one heart, and, if it be His blessed will, ere long with one voice, we may in our own land, and on the Continent, and to the ends of the earth, glorify God, even the Father of our Lord Jesus Christ. Amen.

THE CONGREGATIONAL UNION.

Two days last month were devoted by the Congregational Union of England and Wales to their spring meeting. The proceedings took place in the Weigh-house Chapel, and were presided over by the Rev. D. Thomas, of Bristol, the chairman for the year. As is usual on these occasions, the chairman's address was one of the leading features of the first day's sitting. The topic was, "The relation of our ministry in its public exercises to the standard of Christian life commonly attained among us." It was most faithful in its criticisms and counsels, thoughtful and practical in its suggestions, and devout in its tone. Drawing attention, as it did, to the present low state of piety which generally prevails, and to the frequent absence which is so commonly met of all earnest desire and endeavour after a truer and nobler life,—to the connexion of this state of things with the ministrations of the pulpit, and to the means by which it may be remedied, so far as it depends upon the pastor,—it was felt to be most appropriate and useful, and produced a very salutary impression. The principle item of business was an

President Lincoln, and its deepest abhorrence of the crime that compassed it; and would take the earliest opportunity of expressing its earnest desire for the future peace and well-being of the American people, identified as they are with the British nation in origin, language, literature, and those benevolent activities by which the world may be elevated and redeemed.

Dr. Halley, Principal of New College, with deep emotion, and amid the applause of the assembly, expressed his hope that some words more expressive of the earnest admiration the assembly felt for the character of the late President would be inserted in the resolution. He decidedly objected to the resolution as it then stood. A scene of great excitement ensued; but the mover of the resolution and others having expressed their concurrence, the Rev. Newman Hall having also spoken, the resolution was sent back to a sub-committee, who shortly afterwards presented it in an amended form to the assembly, the following words being inserted: "The assembly records its admiration of the uprightness, magnanimity, and gentleness which the late President manifested in the discharge of the great and perilous duties to which he was called."

The meeting was then addressed by Dr. Cleveland, Dr. Storrs, and Mr. Levi Coffin. Dr. Cleveland (who said he brought to the assembly the Christian salutations of 2,744 Congregational churches in America) in the course of his speech referred to the expressions of public sympathy with the American people under their late calamitous loss, and especially the Queen's letter to Mrs. Lincoln

and George Smith were The first and last-name their willingness to pro Raleigh did not give s but expressed the pleas to accompany his brethren able to make the ne with his church and cor medical permission. T vention at Boston is, to sending New England Southern States, and to already taken to educat millions of coloured fr the world by the civil v

A statement was made on behalf of the B to the effect that they 200,000%, and that the believe that at the end sum, instead of falling a million, would be c The other subjects whi were chiefly of denomi

THE BAPTIST

We noticed a year a proved position attain Union. Its proceedings that it not only maintain has strengthened and chairman, the Rev. Regent's-park College, on the distinctive p nomination as a represent of important scriptural

Monthly Survey of Missions.

INDIA.

The Bishop of London, in addressing the Church Missionary Society at its recent anniversary, referred to an important article by the Bishop of Calcutta, upon the Tinnevely missions, written after they had been personally visited by his lordship as metropolitan. The whole article, which appears in the May number of the *Church Missionary Intelligencer*, will well repay perusal. We give one extract, referring to the moral and spiritual results of his work. To the question, Are these southern Christians clearly and decidedly superior in morality to their heathen neighbours? he thus replies:—

It is almost sufficient to say that these Shanars, and other converts of the south, were idolaters, but are now Protestant Christians; that they did worship at *pei korila*, but do worship in churches; and that they were left in absolute ignorance of things human and Divine like, till the missionaries came with their schools, and sermons, and Bible-classes. So vast an outward change necessarily involves something of an inward change; they could not have been persuaded to prefer the peaceful simplicity of the Christian hymn to the frantic orgies of the devil-worship without a thorough alteration of their tastes and feelings; and, in truth, the visible and tangible results of the change are anything but insignificant. The civilising influence of Christianity is shown in the neatness and order which mark the Christian villages, in the cleanliness of the Christian compared with the dirt and untidiness of the heathen Shanars, in the social elevation of the women, the happiness and purity of domestic life, the open and intelligent countenances of the children in the mission schools. It is not shown in any diminution of drunkenness, for happily not hindrance to Christian work does not exist among the Shanar; and it is a remarkable fact that, though their palmyras furnish them with an unfailing supply of intoxicating drink, they have never formed any taste for it. But it is shown very remarkably in the liberality of the converts. The sums which they contribute to religious and benevolent objects, and the interest which they take in them, may well put to shame the nominal Christianity of too many among our own countrymen. These poor agricultural labourers have their church-building societies, missionary societies, societies for the relief of Christians in distress, tract, book, and Bible societies. Their charitable funds are managed at a *Dharmmasangam*—a public meeting duly convened for the purpose of voting grants for good objects; and Dr. Caldwell relates, as an illustration of the interest taken in such works of benevolence, that on one occasion, when he asked why no women from a certain village were present at a *sangam*, he was told that the river was swollen, so that the women had turned back, but the men had swum. He adds that the village was eleven miles off, so that, for a purely disinterested purpose, they took a walk of twenty-two miles in one day, and twice encountered "perils of waters" in swimming a swollen Indian river.

CEYLON.

A great public discussion has recently been held between the missionaries and the Jadhists at Baddagama, for which preparations had been some time in progress. The Rev. Parsons, of the Church Missionary Society, after stating that the debate commenced on 8th, and lasted till the 13th, says :—

We met every day (except Sunday) from one o'clock till six. Our side numbered about 150 Christians, including some of our Wesleyan neighbours, who gladly joined. On their side were fifty priests and more than 1,000 Buddhists. In this vast assembly were the fathers and elders of many of our dear Christian people. Among their priests they had the great controversialists, one of whom had been brought from Colombo. Our expectations, therefore, were fully realised, and the controversy became a general struggle between Christianity and Buddhism, in which the whole of the Singhalese race must feel interested. It was arranged that five papers should be read by each party. We allowed them to bring forward the first paper. This contained charges of inconsistency in the statements of the Bible, with reference to the attributes of Jehovah. It was answered; and a similar attack made by us on Buddhism. They answered this in a very satisfactory way, and the battle was from that time in our favour. In their second charge they brought forward a large number of quotations from the Bible, endeavouring to prove that its statements are inconsistent and undeserving of credit. These were all answered, and the answers picked up by Mr. de Silva, of the Wesleyan Mission, in a noble defence of the truth, the effect of which was withering to the Buddhist side. Our defence was read out on Saturday evening, and on Monday they instantly proposed to carry on the controversy on a new plan, their object being, without doubt, to stop the controversy. The whole day was spent in resisting their proposal, and in attesting the copies of our defence. The headman of our district, fearing a breach of the peace, from the excited state the Buddhists had been in since the reading of our second defence, had officially informed the Government. On Monday evening, therefore, the public controversy was abruptly ended by the appearance of two Government officials, who requested us to cease forthwith from publicly meeting together. Arrangements were therefore made for continuing the controversy by correspondence.

CHINA.

The English Presbyterian missionaries report that bitter persecution of their converts taken place at Yam Chau, in the Tie-Chew district. Christian men and women have

priest ate his eyes. Mr. Volkner died calmly, praying. It adds to the
of these painful facts, that so lately as last month a communication was
in this country from Mr. Volkner was published, relating several instances
ameliorating influence of Christianity upon the native character and
improvement thus effected undoubtedly is, generally speaking, it is to
particular case it was over-estimated by the devoted missionary, who
upon the protection of professed converts, who abandoned him, notwithstanding
for their help, to the merciless fury of a horde of cannibals. The late
Volkner first went to New Zealand in connexion with the North
Society, and was admitted to deacon's orders in the English Church
native of Cassel, and was about forty-seven years of age.

SOUTH AFRICA.

Seven adult female converts have been baptized by the Free Church
branch station of Macfarlane, in British Kaffraria. An eighth convert
been admitted to the church at the same baptismal service, was prevented
opposition of her relatives.

Monthly Retrospect.

FOREIGN.

THE political condition of France is now so quiet, that the Emperor has
a tour of inspection through the province of Algeria, where he has been
colonists and by the native population with that warm and demonstrative
is so suggestive of the expectation of future benefits. Both these classes
complain of, and both hope that, now the Emperor has come in person
own eyes, their grievances will be redressed. But up to this time the
changes; he contents himself with observing, though it may be the
of many things, and marks down points for future reform. The whole
France has been employed during his absence in celebrating the
worship we may as well call them—of the Virgin Mary, to whose honor
of May is dedicated as one long festival; and during the time, as our
the worship of Almighty God is thrown into the background. Their
their religious anniversaries as well as we at home; the Pastoral
appear to have excited the greatest interest. It is heart-rending to find

ernment. It is the natural sequence of the inextricable way in which the Church is wound up in the cause of civil government all over Germany, and which extends even to the German pale into the Scandinavian nations. In Sweden, for instance, a shocking amount of persecution and injustice has been done, to which we are anxious to give the more prominence as the victims are Roman Catholics. It appears that seven married women were used there to forsake the Lutheran religion and to become Roman Catholics, for which they were tried by the laws of the State and sentenced to banishment. This, of course, was an act of the State. But as if emulous of a share in the infamy, the authorities in the Catholic Church have, at the instance of the husbands of these women, declared that the banishment annuls the marriages, decreed a divorce, and authorised the husbands to marry again. The indignant reprobation of all Protestantism must, we are sure, be concentrated on the authors of this frightful injustice and immorality.

Scarcely had our last number gone to press than the public mind of England, and, indeed, of all Europe, was horrified with the news from America that President Lincoln had been slain by the hand of an assassin. The life of Mr. Secretary Seward was also attempted, and one of his sons and a servant were shockingly wounded, but happily, they are all of them yet to survive. The assailant of the President had done his work more surely. An actor named John Wilkes Booth, of whom it is charitable to suppose that he was half mad, came behind the rear of the box where the President, with his wife, was sitting at the play, and shot him with a pistol in the back of the head. He then leaped from the box upon the stage, and got clear away. He was tracked, however, and was afterwards shot in the attempt to capture him. The President lingered for some hours, but was quite insensible, and died on the morning following. Several other persons are now in custody on the charge of being implicated in the crime. The mingled emotions which it has called forth among our American readers is well depicted in the letter from our New York correspondent.

H O M E.

May is the time when the Christian Church gives her answer to the various attacks which come throughout the year on her character and work in the world. Her enemies have the advantage of choosing the time and manner of their attacks, and they generally take advantage of that all the world shall know of the vigour of these assaults and their assured chance of success. The Church, on the other hand, for the most part goes quietly on her way, absorbed in her self-chosen mission of relieving distress, assuaging sorrow, instructing the ignorant, and elevating and purifying society; and it is only on her annual gatherings, when she comes to review her labours and to consider the extent of her moral and material resources for the work which lies before her, that one can fairly estimate the effect of the attacks on her constitution or the extent of the damage she has sustained. Such an opportunity was offered in the May missionary meetings, after a year of assaults organised with uncommon vigour, and characterised by an outspoken boldness such as we have not witnessed for many a day. The result has been to show that the Church and the Church's work is more deeply rooted than ever in the affections of the people. The varied and numerous attempts to sow distrust and disaffection in the minds of the religious public have received their answer in richer contributions, more quickened interest, and a more determined determination to maintain and to extend the cause of missions, than was at any former time manifested. There could be no mistake about the feeling of the assemblies gathered round our different societies. There was not one of them which had any lingering tale of success to tell, no great discovery made, no honoured veteran, whose services had made his name familiar among us as a household word, had returned from the mission. The year was an ordinary one in every respect save this—that missions had been acknowledged and the reality of missionary conversion denied. And the increased attendance at missionary meetings and the increased contributions to the missionary funds showed the fact that the English people attached to these malignant tales.

Among the quarters where the work of Christian missions has been assailed, the meeting of a body calling itself the Anthropological Society has obtained a bad eminence. Not all the attacks, but the worst of them, have come, and we are in duty bound to add that thence also has come one of the ablest, most thoughtful, and most complete answers to those attacks, from a simple narrative of the well-authenticated facts of the case. A Mr. Winwood Reade read a paper on African missions at the society, the contents of which may be judged from one sweeping statement, that of all the African converts whom the writer had met, the men were invariably thieves, and the women prostitutes. Mr. Burton,

the well-known African traveller, followed this up with the results of his own experience that Mohammedanism was much better adapted for the native African mind than Christianity. On the other hand, Mr. Burnard Owen read a paper giving a luminous view of all that had been accomplished for the elevation of the African races, to which it is fair to say the whole meeting listened with marked attention. Bishop Colenso also gave his views on the subject in a lengthened document. He is for missions, but for missions conducted on a plan peculiarly his own. All former efforts have been conducted on a narrow and a bigoted basis, and he did not wonder that the Africans preferred their own superstitions to the kind of Christianity which was presented to their view by orthodox missionaries. His own plan appears to be a benevolent sort of Deism. He dwelt much on the love and goodness of God, as manifested to the world at large, and of which the African had a right to his share; but there was little or nothing said of that Mediator through whom God's love was manifested to the world. It was, in fact, a system of Christianity from which Christ was carefully eliminated. Dr. Colenso may be willing to go forth as a missionary of this new gospel, but we suspect the society which is to support him has yet to be formed.

The successor to Cardinal Wiseman in the Romish See of Westminster has been appointed. To the astonishment of Romanist and Protestant alike, the choice has fallen on Dr. Manning; and the fortunate pervert will be formally installed in his office within a short period. This appointment is the more surprising as it was generally understood that the dignity was destined for another, and as Dr. Manning, so it is said, has continued, during the few years that he has been a Roman Catholic, to render himself specially obnoxious to the hereditary members of his adopted creed. Nor will the secret history of the intrigues that led to his nomination, as these are now generally understood, tend to reconcile them. It is said that there has been a struggle going on for some time past between what may be called the Episcopal as against the Papal principle in the Romish Church—the struggle, that is to say, whether a see shall be filled up at the recommendation of the caputular body, or at the sole will and pleasure of the Pope himself; and in this appointment of Dr. Manning the new principle has triumphed. Soon after the appointment of Cardinal Wiseman himself to the see, it appears that Dr. Errington was appointed as his coadjutor, with the right, as fully secured as such a right could be, to succeed him. But it was not long before differences of opinion arose between the Cardinal and his coadjutor on points arising from their different views as to the rights of the inferior clergy. Appeal was made to Rome, and the Pope not only gave the decision in the Cardinal's favour, but removed Dr. Errington from his coadjutorship, quashing his right to succeed to the archbishopric. Against this the other bishops have never ceased to protest in private, for they felt that if the Pope could depose a bishop in reversion, he could also depose a bishop in actual possession. Accordingly, at the Cardinal's death, the Chapter, according to usage, returned three names to the Pope, placing Dr. Errington's name at the head of the list; while the other two, Dr. Clifford and Dr. Grant, wrote to his Holiness, earnestly intreating that he would quiet the excitement stirred up by the removal of Dr. Errington, by now nominating him anew to the archbishopric. It is said the Pope was exceedingly annoyed with these remonstrances, and to mark his displeasure, he set aside all three in favour of Dr. Manning, who is an Ultramontane, or a Pope-worshipper to his heart's content. And doubtless in the new Archbishop English Protestantism will have a powerful and subtle as well as a bitter enemy to encounter.

Among the signs of the approaching dissolution of Parliament, perhaps the most interesting is the excitement raised in the University of Oxford to determine whether or not Mr. Gladstone shall continue to be one of the representatives for that learned body. The opposition now organised against him is more formidable than on any former occasion. The opponent selected to contest the University against him is Mr. Gathorne Hardy, whose scholarly accomplishments and statesmanlike reputation are only inferior to Mr. Gladstone's own, while his political career is much more in accordance with the traditional idea of Oxford opinions. Mr. Gladstone's late speeches in favour of a wide-extended suffrage, and against the Irish Church Establishment, together with his general support of measures demanded by Dissenters, have alienated from him many of his old admirers; but his personal friends cling to him more warmly than ever; and a heterogeneous band—made up of Tractarians and Rationalists in religion, Dr. Pusey acting along with Professor Jowett, and Tories and Radicals in politics, Sir John Coleridge and Mr. Goldwin Smith coalescing—are banded together in his support.

Evangelical Christendom.

THE POPISH CRUSADE IN ENGLAND.

10P MANNING'S Pastoral, Mr. Whalley's Parliamentary protests against aggressions and extravagances, the play-acting of Mr. Mountebank Lyne in of St. Ignatius, the illegal abduction of Miss Ryan, and the Home Secreciousness in the case, the relations of Mr. Wagner with Constance Kent, and atious refusal of that Anglican clergyman to state in the witness-box what told him in the confessional, the persistent affirmations by Mr. Newdegate is something wrong in convents, and the exposure by the Earl of Westmeath ra-Popish theatricalities practised in Tractarian churches—these and similar a have intensified of late that agitation respecting the progress of the Rome in England which has become chronic in the minds of not a few Pro- Is the advance of Rome real or apparent? Is the work of the Reformation in try which has for centuries been the first of Protestant kingdoms, which has s Protestantism the expression of all that is manly in its character, and the of its liberties, civil and ecclesiastical, being undone? Or is all this aggression and of proselytism much ado about nothing? Is the so-called f Rome to be accounted for by the natural increase of the population and gration of Irish and of foreigners? Is all apprehension on the subject ble and hysterical? There is a party—an intelligent, and we daressay a party—which answer these last questions in the affirmative, and deny that s really advanced of late years in England. They adduce statistics in sup- is opinion well worthy of attention—statistics which, we frankly admit, alarm of those persons who talk as if Great Britain might at an early rn to her allegiance to Rome to be exaggerated. In the course of the remarks we shall lay those statistics before our readers, and do our best the consolation they are fitted to afford to anxious Protestants. We con- ver, that we cannot take an altogether cheerful view of the case. After onsidering the matter on its bright as well as on its dark side, we think rogress recently made by Popery in England is a very serious affair. We ieve that it is to be accounted for by the increase of population, or that it t of Irish or foreign immigration. What we aim at, however, is to present ensive and impartial view of the whole subject; to state what is favour- e position and prospects of Protestantism in England as well as what seems eveal an important and lamentable progress by Popery. Once the facts are rehended, it will be less difficult to form an intelligent conclusion as to the Protestants and of Protestant Churches in relation to aggressive Romanism. first thing that strikes us, in considering the aspects of the Popish crusade id, is the confidence of its champions. Every general knows that the o believes he will conquer has already half won the victory, and in the con- pinion the advantage of unwavering faith and untroubled confidence is, if reater than in the wars of material force. There are multitudes of minds, lly feeble or fanciful, on which absolute trust in any doctrine proclaimed, t of the proclaimer, acts with all the power of a spell. Dr. Manning and an, both able men, both eminently qualified by position and experience to ak with exultant confidence of the prospects of their Church in England. an, though he shrinks with sensitive aversion from proselytism, and says armed truce" is the normal relation between the Church of Rome and the

K.—VI. NEW SERIES.—JULY.

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such men as Newman and Manning, that Popery is rapidly progressing of weight. These are not presumptuous or silly vaunters; Dr. Newman is not likely to be carried away by boyish exaggerations of hopes and opportunities superior to those of Protestants for surveying the extent of propagandism in this country; and the satisfaction, tranquil and untroubled, with the progress of Rome in England, is a circumstance on which no intelligent Protestant would look with indifference.

In the next place, it is undeniable that recent accessions to the Church of England have, in a large proportion, been of eminent, remarkable, and distinguished men, or of persons belonging to the aristocracy. The difficulty in England when the upper classes can set the fashion of the nation is to dictate a faith to the people; but the influence of aristocracy is so great that we conclude that every person of distinguished rank who has joined the Church has carried over a more or less considerable circle of dependents. Lists have been published of the titled personages who, within the last century, have renounced Protestantism, and after every sustainable deduction from the number, they continue in a high degree formidable. It is hardly to be supposed that there is no great Protestant house in which there is not one descendant who has been converted. Still more important is it that the aristocracy of talent should, in the last century, have transferred their allegiance to Rome. At what period since could the Church of Rome boast of two such *English* converts as Dr. Manning and Dr. Newman? The one is superlatively adapted to influence minds of order and of strong religious feelings: the other has exactly the power which combines best with the more showy gifts of eloquence to affect the popular mind. If to Dr. Manning and Dr. Newman, we add Sir George Bowyer and Sir John Simeon, in the last century, we take the four as not unfairly representing the additions which have been made within the last quarter of a century to the Romish communion. What men of equal or nearly equal calibre can we point to as recruits to the Church from Rome? Nay, can we deny that men like these tower

which carried off Manning and Newman, and which, if it does not embrace luminaries like these, may lead away even a larger number of the average clergy than the famed Tractarian revolt—that the nature and extent of the danger are perceived. It is an unquestionable fact that ministers of the Church of England go at this moment to greater lengths in the way of assimilation to Romish practices than the old leaders of Tractarianism thought of. The Bishop of Exeter was formerly looked upon as a ringleader in the sect of Romanisers. It conveys a startling impression of the development of Popery in the Church of England to hear that it has alarmed Bishop Phillpotts. Lord Ebury stated in the House of Lords, on the 16th of June, that the Bishop of Exeter had refused to consecrate a church in Torquay because of its Romish ornamentation and the tendency of the practices of the clergy to lead men over to Rome. The Marquis of Westmeath, on the same occasion, detailed a state of affairs to which the doings of the original Tractarians were but child's play. He had himself attended the church of St. Matthias, at Stoke Newington, on Whit-Sunday, and he told their lordships what he had seen there. All he could hear of the morning service and of the Psalms was intoned unintelligibly to the Gregorian music. At the end of the morning service there was a long pause, during which the bell tolled. A youth then came forward with a lighted taper, made a low bow at one extremity of the table, lit a candle, and then ceremoniously went round to the other end of the table, made an obeisance, and lit another candle. The table seemed to be covered with a crimson embroidered table-cloth, upon which stood a large black cross on a black ground, and several vases of flowers were on the table. The two clergymen who read the lessons and the morning prayers had a red strap over their shoulders, with apparently a brass cross at the end. The two clergymen, with a younger one and the choristers, now assembled at one side of the chancel, and commenced marching in procession down the centre of the church, while they at the same time sung a hymn. In the centre of the procession was a man bearing a large brass cross, elevated. The three priests were dressed in crimson braided with gold. The procession moved slowly, and with practised steps, down the middle of the church, and back again up the chancel, where each chorister took his place, the three priests meanwhile walking towards the communion-table, where they stood with their backs to the people. Two boys stood within the rails, one with the incense-holder, which he heaved to and fro. The principal priest then turned round, took the incense, caused it to emit volumes of smoke, and, turning towards the table, threw the incense smoke about in every direction. One of the priests now read the epistle; after which another priest, taking an illuminated book off a desk or stand on the table, gave out the gospel, then turning towards the principal priest, held the book wide open, while clouds of incense arose over it. After intoning and chanting the Communion Service in a way to render it unintelligible, one of the priests went away, and, divesting himself of the outer crimson garment, preached a sermon to the effect that the red dresses symbolised the tongues of fire that fell upon the Apostles, the colour of fire being red. Suitable conclusion to such mummeries!

History seldom repeats itself, but this description of what is seen in London churches in the second half of the nineteenth century irresistibly recalls the doings of Archbishop Laud in the same metropolis in the first half of the seventeenth. Laud's manner of administering the sacrament on the occasion of his consecrating St. Catharine Creed Church, in Leadenhall-street, on the 16th of January, 1631, was as follows: "As he approached the communion table, he made several lowly bowings, and coming up to the side of the table, where the bread and wine were covered, he bowed seven times; and then, after the reading of many prayers, he came near the bread, and gently lifted up a corner of the napkin wherein the bread was laid; and

when he beheld the bread, he laid it down again, flew back a step or two, bowed three several times towards it; then he drew near again, and opened the napkin, and bowed as before. Then he laid his hand on the cup, which was full of wine, with a cover upon it; which he let go again, went back, and bowed thrice towards it; then he came near again, and lifting up the cover of the cup, looked into it, and, seeing the wine, let fall the cover again, retired back, and bowed as before. Then he received the sacrament, and gave it to some principal men; after which, many prayers being said, the solemnity of the consecration ended."

We do not find that Laud himself got the length of incense-swinging, nor to that elaborate masking of prayer in music, which renders it unintelligible to ordinary persons, and assimilates it to the Latin praying of the Church of Rome. Nor do we hear that Laud made any additions to the Book of Common Prayer. But our modern Romanisers cannot, by any interpretation or disguise of the Prayer-book, make it sufficiently Romish for their taste. The Marquis of Westmeath stated that in St. Alban's Church, Holborn, a Prayer-book is used which contains hymns, prayers, and litanies not in the Book of Common Prayer—"hymns and prayers in several instances containing doctrines wholly at variance with those of the Church of England, and which were specially protested against by that Church." His lordship added that he had no doubt a large proportion of the hymnals now in use in many churches, including "Hymns, Ancient and Modern," which he understood had a circulation of a million copies, and were said to be in use in several cathedrals and a large number of parish churches, contained doctrines of the Roman Catholic Church insidiously introduced into them. In the St. Alban's book many errors of the Church of Rome were introduced; in point of fact, "it did not require much theological learning to see that Mariolatry, the Invocation of Saints and Angels, Transubstantiation, the Real Presence, and Prayers for the Dead, had all a place in this book." The state of the case was thus briefly but vigorously described by Lord Ebury: "What was it they complained of? They saw in a Church, whose confessors and martyrs suffered to establish it in the utmost purity of doctrine and simplicity of ritual, the following doctrines taught and practices followed: Transubstantiation, in all but the name; auricular confession, penance, priestly absolution, prayers for the dead, ornamental vestments, emblematic banners and processions, crucifixes, incense, candles lighted in broad day, and an exaggerated amount of music in the service."

This, of course, is Romanism, if such a thing as Romanism exists. The essential characteristics of the Romish system of worship—first, that it is a propitiatory performance *by* the priest *for* the people, rather than an act of the people themselves; and, secondly, that it is accompanied by every external appliance, of music, gesture, costume, and incense-burning, by which imagination can be influenced and the senses laid under a spell—could hardly be exhibited in higher perfection in Rome itself.

It was declared by the Bishop of London that, much as he and his colleagues on the bench regretted the circumstance, the law enabled them to do little to check or amend these things.

We do not infer from all this that the Church of England is becoming Romish, or that there is any probability of a motion being made in Parliament for the acknowledgment of Papal supremacy by the United Kingdom. But we say that thousands—for on the lowest computation they must be reckoned by thousands—of persons in the Church of England are undergoing a preparation which renders it morally certain that they will sooner or later join the Church of Rome. The fibres of belief and affection by which they are attached to their parent tree are being gradually relaxed, and when a sharp wind blows, they will be carried off like the loose-hanging leaves of autumn. The clerical leaders may have no such intention at present; the

Is of the Tractarian secession were for many years enthusiastic for the Anglican Church; but when it became plain that the Church of England could not be romanised, all those, both among the clergy and the laity, who could not resist the combined force of conscience and of logic, declared for Rome. The Romanisers of the day have put a wider breach between themselves and the Church of England than ever put by the old Tractarians previous to their departure. The Church of the day, now as then, will hear of no compromise, and looks down upon the Church of England as merely one of a number of heretical and rebellious sects. The day, therefore, must come when there will be a new clearing out for Rome, and when an Ecclesiastical Establishment honeycombed with Popery will yield another swarm to the Anglican Church. Nor is this all. What reason is there to hope that this swarm will be the last? In the confessed impotence of the rulers of the Church to combat mischief, what prospect is there that the Church of England will not become—should rather say continue—a Protestant nursery for Romanists? This is to me far the most alarming symptom in the situation. Since the days of Laud the Church of England has prepared a succession of converts for Rome, and the evil has attained portentous magnitude. Of its abatement we see no prospect whatever. Such, then, is the position of affairs in relation to Popery in this country, so far as we are able to survey it. We have confined ourselves strictly to facts, neither endeavouring to heighten their colour nor seeking to enhance their effect. To sum up, it appears that numerous additions have recently been made to the Romish communion in England, and that those additions have consisted in great measure of persons eminent in ability, rank, or social standing; that the Romish leaders are confident of success; that multitudes in the Church of England seem on the verge of going with Rome. We might add that, owing to various causes connected with the actual history of the time and the ecclesiastical divisions of Protestantism, it commonly happens that those who have once become unsettled in their religious belief, find rest in one of the two extremes, Popery and infidelity, and only in rare cases return to a temperate, rational, and Scriptural Protestantism. It is a curious fact that an immense number of minds are at present agitated with religious doubts, and of such minds a rich harvest is being gleaned by Rome. Our space is exhausted. In a second article on the subject we shall state in the same manner the aspects favourable to the vitality and progress of Protestantism in Great Britain, and the facts and arguments of those who persist in regarding all that has happened of the advance of Romanism as the exaggeration of startled bigotry. Meanwhile, we submit that we have shown grounds for believing that the progress of Popery in England is a real and a serious affair, demanding and deserving the earnest prayerful attention of all Protestants. B.

'TIS FIFTY YEARS AGO.

fifty years ago—it was a Sabbath, and the 18th of June—two armies woke up to find themselves facing one another, ten miles to the south of Brussels. It had been a bivouac, and as with soaked garments and stiff limbs the warriors rose from their resting-places amongst the dripping rye, it was an impressive scene which naturally opened to either encampment, and a solemn consciousness which filled the hearts of many. On the one side was the mightiest military genius of modern times—the man who had made the earth to tremble, and who had attached to himself with enthusiastic devotion a whole empire of soldiers. On the other side was the final effort to resist a universal military despotism, and retain for the peoples of the Continent something like individual rights and independent existence. As the red lines could be forced back into the dark forest behind them, the ball

or insolent aggression and wanton invasion which had rendered a torment and terror of its neighbours, it must be confessed that it introduced a European millennium. It left Poland dismembered; Austrians in Italy; in restoring their former rulers, it provided France, Naples, and Spain; and in their internal condition it left just as they had been—not much freer, wiser, or more happy: cumbered with the Pope, the Greeks down-trampled by the Turks, the Albanians still infested by Algerine corsairs, the serfs of Muscovy still in American plantations, the British West Indies, the Dutch possessions cultivated by slaves, and both France and her antagonist groaning by debts which threatened to keep them in the dust for ever.

Nor here at home had we much cause for pride. Half the parishes had no parish school; many had no clergyman in actual residence; people grew up ignorant and untaught, every crime was capital. If a man went into a house, he was hanged; so was he if he stole a sheep, or burned a house, or forged a cheque: for a hundred offences the short and simple remedy was death. But although these and many other anomalies long remained, the great victory given to the Allies on the 18th of June was, that it set free the mind. The most effectual restraint on thought is not a censor of the press, or against freedom of speech: the greatest restraint on thought, and, consequently, the most powerful obstacle to progress, is the spell of a fixed idea; and for the first time of a generation the fixed and well-founded idea of Europe was French. It was no longer French armies on the frontier, or a French navy in the offing, to which all improvements were preposterous; and if any philanthropist in England ventured to suggest a change, he was instantly met by this formidable cry: "What is the use of amending the poor-law? where is the sense of that? The enemy may be here to-morrow!" But by the time that danger—by relieving the old world from the constant dread of a new despotism—the victory at Waterloo disengaged the minds of men, and the years have been one long harvest, in which we have been reaping the fruits of free thought and frank discussion. In our own country it has

of intellect, for a few pence the labourer can procure luxuries which not long were monopolised by the wealthy; and as over "the cup which cheers but not mingles" he reads his daily paper, and reads the doings of a world in which he has become a living power and actual member, or in the cheap train takes his children to see the wonders of the sea, or visit a palace of art, or a great man's park or picture gallery, he may bless the Lord for living, not only when the ends of the earth touch another, but when in kindly contact rich and poor have come together.

Looking farther afield, since that remarkable day how many changes have come up in Europe? Greece is once more a nation; Italy, too, is a kingdom where there were no serfs in Russia, any more than Algerine corsairs in the Mediterranean. Amongst the Great Powers, the most friendly neighbour of England is France; and for that emancipation has been proclaimed by Britain, France, the Netherlands, and the United States, it is to be hoped that soon no slavery will be left in the world.

These changes we exult in recounting. Were they mere boons dropped direct from heaven, we should gratefully adore the Giver of all Good; but, none the less gift of God, they are to us still more precious and affecting as an outgrowth from the Gospel. To the equity, to the humanity, to the consideration for others which the corrupted Christianities have been slowly teaching the world, are we indebted for every social and legislative improvement which comes, under the precept, "do unto others as ye would that they should do unto you;" and to the mental elevation which its divine thoughts and magnificent motives supply we may well ascribe those inventions, material and mechanical, in which our age of iron has excelled, and which seem to be preparing still further the way of the Lord.

But the Gospel itself? How fares it with the faith once delivered to the saints? During this half century what has been the progress of real religion in the world?

There have been some changes. Fifty years ago there was little faith in many. The ministers were rationalists, and such heart as was left to the people, amidst the desolations of their country, was given to Goethe: now, if the people to a large extent continue apathetic, the ministers are, for the greater part, earnest believers. Italy and Austria, and other Catholic countries, if not prepared for Protestantism, are ceasing to be Papal, and in the presence of the Bible and actual daylight the Pope and his infallibility are melting away with the other mists of mediævalism. Amongst ourselves changes are in progress. Nearly all the middle classes now take interest in religion, and theology is not confined to the pulpit. Some of our best evangelists are laymen, and—excepting those who seek a sacerdotal seclusion—it is a new atmosphere in which our clergymen are living. The consequence is that the practical element has largely invaded the polemical domain, and, in England especially, a very few propositions constitute the entire "body of divinity"—the remainder being not so much denied as disused: a few hundred texts meeting all the requirements of the popular Evangelical preacher, and any one of the remainder, or none at all, being quite enough for the Broad Churchman. But if the religion of the day is deficient in the Scriptural freshness and out-and-out faith of the Reformation period, and if it falls short of the symmetrical strength and systematic precision of the Puritan period, it is only just to concede to it a cheerful and beneficent activity, which has only once been surpassed. There may have been times when ministers studied more, but never a time when, established and dissenting alike, they laboured so hard. There may have been times when both ministers and private Christians read more, and prayed more, and meditated more, but never a time when so many visits of mercy were paid, so many scholars taught, so many efforts put forth in the way of reclaiming, elevating, and comforting others. And, we may add, there

never was a time when so much was given. Last May the religious societies in London announced, as their year's income, more than a million; and most of this is the growth of these fifty years. In 1814 the London Missionary Society had an income of 19,000*l.*; this year it had risen to 91,000*l.* In 1814 the Wesleyan Missionary Society received 9,500*l.*; fifty years thereafter it had mounted to 142,000*l.* In 1814 the Church Missionary Society boasted of 10,788*l.*; like its Wesleyan sister, it has in fifty years increased fifteen-fold, and is now 164,464*l.*

It is God alone who can prevent subsequent times from becoming worse than the present; but in the meanwhile we cannot say that the former times were better than these. Economically, socially, spiritually, they were a great deal worse; and surely we do well to recall the gracious Providence which, relieving Britain from a continual menace, and Europe from a crushing incubus, set free for other than martial purposes the wealth, the energies, the minds of men.

It was God's doing. Like the dispersion of the Spanish Armada, like the opportune arrival of King William, it was an interposition marked and memorable, and amidst our admiration of the valour on either side, there is small room for vain-glorious vaunting. As he marched beneath the beech-trees of Soignies, or rose from his rest on the plashy field, the raw recruit felt for the first time that he was to stand front to front with death; whilst the adverse slope frowned with Old Guards and tried legions familiar with victory. And had some little move been different—had the light field-pieces of previous campaigns not been exchanged for heavier artillery—had a square been broken, or had the panic of the Belgian cavalry spread—had the frail defences of Hougomont yielded, or had the Prussians been a little later of arriving—the story of the world might have bounded back to the days of Roman imperialism, and weary Europe have had to roll the stone up hill once more. But the Lord on high controlled it all. He gave the timely valour; He brought the seasonable succour; He toned the nerves on which freedom hung and supplied the needful skill; and when a few leagues and a single day were all that intervened betwixt Europe and an age of absolutism, He dispelled the danger, and gave the nations an unprecedented blessing—forty years of peace and improvement; an era of busy enterprise and bloodless industry; an age of activity and intelligence; above all, an age of ever-expanding liberty and lofty aspiration. It was He who brake the bow and cut the spear. It was His own right hand and holy arm which gave that victory.

It is with a solemn feeling that one visits that famous field, and thinks of all the possibilities; and if it be a nation's duty to keep God's mighty acts in memory, we do well to recall the day of that great deliverance and enforce on ourselves its lessons.

As the Governor among the nations has made our country powerful, let it be our effort to make it popular and useful. To expatriated Hungarians, Poles, and Italians England has long been an open refuge and a secure asylum, just as to the depressed and exhausted nations of the Peninsula its soldiers and its subsidies were deliverance from a detested invader. But considering the solid services which England has conferred, and which it would be willing to repeat, it may be questioned if we are favourites even with those who are the most indebted to our friendship. If so, the blame must lie with those who represent us abroad. And who are these? Not the noblemen who occupy the British embassies in Petersburg and Paris; in foreign lands the real representatives of England are the newspapers, which penetrate every capital, the tourists whom every summer scatters in swarming myriads along the rivers of Germany and the lakes of Switzerland, and the traders who, summer and winter, are found in every harbour of the world. These are our true plenipotentiaries, who may gain for our country golden opinions wherever they go, or who,

ideas involving us in serious embroilments, may convey the impression that we are arrogant and unreasonable, irascible and haughty. We boast of being off-hand and in-spoken; but "plain English" is not always understood by strangers, although, to them justice, they generally understand it better than our French or German. Then, besides the great advantage of being able to understand our neighbours, whether we trade or travel, it is surely right to defer to their usages, where no sin is involved in compliance. If we think it needful to visit a continental cathedral, it is not needful, by way of asserting our Protestantism, to talk whilst the people are at prayers, nor even if we drop a frog into the holy water will it turn them from the way or of their ways. When an Englishman is killed or insulted, it may be necessary to march or bombard a Japanese town, by way of showing how highly we value the lives of our people; but perhaps the Englishman would not have been killed if he had listened to the advice and entreaty of the people themselves; and although we are told that the first war with China was right and requisite, it would have been more comfortable if opium had not been the *casus belli*. We love our country, and we long to see it loved and honoured throughout the world; but it is not our Legislature, or Government, our Queen, who can make us popular. It is the Englishman abroad who is our most influential representative; and if he be gentle and courteous, kind and self-repressing, grateful for kindness, and considerate of others, he will render to his country an unspeakable service. This is a letter of commendation which all can read and understand; and it would help to gain for England that best conquest, the goodwill of nations, the respect and affection of mankind.

H.

ANTHROPOLOGICAL MISSIONS.

BISHOP COLENSO is the Coriolanus of modern Anglicanism. After fluttering the Zulus in far-off Zulu-land, he has returned to awaken deeper tremors in devoted tender breasts at home. If Sir George Lewis will permit us to believe in the existence of such a hero, the Coriolanus of Shakespeare and "Pinnock's Goldsmith" said to have turned his arms against his mother country, and brought Rome weeping and terror-stricken to his feet to spare the city that had presumed to banish her best soldier. The appearance of Bishop Colenso at the Anthropological Society, a few weeks ago, was a repetition of the famous Coriolanus scene in a dwarfed and diminutive way. It fluttered the timid friends of missions to think that a missionary hero had returned to tell that it was all a mistake and a delusion. Africa, the prolific mother of monsters in the days of yore, when camel-leopards and crocodiles first startled the Romans, had produced another monster, more human than Du Chaillu's gorilla, more bestial than Gordon Cumming's Bosjesman. That monster, the hybrid birth of travellers like Burton and naturalists like Huxley, was called Anthropology, and all who presumed to doubt that the true history and dignity of man could be recovered and discovered by the aid of the new science, as Owen reconstructs a *dinornis* or a *pterodactyl* from a bone or a bit of a broken egg shell, were to be swallowed up alive of the monster, or shut up in a cage, debased specimens of the metamorphic period, from the true anthropoid ape to our air cousins and congeners of the Congo and Gold Coast.

There were some shrewd people, it is true, who could look the polysyllabic Anthropology in the face, and who even ventured to think that such attempts could do no harm, from a rooted conviction that gold tried seven times in the fire cannot be much hurt by another and eighth blast of the furnace of criticism. But all were not as wise or as well read in the history of apologies for the Bible. Like good George III., they did not know that the Bible wanted an apology, and were mightily

concerned lest one of these apologies *versus* anthropology might prove the new society be too much for the old religion. What added to the consternation was to see the apologists by profession going over to anthropologists—*ratting*, as we should say, if the word were not—it did not imply that the old ark of orthodoxy was crazy and worm-eaten clipper of positive science the only seaworthy craft afloat.

We now write to disabuse our timid friends of their fears. An archbishop with the aid of a bishop too negative to be orthodox and too positive in tongue about it, has not come, seen, and conquered. Happily for the Christian religion and the faith of common-sense Englishmen, though they are as prodigious as ever, do not stretch our credibility all in vain. There was a certain Messer Millione, who returned from his travels to astonish his Venetian countrymen by the marvels he had seen; but he died out even in his lifetime, and labelled with that epithet with which he has gone into history for the million lies which he told. Ever since old Marco Polo discovered and discredited, travellers have learned caution, and in the end have ready means to check their accounts and cross-examine them. It is given to romance, a traveller of a cold and sceptical turn of mind to follow his track, and, like the author of "Eöthen," turn the fruits which his soul lusted after into apples of Sodom, by one light brush of ridicule and the needle of fact. On the other hand, travellers like Captain Burton come home to tell us, not so much that Christianity is too good for the heathen as was the old story—but that the heathen are too good to be improved by Christianity, are not allowed to say their say without let and contradiction at the meetings of the Anthropological Society. A Livingstone, a Krapf, or a Speke is sure to turn up at the opportune moment, and save the society's credit at the moment when they are about to commit themselves to a preference for Mumbo-Jumbo and the Grand Custom of Dahomey.

The appearance of Dr. Colenso as the *advocatus diaboli* at the annual beatification of modern missions held annually in London in May, did not send into us that thrill of apprehension with which it affected our forefathers. We have seen strange things in our day, but there is not an oddity or an anomaly in modern free thought that may not be capped by another as odd in the same line. *Vixere hæretici ante Colensonem*. There have been bishops as broad as Samosata to Rundell of Cork. There have been missionaries who have built their own nest, from the Abbé Dubois, of Indian memory, down to the Rev. John Newman, whose "Phases of Faith" began on a journey to Babylon in Babel. The Bishop of Natal is only thus a prodigy to those who have no history, and unwise enough to say that the things which now happen are new. To our mind, Dr. Colenso among the anthropologists was the strangest thing in the world. Gravity is the universal law from which no matter or mind is exempt. By an electric affinity, like draws to like, a tendency, therefore, that drove Dr. Colenso from the company of the orthodox to a Divine plan of raising the heathen from their present degraded condition towards those who believe only in natural agencies. No man can stand against one of the two attractions. He must either join the citadel of orthodoxy outside and league with its enemies. Coriolanus, driven from Rome under the Volscians; Dr. Colenso, struck off the list of vice-regents of the Gospel Propagation Society, is enrolled a member of the Anthropological Society.

To do Dr. Colenso justice, however, he does not join with the many who every one who subscribes a guinea to a foreign mission is defrauding

Englishman. He is generous enough to allow for the enthusiasm which he does not himself any longer believe in. He goes as far as to say that "those who have their hearts warmed with the knowledge of God's love would not be content with keeping the blessing to themselves; and whether the work was to be done at home or abroad, it was not money that would do it, but love, faith, and the spirit of self-sacrifice, in obedience to a higher law of duty, which was, in fact, the very essence of Christianity itself, which, in some way or other, they must exercise, if they were the true sons of the living God, and would live to life eternal, and which the Christian learned from the example of his Lord, and, above all, at the foot of the Cross." These are noble sentiments, but they were certainly not learned in the rooms of the Anthropological Society. The truth is, that men carry over with them into their new opinions a heaven of the old. Long after the sun has set, the whole sky is flushed with a pall of crimson and gold—there is a light in the sky, which is not of it, but a witness to the luminary that has already some time sunk from view. Night steals in to extinguish the day; but she first catches up the mantle of the god, as it falls from his chariot of fire, and wears it as her own—thus for awhile deceiving the simple, who suppose her to be a child of light, and not of darkness. So the pure and noble morality of a Lord Herbert or a Spinoza, a Hume or a Rousseau, is accounted for as garments filched from the children of light. And so the testimony of Bishop Colenso to the law of love and self-sacrifice, which must have jarred a little on ears attuned to scientific notions of naturalistic development only, is a recollection of a state of religious feeling that he has left behind.

The effect of Dr. Colenso's declaration at the meeting of the Anthropological Society will, after the first shock of surprise is over, be productive of good. It will confirm our wavering faith in the old-fashioned view, that a man cannot remain suspended for ever between half belief and no belief. He must either go forward or backward. Either doubt must eat away his little remaining faith, or faith, ripening to love, must disperse his remaining doubts, as sunshine does the morning mists. In our English common-sense way of viewing things, we cannot conceive a theoretical sceptic—one whose scepticism stops at the door of his study chamber, and does not go out into and influence his daily life. Certain speculative people have dinned into our ears, particularly of late, that a man's abstract notions may leave but the faintest possible impress on his practice—that a Spinoza, for instance, or a Hume, may lead a life of the purest benevolence, while doubting every existence outside their own, and dissolving their idea of God in the acid of subjective logic, as Asopatra drank pearls in vinegar. This refinement of scepticism, in which the hand does not say to the brain, "I have no need of thee," and practice of one kind can spring from principles of another—as the Arab grows a water melon out of a seed inserted into the root of the camel's-thorn of the desert—passes our comprehension. We confess to a logical impotence to conceive of such a disruption between theory and practice. As easily can we think of the abstract Lord Mayor of Martinus Scriblerus without his chain, without his glass coach, without his fur robe. We were staggered for a time. Bishop Colenso seemed almost an exception. Reasoning downward through the Bible history, he seemed to have doubted of everything, from Moses to Mahachi, and there his doubting stood still, or began to double in and out through the doctrines of the New Testament, choosing some and refusing others. What he refused we will not say, but what he seemed to retain was the belief that as a Christian bishop he was sent to teach the Zulus that there is none other name under heaven whereby they can be saved but the name of Jesus. But even here his doubts appear at last to have got the better of him, and now, stripped of all dogmas, he has reached the state of a bishop *in puris naturalibus*, or a bishop of natural

sistency between an intuitional scheme of religion and a doctrina is over. Dr. Colenso is out-and-out an intuitionalist in practice a

This is as it should be. A man can only teach what he knows. We cannot give others what we have not got ourselves. So he professed himself an evangelist, while his convictions were altogether of another school, so long his position was unintelligible to people of plain convictions, quite untenable by himself. But he has had the logic to see this and confess it. Unlike others of the same school at home, who are mysticisms as not to understand the contradiction between their position to a church with a definite creed and those neo-Platonic fancies which is immanent everywhere, which "sleeps in the stone, dream wakes in the man," Dr. Colenso has come to the conviction, and his missionary is not so much the herald of a "mystery which has been long in the world began, but now is made known to all nations for the obedience of faith," the discoverer to the savage of that which was latent there by his consciousness, and a natural, not an adopted sense of sonship. We have a scheme of missions to suit a new theory of the Gospel. Let us see if it is likely to work. When our excellent Friends (we put a capital letter to save tautology, and to express our friendly feeling to the body that bears that title) really held the notions of Barclay and Fox, we are never engaged in any evangelistic efforts in the proper and peculiar sense. In our day many of that body are liberal contributors to the Bazaar, indirectly, but none the less effectually, forward the great common cause, the salvation of souls through the knowledge of Christ, the alone chart of salvation. But a mission of those who believe in the inner light has never yet been heard of by us. It is to be corrected if in error, and in the pages of *Evangelical Christianity* willing to acknowledge our mistake, if it is one. But to the best of our evangelistic effort on the part of a church holding an intuition has never been heard of. We say this not as casting a reproach again reasoning backward, for the want of one of the outlets of Christi

f a superior race of men ever coming in contact with an inferior on purely secular ground without improving them off the face of the earth in any but a sense which philanthropy approves of, then we are shut up to the conclusion *aut Christus aut nullus*. If, in spite of Christianity and the dissuasive effect of Christian teachers, the civilised man seldom meets the barbarian without either driving him back into the wilds, making him more like a wild beast than he was before, or bows his back to the yoke and turns him into a beast of burden, what would it be if settlers unsoftened, unsanctified, were to take in hand the task of ameliorating the condition of the tribes in the interior of Africa? In New Zealand we see how the white race meet the aborigines, and the law of extermination begins. If these things are done in the green tree, what would be done in the dry? If, *in spite of* missionary influence brought to bear, both at home and on the spot, the law of displacement, as it is called, works itself out with relentless vigour, is it likely that this inexorable law of the lower yielding to the higher race would relent before the pioneers of a scientific mission, and, for the first time in history, dislodgement give place to example and quiet persuasion. We are not yet come to the time for the leopard to lie down with the kid, or black and white to mix blood together. Till the marriage of earth and heaven is complete, and the New Jerusalem has come down out of heaven as a bride adorned for her bridegroom, it is too much to desire results like these. Hence we can expect no more from science and civilization than a certain forbearance to missionaries and a certain indulgence of our folly of trying to make men one in Christ Jesus. The whole subject is one that lies outside the range of the Anthropological Society. Aristotle was, as all will admit, the anthropologist of excellence of his age; yet that the barbarian should be of one blood with the Greek did not once cross his conception. He spoke confidently enough of certain facts, which nature pointed at, one of the plainest of which was that nature had made the surrounding tribes who could not speak Greek to be slaves to those who did. If Aristotle and his great pupil, Alexander, could walk into a *séance* of the Anthropological Society, they would see their theories of nature disguised a little, it is true, and dressed up in modern phrase, but substantially the same as that taught two centuries before a great light broke over the hills of Judæa. But what would these venerable shades, the Stagirite and his royal pupil, think of a Christian bishop of such company, and apparently countenancing such theories? Would not the great Aristotle, the author of that shrewd definition of ἀγχινοια, or guessing at sight, exclude from seeing two men in company with whose antecedents there was nothing common, that they were plotting against a third, and that, by this law of the reaction of a common antipathy, Bishop Colenso and Captain Burton were found in the same room, drawn into a coalition against a common enemy, that old-fashioned evangelical spirit, which sends its missionaries out to East and West Africa with an open Bible and a belief that the only key to unlock savage hearts is the key of the house of David?

J. B. H.

SELIM EFFENDI (REV. EDWARD WILLIAMS), THE FIRST
CONVERTED TURK.*

SELIM EFFENDI was born in Amasia, in Asia Minor. His father was a Janissary, and he also was inscribed in his boyhood into the regiment of that military body to which his father belonged. When the Janissaries of Constantinople, in consequence of their revolt against Sultan Mahmoud and their refusal to accept the terms of amnesty offered them, were utterly destroyed, in 1826, the Janissaries of the provinces

* Abridged from a biographical sketch, kindly furnished to our Constantinople Correspondent, the Rev. Dr. Schauffler.

morality nor the Mohammedan faith gave any peace to his conscience. He spent many a time to the Greek and Armenian churches, but always at their image and picture worship.

After his marriage he settled in Salonica, in Government employ. Various motives led him to give up his place and go into mercantile life. He went to Constantinople about this time, at the house of a certain pasha he found a book on Christianity. His curiosity was so much excited, that he obtained a loan of the book, he stole it, and carried it with him to Salonica. After his conversion he went and returned the book, confessing his fault and the motives which led him to steal it.

About the year 1848 a pious Armenian, employed by the Government as a labourer for the Jews in Salonica, fell in with Selim Effendi, and discovered the New Testament. The book strangely attracted him; and in order to obtain it without observation, he learned the Armenian character, and the Bible in Armeno-Turkish. But he was far enough from being at all influenced by its teachings. The doctrine of Christ as God manifested in the flesh, and often roused his indignation, so that he would throw the book away. At which times his Mohammedan wife (now an excellent Christian) would pick it up, and, putting it on the shelf, would say, "Why do you throw it away? If you don't like it, give it back to the man from whom you got it." He always kept this Bible as a memento of his wife and of those who had helped her to convert him.

It was early in 1849 that the writer (Dr. Schauffler) was sent by the American Mission to locate two missionary families. He had been told that Selim Effendi and intended to call and see him. Selim Effendi anticipated him and called upon the writer in his room. It was simple curiosity which led him to ask the writer if he was in the habit of reading the New Testament. After the usual indispensable round of civilities, the writer asked him if he was in the habit of reading the New Testament, to which he replied in the affirmative. Curious to see how the book struck his mind, the writer asked him whether it appeared to him like an inspired book, or whether he felt it to be of *Divine* origin and an *inspired* book. He said, "it is the Word of God." The question was then asked whether he could believe that Christ was *Divine*—was *God*.

at his finger just there? But this is a serious matter. It will never do to trifle with, or to tell lies about such great and awful questions. Now I will go home and shut myself up; I will pray to God for light, and read this book, which is certainly true; and I will decide before God whether the book really says so, and if it does, whether I will accept it or not. And so I did, and then it pleased God to reveal His Son in me; and I instantly found that life, and peace, and salvation in Christ, which I now preach unto you." He did not conceal his new faith, and it became necessary for him to leave Salonica.

In the spring of 1852 he came with his family to Constantinople. A protracted difficulty in one of his limbs hindered him from coming at once to a conclusion as to how he should support his family. Meantime, Ramazan came. He could not conscientiously keep it, or pretend to keep it. This excited much attention in the quarter where he lived. One of his former acquaintances, a pasha, came to see him at this time, and told him that the Government would give him an office in European Turkey, and also take his sons into the military school. Selim Effendi at once comprehended the object of this generosity. His sons were to be separated from him, and placed under strong Mohammedan influences, and he put far away, where he must either turn back to Islam, or be crushed, with none to deliver.

He excused himself; but the offers were repeated in such a way as admitted of evasion or refusal. It was decided that he must fly at once with his family. Meanwhile, an order was sent to him from the Porte, ordering him to go at once to distant part of European Turkey, and to place his sons in the military school. The fact that such an order was sent, and that this was known in all the neighbourhood, became the providential means for them to escape without exciting any suspicion. A pious English merchant, not without some risk to himself, procured a passage for the family on board an English steamer for Malta. The benevolent captain was willing to risk his share. By the same steamer the writer dropped a line to the agent of the British and Foreign Bible Society at Malta, to receive and befriend the interesting fugitives. Now they broke up, packing and winding up what they had. Neighbours and friends, dropping in, saw it, and, supposing that they were to proceed to the interior, wished them a happy passage, no doubt rejoicing that this deluded family was now going to be effectually saved from all Christian influence. In the clear daylight they had their effects carried to the next convenient landing-place, and put into boats; and thence proceeded, not to the Turkish steamer, but to the English steamer for Malta. Unfortunately, this steamer was to stop at Smyrna. On arriving there the police noticed with astonishment that there was a Mohammedan family on board the English steamer, going to Frank countries, and that, too, *without a passport*. The steamer was immediately removed to the quarantine harbour, and soon an officer of the pasha appeared to examine into the matter. He looked through the staterooms to see them, and lo! it was a former friend of Selim Effendi's, whom the pasha, while in office, had once helped out of prison. "Well done, Selim Effendi," he exclaimed, "is that you who are locked up here?" "Yes." "Why on earth are you without a passport?" "It was not convenient to get one." (Passports being then a new thing in Turkey, great carelessness about them was quite common.) But, look here, I wonder where you are all going." "We are going in a good way," said Selim Effendi. A good way, in the estimation of this orthodox Mussulman, was, of course, a pilgrimage to Mecca. "Bravo!" he exclaimed, "that is grand, all of you going together! Now, look here, you got me out of prison once. Now I will get you out. You come right to my house as my guests, until the steamer leaves. I will manage your passport for you." And so he did. He enter-

He is there I may be also." On landing, he was met by a man to the house of Rev. Mr. Lowndes. The family was kindly treated by friends in Malta, who contributed one sovereign a-week for their support, and two boys were put into the Protestant College.

In their stay at Malta they all learnt English, more or less. Selim Effendi was here hopefully converted, as his wife had been; these three persons were then baptized at the Presbyterian Church. But for three persons to live on one pound a-week, at Malta, was a great trial. Selim Effendi was always extravagantly charitable, and Malta swarms with the starving. They came into the most straitened circumstances, as the American Mission at Constantinople assumed the responsibility, which Mr. Lowndes had before urged them to do with confidence. One circumstance of his stay at Malta should not be omitted. The reason why Providence directed him to Malta. While there, he was lying there in the hospital with whom nobody could speak. He went there, and found the man very sick. He immediately preached to him; afterwards went often to see him, to teach him the way of salvation. The Catholic patients and managers of the hospital opposed him, but he persevered; and the man died in peace, expressing his faith in Christ, while Selim Effendi, on his knees beside his bed, was commending his soul to God in prayer.

The effect of the Crimean war upon the Turkish Government was such, that it seemed practicable, in 1855, to permit the exiles to return to Constantinople. The family, now consisting of four children, abode in Bebek, where the American Mission then had an educational institution. At this little village on the Bosphorus, the missionary labours of Selim, we will now call by his Christian name, Edward Williams—began, and was finished. Mr. Williams was not long here before he found opportunity. There was diagonally opposite to his residence, in Asia Minor

ek in the evening, he edified his family and not a few native Christians who to listen to the remarks of the converted Turk, who never failed to overflow the love of Christ and of souls.

When the Crimean war was finished, and the troops returned, Mr. Williams taken into the service of the American mission, they having decided to enter Turkish work. In 1856 he was licensed to preach, after a most protracted exhortation by the missionaries, in the presence of one of the secretaries of the Board, whom the writer explained the questions and answers of that remarkable season. The secretary will not soon forget the remarkable degree of Scripture knowledge, the experimental acquaintance with Divine truth, which the candidate displayed. The writer does not remember that Mr. Williams misunderstood a single question, gave so much as one wrong or inadequate reply.

In 1857-8 the writer, on a visit to America, interested some friends in the cause, and obtained, as a private gift, the means of building a house for Mr. Williams to reside in, at Bebek. Late in 1858 he and his family removed into it, and this change of residence proved to be the occasion of a great influx of Mohammedan converts of every grade, even up to that of pasha.

Mr. Williams had a most extraordinary gift of introducing—in a very natural and inoffensive way—religious conversation, and was peculiarly happy in turning almost any subject of remark into a spiritual channel. Consequently, he was surrounded with men wishing to hear him talk, whether on board the passenger steamers plying on the Bosphorus or in Turkish coffee-shops, in public places, on the bridge, or by the way, and men called to continue privately conversations begun in public. At that time he was preaching regularly in two or three places of worship connected with the American Mission, where his audience consisted mostly of Armenians, but where Turkish hearers would often drop in quietly and listen.

A most unreasonable prejudice against Mr. Williams, as an Osmanli, existed among the Armenians, and it finally increased to such an extent, that he ceased preaching in these places of worship. "It makes no difference with me," he observed to the writer, "whether I preach in those places on the Sabbath. I am preaching every day of the week, on steamers, in the street, in every place, at all seasons of the day, and often deep into the night." At length a regular service was commenced at his house. This was providentially forced upon him. His house was filled with Turkish visitors, especially on the Sabbath, as soon as they understood that he was to be at home on that day.

Labouring, as Mr. Williams did, under the personal direction of the writer, he was, early on a Sunday afternoon, sent one of his sons, saying that the house was full of visitors, that he had to talk to them incessantly at any rate, and that it would be easier for him, and perhaps more to the purpose, if he should hold a regular service, and preach to them on some appropriate topic. To this the writer could not but assent, adding that he would come himself as a hearer. So he did, and the occasion was most interesting. These services continued and grew. Not only Turks, but Armenians and Arabs, to some extent, came; and soon an evening meeting was requested by them, to be held by the writer, to be devoted to the explanation of Old Testament passages concerning Christ, to show the connexion between the old dispensation and the new. Those coming from the city to these meetings had to be kept all night in different hospitable houses, Mr. Williams's being the chief resort.

At this time serious differences of opinion arose between Mr. Williams and the American Mission, as to the policy to be observed in his work. Meantime, not only did the Church Missionary Society establish a mission to the Turks, but the

principles of your society seem to be such as will not serve the propagation of the Gospel in this land as effectually as I have reasons to expect that the principles of the Gospel will. I desire to mention that no foreign inducement has worked upon my mind in this final decision, and that, in disconnecting myself from co-operation with you, I am not forgetful of all the kind assistance afforded to me in my labours by your private friends in America and England, through your most friendly instruments. To the contrary, I shall ever cherish the sincerest love and respect toward you and the missionaries of the American Board in that universal Christian brotherhood which is the heavenly privilege of all the true members of the Church of Christ on earth.

Rev. Dr. Schauffler.

(Signed)

EDWARD

Mr. Williams was not long in his new relation when he repented the step he had taken. He felt trammelled and annoyed by the prescribed prayer, and in his services at his house he gradually dropped them off. In some parts of the Prayer-book he had most serious objections. His own marked experience, as well as his views of Scripture, rejected baptism with the utmost decision. Once, in baptizing a Turkish girl, who after his third son, he said in his sermon (the writer being present), "Baptism is a generation. If it were, Paul could not have thanked God for hardening the hearts of the persons in Corinth, nor declared that he was sent *not* to baptize, but to preach the Gospel. No; Paul, who certainly wished all men to be regenerated, went about Corinth and all the world, baptizing, right and left, all who would receive baptism." When he went to Malta to be ordained he was surprised by what he saw on a British man-of-war on which he was entertained. The chaplain invited Mr. Williams to his own room. Mr. Williams, on entering, saw a great crucifix standing, and a light or lights burning before it. "That," he said to the writer, "I grew dizzy, and sought the door." "That," the chaplain said, "don't be in a hurry." "Excuse me," Mr. Williams replied, "it is so dark here, I cannot stay;" and off he went. The horror of the leaning of his new connexion towards transubstantiation at the Pera place of mission service greatly tried him. In view of the Church and the Puseyite party of the Episcopal Church, he several times wrote the writer: "It is Popery in disguise, a little modified and guarded

character of Mr. Williams and his gentle wife remained the same through all these changes and trials; and his fraternal relation to the American missionaries, and especially to the writer, suffered no change. He rejoiced in all their successes and anticipated in all their trials.

In the persecution of last summer, which has been so fully brought under the notice of the Christian public, Mr. Williams was the first apprehended. He was seized by the police-officers, dragged through the streets, and for some hours confined in a dark, dirty hole. He witnessed a good confession, and, through the influence of the British Embassy, was released the same day, though so severely addled, that he suffered a long time from the consequences of the maltreatment he received. As he was being dragged through the streets and kicked, the passers-by, comprehending the state of the case, exclaimed, "Blessed art thou, Selim Effendi, who art permitted to suffer for Christ's sake." The cruel men in whose company he was exclaimed in wrath, "Where are there gallows enough to hang all these infidels?" Since that persecution Mohammedan inquirers have been scarce, and Mr. Williams's labours much circumscribed, though the number of Mussulmans he conversed with up to the time of his death averaged about one hundred per month, whom not a few dared even to come to his house. He was taken ill in the night of April 2. He had preached the day previous to a few who dropped in, and his family, and ceased by saying, "This is perhaps the last time I shall speak to you. I beseech you, listen to the Word while you hear it, and remember that both with me and with me it may even now be the last time." He seemed to have a presentiment of his coming release, but, as the desire to be absent from the body and to be present with Christ was characteristic rather of his habitual frame of mind, and often found expression in sighs and exclamations, the writer took no particular note of it. All that Christian friendship and medical skill could do. The disease was very painful, and culminated in a low intermittent fever, which terminated in death. He thought him poisoned, but there appeared no evidence to that effect. The evening before his death the writer saw him the last time. He then appeared better, but died suddenly toward morning. The last thing he said to the writer the evening previous was, "Blessed be God a thousand times for this affliction. Blessed be He; I can now say with Job, when he was tried as I am now, 'I have heard of thee by the hearing of the ear, but now mine eye seeth Thee!'"

Mr. Williams died in the house provided for him by the writer, and his grave is an eminence overlooking the Bosphorus, belonging to the American Mission. He was buried by the clergy of the English Church, and a large number of English, American, German, Armenian, Greek, and Turkish friends and neighbours were present. It was to be regretted that the funeral services were all read in English, and were entirely unintelligible to most of those present. The widow, entirely in contrast with the prevailing customs of the East in such cases, bore the bereavement bravely, as a Christian woman, and lately said to the writer, "What thanks can I owe to God for having brought us out of the gross darkness of Islamism! Under this desolating system I should now despair, but in the glorious light of the Gospel I now where my husband is gone. I know that ere long I shall join him there, and that time grace sustains my sinking head and cheers my desolate heart."

present in countries where Romanism is dominant. In fact, the spirit of the Reformation is in harmony with the tendencies and legislation of modern governments. Observe what is passing in Prussia, in Holland, in Sweden, in Switzerland, and in the other states which belong to Protestantism: the members of the pastoral body, and their pious hearers, recognise without difficulty established institutions; and if there are some differences of opinion, they relate to minor points, the foundations of civil society never being endangered. A sincere and durable union is, therefore, possible between Church and State.

A very different state of things prevails among the Romanist nations. Here the disagreement is deep-rooted and permanent, and shows itself in the most serious matters. The Supreme Pontiffs and the principal dignitaries of the Popish Church have ideas, tendencies, and principles, almost entirely opposed to the spirit and tendencies of modern civilization. The Jesuits especially, who exercise so powerful an influence over the sacerdotal body, take every opportunity of crying up political systems altogether opposed to the state of things which prevails in modern society.

What is the result? Constant collisions between the priests and the Governments. M. *Jules Favre*, one of the most eloquent members of the Opposition, has recently pointed out, with much energy, in the Legislative Chamber, this deplorable antagonism. He showed by positive facts that the French

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Vice-President of the P
domestic quarrel has pro
pression in our country;
were called from this wo
painful intestine struggle

But I do not dwell
aspect of this discussion.
Emperor's dissatisfaction
the portion more or less
dress delivered at Ajacc
Napoleon is married to
Victor Emmanuel: he

political standing in the city of the Vatican.

The resignation of Prince Napoleon was officially accepted by the head of the State, and now all seems calm again. But this is mere deceptive appearance. The address of Jerome Napoleon is a striking symptom of the dangers which threaten, in an early future, the temporal Papacy. The public mind in France is more and more decided to abandon Pius IX. to his own fortune, and to demand the recall of the French garrison. Motives of prudence may, perhaps, delay such an event; but this affair can have but one issue, and Pius IX. will be the *last king* of the domain of St. Peter.

AMPHLET OF THE DUKE DE PERSIGNY UPON
RELIGIOUS QUESTIONS.

As another remarkable proof of the state of public opinion, I may mention the pamphlet which has been written and published by the Duke de Persigny. This personage was one of the most faithful friends of Napoleon III. in his days of adversity, as in those of prosperity. He has done more than any other man, in political life, to place the crown upon the head of the Emperor, and he has discharged the distinguished functions of Minister of State.

Well, the Duke de Persigny recently made long stay at Rome, and studied with scrupulous attention what is occurring in the Pontifical city. He then addressed to M. Troplong, President of the Senate, a series of long letters, which have been issued as a pamphlet.

What are the sentiments expressed by M. de Persigny? The question is the more important as this statesman would not have dared to give these letters to the public without having previously obtained the consent of the Emperor. We have here, therefore, a sort of indirect revelation of the personal views of Napoleon III.

Certes, the Duke de Persigny is much more moderate than Prince Jerome Napoleon. He does not ask that the royal sceptre in the hands of Pius IX. should be immediately washed. Far from so doing, he heaps the most flattering compliments upon the person and character of the Pope. He represents the Pontiff as a wise, kindly, and most pious man, animated with the best intentions. But these are figures of rhetoric, or oratorical pretensions. The true spirit, the real object of M. de Persigny's pamphlet, is by no means favourable to the temporal Papacy, and the Jesuit faction fully perceived the views of

the illustrious author, for it has attacked this publication with bitter violence.

M. de Persigny establishes these two points:—

1. There is at Rome a restless, ardent, and blind faction, composed in great part of the cardinals, who understand nothing of the present situation—of French, Belgian, Austrian, and other bishops, who detest modern civilization—of Jesuits, who would fain subject everybody to their intolerable despotism—and of coarse, ignorant monks, who are persuaded that the Revolution of 1789 inaugurated the reign of Satan. All the members and agents of this dangerous faction surround the Papal throne; they inspire Pius IX. with ridiculous terror, and make it their great study to keep him captive in their toils.

2. The Duke de Persigny expresses a hope that the Pope, when better informed as to the intentions of Napoleon III. and the political necessities of our era, will at length open his eyes; and after expelling or overthrowing the Jesuit party, will conclude a friendly arrangement with Italy. He thinks that when the French troops shall have been recalled, the Pontiff will grant his subjects more liberal institutions, and that the inhabitants of the Roman States will become citizens of the new Italian kingdom, with the same rights and liberties. According to the plan of the Duke de Persigny, Rome would continue to be under the direct authority of the Pope; but it would be assimilated, by its new institutions, to all the other great cities of the Peninsula.

Does M. de Persigny sincerely think that this project is capable of being realised? Or perhaps it is a mere Utopia, invented to get rid of the responsibility felt by Napoleon III.? I know not; but there is little probability that Pius IX. will consent to the reforms indicated by the French author.

GENERAL MEETING OF THE FREEMASONS.

I spoke in one of my previous letters of the dissensions which have arisen among the *Freemasons*. The controversy has been continued, not only within the Masonic lodges, but also in the press; and as important points of religion are involved, it is proper briefly to indicate the course of these debates.

The old regulations of the body of *Freemasons* ordered that every member should acknowledge the two great doctrines of the *existence of God* and the *immortality of the soul*. These are the elementary principles of natural religion. But some *Freethinkers* declared that the obligation to adhere to

capies of morality are completely independent of ideas of God and of a future life.

You see to what an extreme scepticism has proceeded among us. God and the immortality of the soul are considered as old-fashioned matters, as insignificant opinions or vain traditions, which exercise no influence upon individual, domestic, or social life. Voltaire and his disciples, the men of '93, showed more moderation and decency; they proclaimed the necessity of believing in God and in a future state of existence. But the nineteenth century no longer accepts these chains of the past. Progress claims the right not to be arrested by any negation whatever!

The quarrel has run very high, and the Freethinkers have shown once more that in declaring themselves the apostles of toleration, they were excessively intolerant. At length, a meeting of delegates, representing the entire body of French Freemasons, recently convened in Paris, put the question to a general vote. The journals announced that it was decided by eighty-six votes against eighty-three, that the doctrines of the existence of God and of the immortality of the soul should be retained in the regulations of the association. Natural religion has thus gained a majority of three! This is a poor result, and atheism counts upon a speedy victory.

PROPOSED LAW ON ELEMENTARY EDUCATION.

Let us pass to a less painful subject. The Emperor announced, at the opening of the legislative session, that national education de-

lance, and why? In absolute control over them, tyranny of the confes that the efforts of the C enlightened classes will tions of the clerical par

EMBARRASSING POSITION OF P.

I have but little to respecting the internal aff antism. Since the clo elections, everybody I taking a little rest. T continually in a state c them.

The Presbyterian Co Paris, however, have no position. Two very *Athanase Coquerel, sen.*, are no longer able regul duties. They ask for s and propose for that off the negative or radical Orthodox do, under the they were to accept of they would be faithle terests of the Evangelic to appoint them, they w ness, of inhumanity, be the aged pastors the as

THE ULTRA-LIBERAL

The organs of the r ants usher into existe and pamphlets, but

Reformation maintained. But on the other hand, they know very well that the majority of our flocks energetically disavow their scepticism; and as they claim to retain their pastoral position, they dare not openly reveal the secrets of their minds and hearts. This shocking system of concealment and equivocation cannot last long: sincerity is an essential condition of existence in every church.

X. X. X.

Paris, June 20, 1865.

A ROMISH BICENTENARY.

The first subject of interest as to time, has been the 200th anniversary of the canonization of François de Sales at his birthplace, Annecy, now belonging to France. His name, associated by Mgr. de Ségur with the Ultramontane society now vigorously supporting all the modern follies of Romanism, and counter-acting Protestantism heart and hand, brought together multitudes of the curious and multitudes of the deluded, headed by four cardinals, fourteen bishops, and eight hundred priests. The relics were dressed out in canonicals, and touched by rings and crosses and other trifles, which become amulets by the contact. The present Popish Bishop of Geneva gave discourses every day, and much rejoicing ensued in the Jesuit camp, especially from the act of Romanism progressing in Geneva; and a brilliant contrast was drawn between the decked-out and worshipped relics of François and Calvin's utterly unknown grave! I gave you the statement of finances of this society in the March number; the following is that of its elder sister, the *Work of the Propagation of the Faith*. Its receipts, all over the world, amount to 1,471,020 francs, in which France stands for 3,479,296f. (343,954f. from Lyons, the seat of this missionary society, 245,759f. from Paris); Italy for 428,291f.; Belgium, 101,028f.; Germany, 254,185f.; North America, 167,316f.; South America, 39,053f. The French journal which gives these figures adds: "After all, it is but little compared with what was given during the same year 1864 by English Christians for the progress of the kingdom of God—viz., 33,000,000 francs!"

THE ISRAELITE ALLIANCE.

The next interesting event took place on the 25th of May; it was the fifth general meeting of the Universal Israelite Alliance. It was held, as last year, in Herz's brilliant concert-room, and the attendance of members was more than double. About 1,000 were pre-

sent; and for the first time many ladies attended. This was taken especial notice of by the President, M. Crémieux, whose speech was almost wholly inspired thereby. He gave a brilliant and touching review of all the prominent women of olden time, from Eve to Esther, "not a legendary history, but the sacred one," and pleaded that all latitude should be given to woman to bring up children nobly: "Let us give her free expansion, and be her protectors." As to the Alliance, it is going on with electric speed, and has become a moral power in the world. The report states the Alliance to have outstepped its little circle; adhesions have been numerous, 1,150 new members have joined it during the year; letters from all countries have been received, describing all kinds of persecution. Some places, even in Europe, are very dark, but there is generally a remarkable change in the conduct of people towards the Jews. The consular agents of European states are enlisted in the cause of liberty, and act on every just appeal from the Alliance in favour of persecuted sons of Jacob. Interesting details were given respecting Switzerland, Wurtemberg, the Ionian Isles, Moldo-Wallachia, Servia, Turkey, Morocco. The chief work of the Alliance is schools, the establishment of which is being promoted among rich and poor. The receipts for the year amount to 22,100 francs, and the expenditure to 18,995 francs.

EVANGELICAL ALLIANCE—LIBERATED SLAVES. HUNGARIAN PROTESTANTS.

A new section of the Evangelical Alliance has been constituted, as last year intended, at Etaules. A large number of pastors and laymen of the Charente Inférieure and surrounding districts met, and had two delightful days of public and private devotion. A paper was read on the subject announced—viz.: "On the Progressive Development of the Revelation of God in the Old Testament."

The active benevolence towards the four millions of emancipated slaves, mentioned in my last letter, has taken the form of a general committee of ladies, each member of which forms groups of other ladies, every group pledging itself to procure 125 francs; the sum total to be employed in purchasing materials to be made up into clothing by the donors.

There has been a touching fraternal correspondence between Dr. Grandpierre and others, in the name of the Conference of 200 pastors meeting in Paris, and Pastor Torok, of the Reformed Church at Pesth. An address is circulated among the churches in France soli-

Ploemel Friars' house at Nantes, where they had all most unexpectedly been taken, and placed with Pastor Cabos, at Nérac. These three, on their late return through Paris, were met at the Presbyterial house by many friends, hastily invited, and most interesting communications and exhortations ensued; the three are sons of chiefs, who are at the same time faithful pastors. The other three, among whom is the son of Pomaré, were educated at the convent. They have all returned together, by order of the Minister of Marine, on Pomaré's desiring to see her son back.

Christian charity is more and more called forth, and is more and more responsive as hearts become more engaged in the Lord's cause. At the same time, needs increase. The interesting institution for the deaf and dumb, at St. Hyppolyte du Fort, now requires ground and a building of its own; in prospect of this, 50,000 francs had been reserved, but the same amount is needed in addition. The

past history and present of Duplessis Marly was. It formed part of the old Mornay. The present po Pourtalès, has placed in it employed in agricultura chapel was opened on. The same day another chu near Paris, at Jouy, near dwelling-place of Oberk residence of members of benevolence to all creeds proverbial. A good wor there, especially the last among very many others, of Mr. Radcliffe's visit to up of Christians at that less remarkable than the ners to believe; and we to trace back to the spar received then works bu light and blessedness.

ITALY.

SYNOD OF THE VAUDOIS CHURCH IN THE VALLEYS C

Florence, June 17, 1865.

The Synod of the ancient Vaudois Church met this year in the parish church of San Giovanni, near La Tour, on the 18th of last month. These assemblies in olden times were few and far between, owing to persecution. Some twenty years ago they were held at an interval of four years, as it

lization Board" manages wide-spread missionary st ample and interesting pri two Commissions are laid opening of each Synod, s would be impossible for sialtical court of the Wal operations in so short a s

1. The outstanding feature of this year's Waldensian May Meeting was the remarkable concourse of Christian strangers from all over Italy. I almost fear to load your columns with the bare list of their names; and yet I believe and hope that the list will go on increasing year by year; for no other land now compares in interest with Italy, for civil and religious efforts after freedom; and no description can possibly exaggerate the present momentous influence of the old historic Evangelical Church on the plains of the Italian peninsula. The closing discourse was delivered in Italian by the Rev. Mr. Turin, of Milan, from Luke iv. 16, who eloquently expounded the true doctrine of the Church, which is the body of Christ, and should therefore be cherished, not on the Judaic or Romish theological principle, nor after the multitudinarian system, but be composed of living Christians. However much may have been said to the contrary, this is the constitutional principle of the Waldensian Church, and it is worthy of notice how earnestly the members of the Table of late years have insisted on the various congregations on this essential point, which in practice was too much neglected from, amid the decay of godliness at the commencement of the century. The ordinary membership of the Synod was well represented, and consisted of 5 annuated pastors, 16 parish ministers, 16 elders from these 16 parishes, who were either syndics, schoolmasters, or farmer-proprietors, 9 evangelists, 8 professors, and 5 members of commissions; in all, 72 representatives. The formal examination of mandates and appointment of Mr. Pilatte, of Nice, as president is soon got through, and then the spiritual prosperity of the parishes, the condition of the public schools, the accounts of the Normal School, Orphanage, &c., the management of Sabbath-schools, the amount collected for missions, and other disconnected with the inner life of the church, have thorough attention paid to. In this connexion we were delighted to hear that so much as £46 had been contributed by this poor people for missions to the heathen; that excellent libraries of Christian books were popular in the remote parishes; that the Normal School, the secret Latin class, and La Tour College had attendance of 64, 43, and 85 pupils respectively; that Sabbath-schools were all but universal in the Valleys; that 1,500*l.* had been raised in the Italian funds by some English

ladies in support of the Orphanage; and that a general revival of religion was evidenced by the increase of prayer-meetings and the more regular attendance on the means of grace.

After a full discussion, the Synod adopted the principle of the free nomination of pastors, and remitted to congregations the task of arranging the monetary changes involved. Until this year the young Waldensian pastors have gone, by law, to the bleak mountain parishes, and, as vacancies occurred, have descended to the fertile plains in rotation. In this way alone have these highland flocks been supplied with ordinances, and the sad state of things been avoided which has occurred on the French side of the Alps, in the Valleys of Felix Neff; where the people are unable to obtain a stated ministry. Some agitation having taken place, it is now resolved to leave all the parishes free to call any of the ordained ministers of the Church; but, as a condition to this, it is requisite that the allowances to the pastors in the snow-bound regions be improved, and it is remitted to the people to equalise the salaries. There is no doubt that the advantages connected with this new plan preponderate over those of the system of rotation; but liberty brings with it additional responsibilities, and must be paid for. A healthy stimulus will thus be imparted both to ministers and peoples. Preachers will be called, not on the ground of age, but of character and preaching power; and those who have for years devoted themselves to the outfield of evangelization, and thus forfeited their right of rotation, will be open at any time, as well as their brethren who stay at home at ease, to a call to the ministry in their dearly-beloved Valleys.

It should be mentioned that in the course of the discussion, during several years, of this question, which has now been settled, a divisive course has been followed by a few hasty members of St. John, who have separated themselves and formed an independent church, under the pastorate of Mr. Cocorda, a young minister of the Waldensian Church, who laid himself open to censure at last Synod. From what I could learn, this secession is not likely to last long, although it is appealing for aid to Free Congregationalist Churches outside the Valleys. It has not originated in any living religious movement, but is rather the sectarian action of various groups of malcontents, who for the moment have united their incongruous elements. The Synod wisely abstained from taking any action in the matter, and many of the seceders are returning to their ancestral pews in the parish church.

the sitting of the Synod. The Waldenses have lately raised a handsome monument in the churchyard of La Tour, where he lies buried, to their great friend and benefactor, General Beckwith. It has cost 120*l.*, and the people are naturally very jealous that none but pure Vaudois, out of a sentiment of gratitude, should be allowed to take part in the expense. The whole Synod, together with the children of all the schools of La Tour, marched in a long and solemn procession to the inauguration of the monument, which bears the escutcheon of the General, and is surmounted with his bust. Here are the inscriptions chiselled on the four sides of the massive granite pedestal, the two last being favourite expressions of General Beckwith :—

“TO THE VENERATED MEMORY
OF ITS ILLUSTRIOUS AND CONSTANT BENEFACTOR,
MAJOR-GENERAL BECKWITH,
THE GRATEFUL WALDENSIAN CHURCH.

“Born at Halifax, in America, Oct. 2, 1789.
Came for the first time to the Valleys, Sept., 1827.
Died at La Tour, July 19, 1862.

“I have wrought in my generation ; it lies with those who come after me to follow up the work begun, and to consign it, in a more perfect shape, into the hands of their successors.

“If I should meet, in the world to come, an old woman and two little children among those who have profited by the seed which I have sown, I shall consider myself amply recompensed for all the sacrifices I have made for the schools, in which the little that is taught is absolutely true and absolutely good, being founded on repentance towards God and faith in the Lord Jesus Christ.”

The multitude of young people around the grave joined in singing a few thrilling hymns :

Beckwith, as a pattern of piety, were most aptly illustrated in his own letters, which, with a view to a biography, were made aware of the lifelong exertions of the Vaudois of this intricate but I confess to have I fear most people are—sagacity, ripe Christian felicity of expression distils. When this promise which I have promised in English, I feel sure the most place among our biographies at home.

The reception of it, however, was the crown of the Synod. Scotland, in his strongly represented. I there appeared the Rev. Mr. Liberton ; Mr. Somerville, of Shandon ; Mr. Collie, of Leghorn ; Mr. M'Dougall, of Florence. Established Church was in Edinburgh ; while the Church had sent Dr. M. and Dr. Andrew Thorburn. Dr. Alexander Stewart, the Irish Presbyterian, was in that of the Church. Mr. Piggott was from the Wesleyan word from the Evangelical Society of Germond, from the Free

The versatile and eloquent genius of the Moderator was taxed to the uttermost in replying to these varied deputations, but was more than equal to the emergency, and excited the admiration and delighted astonishment of the listeners. No small merriment was evoked when the Free Church deputies were called, and when, through some misunderstanding, the United Presbyterian deputies were found standing alongside of them, and were with difficulty made to comprehend that the churches were being replied to separately. It was taken in excellent part, as a good omen for the success of the proposed union of these two churches at home. In community of opinion, and sympathy, and fraternal action, it was evident that the union was already a *fait accompli*.

The conviction speedily took hold of the minds of the Synod, and of the foreign brethren themselves, that such an unusually strong representation of the Churches of Christ, especially of the three Churches of Scotland, was providential, and should be made good account of. The missions of the Church in Italy, as the report shows, have now taken so wide an extension, the need of more evangelists is so keenly felt, and yet the means for the support of the present staff is so precarious, and so hardly raised, that much prayer has been lately offered that God would open up a way for the establishment of some steady, considerable, and permanent supply of funds for the maintenance and enlargement of the evangelistic enterprise at such a propitious moment in the fortunes of Italy. Not a few, therefore, saw God's hand in this large gathering of influential men from various parts of Great Britain and Ireland. An extra synodical action was entered on at a meeting of these brethren, presided over by Dr. Guthrie. Ample information was communicated, and various plans were canvassed; and I trust that 1865 will not pass by without leaving behind it, in various parts of our country, active and influential societies in aid of Waldensian missions, and corresponding somewhat to the claims of this noble old Church on the sympathies of all her younger and wealthier sisters, and to the interest that is so widely taken in the spiritual welfare of poor Italy. In earnest hope of the success of this movement, we may well take leave of this year's Synod, as of one of the most memorable in Vaudois history.

While the Waldensian Synod was assembled in the North, another interesting meeting was being held at Bologna—lasting over

four days—of the representatives of the different Free Christian Churches in Italy. There were thirty-two deputies present from twenty-two churches, in Milan, Genoa, Florence, Naples, &c. "These all," writes one of their evangelists, "unanimously declared themselves to be one and the same church, to be called the 'Free Christian Church in Italy'; each individual church, however, remaining independent of the others. With equal unanimity of sentiment, these churches, feeling the need of a more perfect organization, in accordance with the Word of God, have entered upon the work of securing it, seeking counsel from Christian experience, and the assistance of the Holy Spirit." English Christians will be delighted to hear that the Free Italian Churches have thus inaugurated proceedings in the direction of unity, form, and order; and that at the conference in Bologna the objections and difficulties of the few in reference to organization were overruled by the growing convictions on this matter of the many. We heartily wish God speed to this movement. It is true that no definite step has yet been taken, no confession of faith or form of church government having been adopted, nor has even a committee for the preparing of these been appointed. The whole subject is remitted *simpliciter* to the various congregations, who during the year are fully to consider the questions involved, and to report formally thereupon to a similar assembly next summer, when the outward bond of union among the churches will be established. Meanwhile it is cause of great thankfulness that so large and harmonious a meeting of these Free Italian Brethren has been held; and we trust that all success will attend this effort towards the unification of their churches on a scriptural basis.

Of the Milan Committee, as well as of the de Sanctis-Gavazzi union movement, with which Mr Piggott, of Milan, of the Wesleyan Mission, strongly sympathises, I shall inform your readers later.

There are also two politico-religious topics upon which considerable excitement prevails in Italy. The first refers to the mission of Vegezzi to Rome, to deal with the Holy Father, on the part of the Italian Government, in regard to the appointment of bishops to the vacant sees of Italy, now nearly forty in number. The Pope took the initiative by writing to the King of Italy, who, to the surprise of every one, immediately responded with cordiality; and for two months transactions have been going

gent men are canvassing the whole sub-
the out-of-door ceremonial annoyances
nan Catholicism.
ork of unusual interest among the Italian
tants has just appeared from the Clau-
ress of Florence. It is the "Roma
" of Dr. de Sanctis, to which we might
give the English heading of "Behind
enes in Rome." It is the crowning
of de Sanctis' pen, and forms a treasure-
of argument, anecdote, and illustration,
the Church of Rome. Anything con-
with the Eternal City, where the
was a popular parish priest *in esse*, and

certainly a bishop, if not a cardinal, *in*
posse, and where his learning made him
examining chaplain of cardinals and *Index*
Expurgatorius critic of popes, is naturally one
in which he is quite at home. A young
Puseyite is taken to Rome under the guidance
of a worthy Waldensian pastor, and there an
Evangelical Churchman and an ardent Papist
join the conversations, and the veil is lifted
gradually, and the penetralia of Romanism
brought to the light of day. The reviews of
the work in Italy are exceedingly flattering;
and for beauty of form and elegance of finish,
it is highly creditable to the Evangelical press.

GERMANY.

Frankfort, June, 1865.

FIRST GENERAL MEETING OF THE PROTESTANT ASSOCIATION.

important gathering took place on the
d 8th of June, at Eisenach. It was
st general meeting of the Protestant
tion, of which I narrated the foundation
readers soon after it occurred. It is the
tion of modern Rationalism in its diffe-
ades. Its end is not only to labour
triumph of a negative theology, but to
its principles to the Church by effecting
everywhere the revolution accomplished
ears since in the Grand Duchy of Baden,
hich this movement emanated. If its
ic negations are an infallible source of
ss to it, it finds for the moment an
able force in the assent of the majority
people, and in its ecclesiastical prin-
which consists in transferring the
ment of the Church from the hands of
ite into the hands of the people by the
l, or rather the constitutional *régime*,
y call it, borrowing the word from
s. Such, then, is the sense in which I
meeting at Eisenach important.
as the part of this society to give
e of its ability by choosing for its first
meeting a town in those Saxon
where Rationalism reigns as a master
han anywhere. The Superintendent,
l, Meyer, of Gotha, moreover, did not
in his sermon at the opening, that the
met in the town of Luther's youth, at
ot of the Wartburg (for this party
y relies upon the Reformation, while
g the great divine truths which it
s to light, only to retain its principle of
is liberty). The assembly was presided
Dr. C. Schwarz, of Gotha, one of the
negative theologians of this party, a
of undeniable talent, as all know who

have read his "History of Modern Theology."
After the adoption of the rules of the society,
the President observed that it was founded
for the defence of Protestantism, which is
menaced on two sides—on the part of Ultra-
montanism and on the part of ultra-Lutheran
orthodoxy. He cited in proof the Papal
Encyclical—that absolute condemnation of
all liberty, and the scarcely-disguised appro-
bation which it has received in the politico-
religious party which predominates in the
north of Germany.

The chief address of the sitting was
delivered by Dr. Rothe, Professor of Theo-
logy at the University of Heidelberg. Those
who are able to appreciate this man—eminent
as a thinker and as a theologian, and véné-
rable for his age, his character, and his piety—
cannot but deeply regret to see him engaged
in the efforts of a party to which he is very
superior, even in his theology, which, not-
withstanding serious errors, rests upon reve-
lation, upon miracle, upon the divinity of
Jesus Christ, and upon His resurrection,
although differing from the orthodox system.
He has been led to this association, on the
one hand by his somewhat strange views as
to the Church, and on the other hand by the
affliction he experiences through seeing the
immense majority of our generation become
estranged from the Church as it exists at the
present day. He is convinced that new means
must be tried for recalling these masses; and
it is exactly this which was the subject of his
address at Eisenach: "By what Means the
Members who have become Estranged from the
Churches can be Restored." It appears from
the reports that this address made so power-
ful an impression, that, not to weaken it, the
assembly gave up the discussion of the sub-
ject, and decided upon the publication of
it as an expression of its opinion. When I

source of difficulties, as well for the State as for the Church. The mover, Dr. Holzendorf, proposed the only practicable solution—the introduction of civil marriage, which is itself a question warmly debated in Germany ; but it seems that even in the meeting at Eisenach this proposal encountered opposition, and no definite result was arrived at.

The other matter, the introduction of which was committed to Dr. Schwarz, was this : “The Liberty of Teaching, and its Limits.” It is evident that the occasion of this question was the struggle carried on about Dr. Schenkel, of Heidelberg, of whom you know that the Evangelical pastors of the province of Baden have solicited the removal as Principal of the Theological Seminary, but without being able to obtain it. Moreover, although Dr. Schenkel is one of the most active members of the Protestant Association, and attended the meeting at Eisenach, it was in the nature of things that he should not there take one of the leading parts, at least not in the public discussions. I do not believe this Protestant movement has a great future before it ; for the simple reason that nothing durable is founded with negations ; but it may exercise a somewhat considerable influence over the reconstruction of the churches of our different provinces of Germany in regard to the popular self-management which I have indicated above. And this external transformation, though itself necessary to religious liberty, will only be a transition to a state of things more true and more perfect.

chammer, Professors Luth Hoffmann, announce in t that if this organ ceases periodical, they hope to rev form, more accessible to tended constituency.

This Catholic intolerance a different form by mea princes of the Church. Easter there was celebrat canonization of the Jesuit occasion, Archbishop Rau published a pastoral lett which was to proclaim a new Romish saint, the gre Reformers ; and in which heap upon the person of calumnies which have tra centuries in the lesser Church. According to t Vienna, Luther could neve the passion for material en of his endeavours, his pray fications. Luther scandalu unseasonable jests, and dr rate a manner, that he b self many diseases thereb of justification preached was never anything but Wherever the doctrine c dominant, it enfeebled m the most shameful passio seeds of vice to germinate. rant and vulgar monk sho take pleasure in this kind o all astonishing ; but that is

it spiritual sense of the word—Dr. of Bremen. None of those who have him and who have heard him, in his preaching, can forget the impression, powerful and agreeable, which was left from him. The editor of the *Neue ische Kirchenzeitung*, Professor Mess-Berlin, devotes in his journal to this of the Christian army some lines rush from the heart, in anticipation of an extended notice. "It will be," "one of the most ineffaceable memories of life, that I have been witness of the ministry of Dr. Mallet during the closing of his life. At one time, he more than ever bore at Bremen the reproach of

But for a long while he had become, those who remained estranged from him, a person who commanded veneration who by his love subdued all rebels. Dr. Mallet had been frequently ill last winter, but the most violent sufferings of the body had not been able to disturb the serenity of his mind. The love and the glory of the world to come were the atmosphere in which he breathed. The abundance of his heart his mouth uttered. "If I forget thee, O Jerusalem, let my hand forget itself!" Such was the prayer which filled his heart. Nevertheless, his last conflict was very violent. He died to sigh out 'Lord, when wilt Thou break my bands?' and again, 'Lord, come to me, and deliver my soul.' On the evening of his death, his friends sang in a low voice around his couch the hymn, 'Christ is risen,' and as they found he drew consolation from it, they sang this beautiful hymn on to the end. Very soon after he died. May the Lord cause to grow the fruit of his faith, of his conflicts, of his sufferings that they may bear fruit for eternity!"

WASHINGTON TRAGEDY AND PUBLIC OPINION IN GERMANY.

Of the remarks which reached us from Frankfort have elicited the following communication:—

Wurtemberg, June 2, 1865.
Frankfort correspondent, in his letter of the 1st, has tried to answer the question, "What has been the part of Germany as regards the events of April?" He reports that in view of the assassination of Lincoln was with apparent indifference, though some were indeed moved to tears, and jumps to the conclusion that "Germany" has behaved rather very far from satisfactory. He will, he writes, search out the causes of this simply, "as a historian," attests it, and regret for his country.

I cannot help feeling that the sweeping condemnation that may appear implied by this statement stands in need of correction or limitation; also that the assertion which follows it, that the greater part of the religious men of Germany identify Christianity with absolutism, seems to rest rather on an assumption which may perfectly explain itself by the neighbourhood of Hesse Cassel, than on proofs actually collected from the whole of Germany. We have, it is true, some papers, such as the *Kreuzzeitung*, Hengstenberg's *Church Gazette*, the *Volksblatt*, &c., which advocate the cause of our High Church party, and abuse abolitionism, liberalism, humanitarianism, republicanism, &c., to their hearts' content. But how has your correspondent ascertained that the adherents of this party comprise the greater number of the religious men of Germany? It is the mere guess of a single man. "A historian" ought at least to know that the Christian press of Southern Germany, Rhenish Prussia, of the Hanse Towns, and other parts, is just as decided in favouring the cause of the American Union, the emancipation of the negro, and the moderate but steady progress in all political and social institutions. To me it seems that no country in the world has taken greater interest than Germany in the mighty struggle across the ocean. It would be strange if it had been otherwise, for how many of our sons and brothers have been engaged in it! And from what I have seen and heard and read, I can fearlessly state, that no event of modern times has made a deeper impression on the Christian public of Germany than the assassination of that good man on the day when the war was concluded by the thanksgivings at Fort Sumter. Our sympathy was certainly warmer than that of several Evangelical parties in Great Britain. For this we are continually reproved by the High Church party, in whose publications your correspondent, if he does not see ours, may read what are the sentiments of the "soi-disant Christian papers of South Germany." Though, however, British friends may be misled by the one-sided view of your correspondent, the same effect is not to be feared in America, where a freer and fuller contact with the German mind has made the public better acquainted with the real state of matters.

G.

Having forwarded a copy of the above to our Frankfort correspondent, he has requested the insertion of the following reply:—

First of all, I will say that I have read with the most sincere pleasure your correspondent's remarks contradictory of mine, notwithstanding their rather sharp tone, which is accounted for by a laudable patriotism, in which I share. I would that there might reach you such from all parts of Germany. This would prove to me that my own observations, written in sadness, were only local, and I should be greatly rejoiced by it. Unhappily, I must maintain, that to the extent to which I have made them, those observations remain; and it is precisely in reference to that extent that there is between "G." and myself far more misunderstanding than difference of view. For, in the first place, I know very well that all the liberal press of Germany sympathises with America. I have myself mentioned with satisfaction, not only the horror of

its might have shown that one of these organs—that which exercises the greatest influence over the pastors and laymen strictly orthodox in the church of the north and the centre of Germany, after having pronounced over all America, as a nation, the most unjust judgments—has designated Lincoln in these terms: "That man of

agitation. For the rest, it is on which are too general to be an absolute solution. And, by agreeing with your correspondent's sympathies for America, against subjects more sacred yet, I hereby put my brotherly hand.

BOHEMIA.

EDUCATIONAL AND PROTESTANT MOVEMENTS IN PRAGUE AND ROSENDORF.

Though the educational effort described in the following letter is not directly religious, we agree with our correspondent in thinking that it must tend to Protestantism. We gladly welcome any intelligence respecting isolated congregations which are here and there struggling into existence and seeking to uphold the religion of the Bible.

Dresden, May 23, 1865.

Your readers will perhaps like to hear some news about Bohemia. I went from Dresden to Prague on Easter Monday, having been specially invited by the Rev. Adrian Van Andel, the missionary of the Free Church of Scotland to the Jews there, to preach at his English service on that day. The service was held in St. Michael's Church (Lutheran), to which Mr. Van Andel has at present wisely attached himself, in order to gain a position from whence to carry on his peculiar work. I was much surprised to find the church well filled, about 250 persons being present. Not more than thirty of these were English or Americans, if there were even so many—the rest were Germans, Bohemians, and Jews. There may have been fifteen of the latter present, and many Roman Catholics. The congregation seemed drawn together by the novelty of an English service, and by a desire to hear the English lan-

guage. The scheme I allude to was originated with a Bohemian carried on by him mainly, I think, among his own people.

Mr. Vojta Náprstek is a Bohemian who has spent seven years in some time in London, where of the Exhibition of 1862.

He gained by travelling out of the country, he determined not to keep it to himself, but to impart it to his

With this view, he resolved to found a museum in Prague of a similar kind to the one at South Kensington, and to place in it as many books as possible throwing light on the scientific, literary, industrial, and moral institutions of England and Scotland. He knew full well that it was not enough to have books unless readers were to be found to read them, and to start a museum first interested in its contents. To attain this purpose, he had collected views on a large scale (of 50 inches by 36) of upwards of 100 institutions in England, Scotland, and America, moral, educational, and created by benevolent individuals.

Among these views are the Crystal Palace, the Hospital and Donaldson's Hospital, the Industrial Museum, Edinburgh, and the hospitals in London; of the

an, as the Dalhousie Institute at Calcutta, Jarnsetjee Jejeebhoy's Hospital and Medical College at Bombay.

His views are all to be seen at Mr. Náprstek's museum, which is at present in his own residence, 269, Betlemasky Plácek u Halánku, Prague. With their aid he has given numerous lectures in Prague, to which admittance was by no means free; and yet these lectures have been attended by upwards of 1,500 persons, although the lectures occupied two, three, and even four days in delivery.

Mr. Náprstek's object is to exhibit to the Bohemian people the noble influence liberty has on the mind of man, and to show what has been done in other lands by noble-minded individuals or by charitable associations. The position of women in Bohemia, especially, is very inferior. Mr. Náprstek has much at heart to seek to raise their position. Lectures have been delivered by him on women's work, what they have done, and what they can do; on their education, mental training, the sewing-machine, &c., &c. The noble examples of Miss Fitchingale and other female workers in the cause of humanity have been set before the Bohemian ladies. Many books on this subject are in Mr. Náprstek's museum, and any contributions of works on it will be most gratefully received by him.

You would be surprised to hear how much English is studied in Prague. Mr. Náprstek has lent books out of the library to more than 100 persons, and he assists several Bohemians in their English studies by paying the expense of their lessons out of his private purse.

Our readers will easily perceive the importance of this work, and they can, with very little trouble, materially assist it. Presents of books, on topics such as I have alluded to, would be most acceptable. Reports of the benevolent institutions in any place, or of hospitals, schools, colleges, clubs, museums, &c., industrial institutions, will be thankfully received. If accompanied with views of the same, much the better. Precise information regarding such institutions as La Martiniere, Calcutta, &c., of universities and colleges anywhere, are very desirable. Mr. Náprstek's collection of pamphlets on London institutions is tolerably complete; but he has very few on the provincial as of England and Scotland. Ireland is almost wholly unrepresented, with the exception of a very few works in the library.

Mr. Náprstek has a collection of many thousands of stereoscopic views in his museum, and it is highly desirable should be increased. Sales of such, or books for the library, may be sent directed to me, care of my publishers, Messrs. Williams and Norgate, 14, Henrietta-street, Covent Garden, London, W.C., and enclosed, within the parcel, for the *Bohemian Museum*. I am (D.V.) leaving this week for my sojourn of two months in England and Ireland; the Rev. C. B. Gribble, M.A., chaplain of Constantinople, kindly supplies my place, and I shall be very happy to take back such communications with me.

The importance of this work can scarcely be exaggerated; as such a library and museum not only spreads information with respect to the state of liberty in Great Britain and America, but also may, with God's blessing, stir up the

Bohemians to emulation in the cause of philanthropy. Any movement in this direction must tend ultimately towards Protestantism. Christian friends, however, will understand that the movement is as yet purely philanthropic. Books, however, on missions abroad, especially when illustrated, will be well received; and some few are already in the library, as, for instance, one of the works of Bishop Smith, late of Victoria, Hong Kong.

Mr. Studnicka, a friend of Mr. Náprstek, and who is the artist who has executed the views before alluded to, is to visit Dublin about July, in order to see the Exhibition there. He will gladly give any information, if required. Travellers visiting Prague would be much interested if they would pay Mr. Náprstek a visit.

As I am writing about Bohemia, I wish to lay before your readers the state of a congregation in that country which stands in need of Christian sympathy and assistance. The Reformed congregation in Moteschowitz, near Czaalau, is making great efforts to build a church there. The place where they used to perform divine service was very old and badly built, and has twice been burnt down. The district or parish includes Czaalau and some adjoining villages, and the community desire to erect their new church at Czaalau, as being more central. Collections have been made here among the Germans, and I have also forwarded a small contribution from my congregation. But the sum required is not yet made up, and the wants are urgent. British Protestants ought not to be forgetful that the light of the Gospel once shone from Bohemia into the rest of Europe. May some be stirred up to help on this work.

A very remarkable movement, of which another time I may communicate to you more details, has been going on for the last four years in a village on the confines of Bohemia, called Rosendorf. The village lies only three or four miles from Herrnskretchen, a little out of the ordinary route of travellers. Somewhat about ninety conversions from Romanism have taken place there, and the work is gaining ground. Being very near the Saxon boundary, Bibles have been procured, and the work has progressed up to the last six months without help from without. The Lord has blessed His own Word with success. There was a man in this village who was almost a thorough infidel, and annoyed the Romish priest much by his infidel views. Despairing to convince him in the ordinary way, this priest directed him to read the Bible. He did so, and soon was led by grace to lay aside his unbelief, and not only so, but to see that the Church of Rome was not in accordance with the Scriptures. The priest endeavoured to stop his going so far, but without success; he read and spoke of the Scriptures to his fellow-villagers, and his altered character led them to respect the truth he taught. The Moravians from Herrnhut sent brethren to help on the work by advice; and, since no Protestant denominations except the Lutheran and Reformed communions are tolerated in Austria, their agent, Rev. Conrad Beck, has put himself in connexion with the Lutheran pastor of a place some miles off, and works in the capacity of what is called Pfarr-Vicar. The Moravians have built a very neat and roomy place of worship, containing also rooms for the minister,

H H

which can accommodate about 200 persons, or even more. I paid a visit to the spot on a Saturday, and was much pleased with the little I saw, and with what I heard from the pastor. My friend, Rev. A. Van Andel, of Prague, accompanied me, and remained there to preach on the following Sunday. The people were much pleased to see us. Bible meetings are held weekly in the village and in one of the outlying hamlets, and fifteen persons within the last six months have renounced Popery. The pastor is entirely supported by his people, and there is no necessity for seeking any foreign assistance. I was much pleased with his appearance; he seemed a simple and earnest evangelist of considerable ability. The Moravians have several persons travelling through this country to look after the lost sheep of Israel. May their work be more and more blessed. When I return to Dresden after my leave of absence in England I hope to visit Rosendorf again.

It may interest you to hear that the work of colportage has been commenced in this city of Dresden. Some months ago the Rev. Dr. Simon, the agent of the British and Foreign Bible Society in Berlin, in company with Dr. Fehrszen, the Treasurer of the English Church, and myself, called upon the Herr von Falkenstein, the Saxon Minister of Religion, to ask for permission to employ a colporteur here. This permission had been refused some years ago, on the ground of the British and Foreign Bible Society not circulating the apocryphal books. But I rejoice to say that no impediment was put in the way on this occasion, and after some delay the required permission has been granted, and operations are forthwith to commence. I would ask the prayers of Christians for a blessing on this work in this important city, where so many Russians, Poles, Jews, as well as Germans, reside.

Yours very truly,

CHARLES H. H. WRIGHT, M.A.,
British Chaplain at Dresden.

P.S.—Since writing the above I have received the following from the Rev. A. Van Andel on the Protestant movement I have alluded to:—

“Prague, 583, Krakauer-gasse, June 7, 1865.

“Dear Sir, According to my promise, I now write to let you know some further particulars

regarding the people at Rosendorf, and I am happy to be able to state as my strong conviction, that not only do I hold the work to be genuine, but that there exists in that congregation a remarkable amount of spiritual life, of sound Evangelical knowledge. The simplicity and sincerity of the people are quite affecting, and one only understands how those persons have attained to such a degree of Christian knowledge and experience when one takes into consideration the furnace of trial and affliction through which many of them have had to pass these twenty to thirty years. During this time, however, the leadings and the support the Lord were obvious and marvellous, and withdrawn before priests and magistrates, they remembered the words of the Lord Jesus, ‘I thought how or what ye shall speak,’ truly in their case also ‘it was given them that same hour what they should speak.’

“The Sunday I spent among them was really a delightful day. In the morning, about 10 o’clock, the people began to assemble in chapel, some of them coming from a considerable distance. At half-past nine the place was quite full, and Mr. Beck then conducted service with much power and in a manner fit greatly to edify and benefit the people, who their part also gave evidence of their earnestness. At three in the afternoon there was another service, which I conducted; after this a large number of the people, such as live far away from Rosendorf, assembled in the pastor’s room for conversation, when the pastor gave them each in their turn a religious comfort or advice, as their cases might require. After this, those who live a long way off left for their respective homes. The pastor, along with another portion of his flock (such as live in the village), took a walk, during which also a most useful conversation was carried on. Besides this, one or two old men were called on in their houses, and in the evening a considerable number met again in the chapel, but at a farmer’s, where the pastor read to them some of the latest accounts from the fields of mission. A few hymns were sung and prayer offered at this meeting, at which all dispersed, it having already become rather late.”

RUSSIA.

A COMMUNITY OF PROTESTANTS ON THE SHORES OF THE CASPIA

The following interesting statement has been received through the Secretary to the Evangelical Alliance:—

Allow me to address you in reference to a large company of believing Christians in Schemachi, the principal town of Schirwan, a province of Russia on the shores of the Caspian. It is several years since these brethren came to our knowledge, by means of Nestorians who had gone there to ply their trades as carpenters and masons; and we have been happy to keep up a correspondence with them, and occasionally to send them books. The accounts we have received of their simple faith, humble piety, and patient perseverance in the Christian life under severe persecutions, have awakened our tenderest sympathy and regard, and we have watched their

struggles, relying as they do upon the blessing of God on their now unaided efforts, with liveliest interest. They have never asked of material aid, but our prayers and sympathy and our influence with those in authority, exercised legitimately and wisely. The appearance recently among us of one of those Nestorian mechanics has renewed and increased the interest we previously felt.

More than thirty years ago two Christian missionaries came to Schusha Karabagh, preached among Armenians and Mussulmans there. This is not far from Schemachi. They printed the Scriptures, and opened schools for Armenians and Mussulmans. But by the position of the Armenians, complaints were made, and they were expelled the country. Since the Armenian youth of Schemachi who had visited

hem, and become interested in this new way, egged to go with the missionaries. Accordingly, they took him to Basle, where he studied eight years in the university, adding to his other acquirements that of several languages. The good brethren of the Missionary Society then enjoined upon him the duty of returning to his native place, for the purpose of labouring in the gospel. He returned to Schirwan, and obtained permission of the authorities to open a school, and soon had one hundred and fifty scholars; at the same time he had over four hundred. The labours of the German missionaries had not been forgotten, and seed sown by them soon began to spring up, under the nurturing care of the young Vartabet, and he soon had a congregation of a hundred. But he dared not preach in the church, nor in his own house. His hearers were accustomed to resort to the adjacent mountains on the Sabbath for preaching, prayer, and the study of God's Word; stationing one of their number to watch the approach of any who might come with evil intent, and to give timely warning. Yet they did not dare to absent themselves from the morning and evening services in the old church, as thereby suspicion would be aroused.

About fourteen years ago some of the principal and most bigoted Armenians complained to the bishop and chief men of the church, charging the Vartabet of being a deceiver and stirrer up of sedition. The matter was brought to the notice of the Armenian Patriarch in Tiflis, who ordered him to appear before him. The Vartabet went alone, and after a three days' delay, was called privately into his presence. The Patriarch said to him, "Why are you deceiving my people?" Sarkis took out his New Testament and laid it before the Patriarch, and said, "Cursed is the man who speaks contrary to this book, and cursed be he who seeks to conceal these precious truths." After a long interview, the Patriarch said, "I perceive you are a true man; and now, my son, as an old man, whose days are nearly ended, I entreat you not to weary me with disturbances which will arise from your preaching. I know this is God's work, and that it will succeed; but, for God's sake, spare me the excitement and annoyance which will result from your teachings. Go to your home, teach your family, but do not assemble the people for preaching. Let me be in peace till I die; after that, God be with you."

The Vartabet returned to Schirwan, and still continued to teach and to preach, till five years since, when the company of believers had increased and become strong by the addition of many prominent and wealthy men, who encouraged the Vartabet, telling him not to fear what man could do. At this time he held his meeting in his very large school-room, where hundreds met to hear the Word of God. He carefully prepared his sermons, and preached twice on the Sabbath. Three years since the Armenians complained again to the present Patriarch, who was then in Tiflis, and who summoned the Vartabet to appear before him. Sarkis took five prominent men, and went to the house of the German pastor, who sent word to the chief officer of the Governor-General that Sarkis had come. This officer was a German, and friendly to the Vartabet, and told him not to fear, but to speak boldly, promising to send him with him to the Patriarch in the morning.

The Armenians in that quarter of the city laid a plot to waylay the Vartabet and kill him when he should go out, but a guard accompanied him and his companions. The Patriarch said to the Vartabet, "Why are you sowing tares among the wheat and creating disturbances among my people?" Sarkis replied, "I teach no heresy; were I to do so, I should deserve the just judgment of God." The Patriarch, however, was very angry, and said to him, "You will see what I will do to those who have learned to eat meat, to despise the saints, to disregard the traditions of the Fathers, and neglect the holy churches." The Vartabet replied, "When we depart from the law of Christ or change His words, do not hesitate to punish us." After some more violent words from the Patriarch, the Vartabet said, "You sit in the seat of Peter; you should not revile us, but instruct us concerning what we do not know. You speak words unworthy one in your position." When the brethren left under their escort of soldiers, the Armenians, who had crowded about the door, cried out to the Patriarch, "If you intend to judge these men, do so; if not, hand them over to us, and we will judge them." They gnashed on them with their teeth as they passed out, but dared not touch them, from fear of the guard. The brethren stopped again at the house of the German pastor, while the guard remained over the house, lest the Armenians should harm them. They were dismissed by the German officer, who told them, "Go to your home; by the grace of God your cause will succeed." By night they took carriages, and the Lord favouring them by a fearful storm, so that no one ventured out to intercept them, they arrived in safety in Schirwan. They found that the brethren had observed a week of fasting and prayer in their behalf. After their return, the Patriarch wrote to Schirwan, commanding his people to account these men accused, and to have no more dealings with them. From this time persecution was violent; their wives and children were stoned in the streets, and they were watched and stoned as they dispersed at night from the place of prayer. Complaint was finally made to the authorities, who punished a few of the offenders, and for a time they were unmolested. But they have not been allowed to meet for worship from that time till the present. They united in a petition to the Emperor, who is represented as being surprised to find so large a number so firmly united in this thing. He is reported as saying, "Let every one who wishes to enter into the Lutheran Church petition for himself and family only to that effect." At one time an officer came to Schirwan, sent by the Emperor's brother, to look after affairs, but the Armenians bribed him and procured new restrictions upon the brethren. He, however, soon left, and a new governor came, who called the brethren and told them all would be right in the end, but said, "The prince requests that you will not preach your doctrine openly until an answer comes from the Emperor."

Their dead are refused the burial service, and are not allowed a place near the graves of their fathers; their children are refused baptism, and their youth the marriage rite, and they are forbidden the Lord's Supper, and to meet in companies exceeding three or four. They had determined again to petition the Emperor, but heard that his brother was on his way to Schir-

wan. There is a German officer of high rank in St. Petersburg, who has interested himself much for these brethren. He advised them to make a strong effort to obtain some relief from the Archduke when he should be in Schemachi. Accordingly, they prepared their petition, but the Armenians made every effort to keep them from seeing the prince. But the prince's host, who was a Mussulman of much note, and very friendly to the Vartabet, contrived to admit by a private door three of the brethren to the presence of the prince's chief officer. This officer is also a German. One of the three brethren admitted holds an office of some importance under the Government, and his name was inquired for, when he stepped forward and spoke in behalf of the brethren. The wife of the Archduke, who is a German princess, hearing the conversation, came in. As she entered the brethren threw themselves at her feet with loud weeping. She bade them arise and cease weeping, saying, "I promise to do what I can for you." She further said, "I see no fault in you; you need an ordained minister to officiate for you. Do not the Lutherans know your need?" They replied, "Five of our number have studied at Basle, and are ready to take orders, if there were only permission." She told them to prepare a petition for the prince, promising to see him in their behalf in the morning. This interview was at midnight. Their petition was presented to the prince; but when the young man who informs us left, an answer had not been received. Should it not be favourable, three of the brethren are ready to go to St. Petersburg. For the past three years the brethren have had no regular service and no preaching, but have assembled in companies of three or four for prayer and mutual edification. There is permission for every one, however, to read the Scriptures in his own house, and pray

with his family. The Vartabet prepares a sermon twice a-week, which is read in these little circles in rotation. In this way he tries to supply the place of a preaching service.

This community have been accustomed to turn up collections weekly for their necessary expenses. One of their number is appointed to attend to this matter and keep the accounts, each according to his ability, giving every Saturday night. Six persons are set apart to see to proper distribution of the contributions; a part goes to the poor, and a part to defray expenses incurred by their civil necessities. It is business also of these six deacons to assist the brethren in finding employment.

Their great need is a formal recognition with permission to have and enjoy the rites and ordinances of the Church of Christ. Our informant reports that there is scarcely a village in Schirwan, Mussulman or Christian, where there are not found persons awakened and inquiring. Many have received the truth as it is in Jesus. There are four or five hundred families in the city who are in sympathy with these brethren; but only about two hundred souls can be said to be hopefully renewed. They are all in anxious suspense, waiting to see what the Lord will do for them. Were religious liberty accorded to them, hundreds are ready openly to avow themselves as Evangelical.

I know not that these brethren would desire at present any foreign intervention on their behalf, at least till they know the result of their petition; but we deem it well to lay these facts before you, and we do know that they earnestly desire an interest in the prayers of all God's people. So, commending them to your fraternal sympathies and prayers, I remain, yours in the Gospel, in behalf of the American missionaries to the Nestorians, G. W. COAN.

BURMAH.

MISSIONARY EFFORT AMONG THE MOUNTAINEERS.

Jungles of Burmah,

North of Toungoo.

... I started for the mountains one month earlier than last year, but it was too early to go far. It rained almost every day on the mountains, while a part of the day the sun was very hot, and the nights were very cold—a season most productive of fever. My most efficient native preacher was prostrated, but I was graciously preserved. I visited six villages. Found the young disciples baptized by me in May, last year, fifty-five in number, belonging to several villages, steadfast in the faith, and the truth had manifestly made progress among the heathen.

The village of Ryah-Maing—a heathen village, whose chief begged of me to give him a teacher at the beginning of the rains—seems to me to be turning to the Lord en masse. They all come together for worship, bow themselves in prayer to God, and declare themselves believers in the Lord Jesus Christ.

They bring forth fruit meet for repentance and faith in the Lord Jesus, so far as I can see in my short stay among them; and a young teacher—a mere stripling, a lad nineteen or twenty years of age—has been greatly blessed in his labours. I was afraid to send him, on account of his extreme youth, but I could send no other, and the chief would not be denied. I did not call him a preacher, but sent him up as a teacher, to teach the people to read, and requested him to read the Bible to them and with them, and pray much with them and for them, but I told him, when the Lord's-day came, to tell the people with him to a village two miles distant, where I had stationed a more experienced man. But after the people had heard him, at evenings, read and expound the Scriptures, they said, "What need have we to go to our neighbours? We have a preacher of our own. Let us stay at home." They asked him to preaching, and the Lord helped him;

the work really astonishes me—even where the Lord has done, and is still doing, wondrous things.

The weather was so unpropitious, I did go on to Boghee, Neeghgau and Shwa-nan-gau, in Geckho Proper, but some of the people came down to meet me; among the number, the Chief of Shwa-nan-ghee, where we had our greatest trouble last year, where we were surrounded by the mob, armed to the teeth, and ready to take our lives. I have a letter there, the people are learning to read, have abandoned many of their vices, meet regularly for worship (in the evening), and are making sure progress in the knowledge of the Bible. Oh that they may be taught of God! Some of them will be; some of them appear to be. The teacher, who has lived and mingled with them for months, thinks that some of them do really believe in Jesus their Saviour; but they are very ignorant, very wild, very rude, very dark. I shrink from a hasty reception; still, God's work is like men's work. He creates with a word; he speaks it, and it is done.

I had conceived the idea of getting up a meeting of camp-meeting for the benefit of these people, calling together as many as possible of the neighbouring tribes for a

meeting of some days. I suggested the plan to this chief. He said at once, "Teacher, it will be very good, it will be very good." "But where shall we meet?" I asked. "Why, at my village, of course," was his earnest reply. "But it will cost something; there must be tents made?" "Oh, my people will make them, and we have an excellent place by a running stream, between two mountains." "But it will cost something to feed strangers?" "Oh, I can feed a thousand, I can feed a thousand; rice is very plentiful on the mountains this year." "Well, how shall we notify the people all around; the Geckhos, the Saukoos, the Breca, the Harshives, and the Padoungs?" "Why, soon I shall finish reaping my paddy, and then I will send my people in all directions, and a great multitude will come." "Will Boghee and Neeghgau (two influential chiefs) come?" "Oh yes! they are sure to come." He then bethought himself, and said, "Boghee is very old and infirm; he may not be able to come; but his people will come," &c. So I arranged for the meeting at the full of the moon, and the chief returned. In three or four days I go up again for two or three months' labour.

Affectionately yours,

MOSES H. BIXBY.

AMERICA.

New York, June 9, 1865.

AMERICAN CHURCHES IN VIEW OF THEIR NEW RESPONSIBILITIES—THE PRESBYTERIAN ASSEMBLIES.

Affairs in America are rapidly adapting themselves to the new condition of peace. Last week the final and most formal notice was taken of Mr. Lincoln's death; and the day of Humiliation was observed with a solemnity and heartiness which proved that the fund of the nation's affection for its late President had not been exhausted nor even dried. This week, one of the largest and most enthusiastic mass-meetings ever known among us has attested the confidence of our citizens in the ability and in the policy of Johnson. The transition is thus effected; we feel somewhat as merchants do when a change is made in the firm, and a new set of books is opened. The administration of war gives place to that of peace.

The Church is fully awake to the responsibilities and opportunities of these new times. Every denomination is projecting special efforts for the evangelization of the colored elements that, for a while at least, we make up Southern society. No one

doubts that there has been a great deal of religious intelligence and true piety among both masters and slaves. But in the new relations which these are to sustain to each other it is manifest that what religious life belongs to either party will need the kindest and most judicious fostering to save it from destruction. Moreover, a great body of fortune-seekers, of every sort, will rapidly overrun and fill up the South; and we see distinctly that nothing but the Gospel can cement this heterogeneous material into symmetry and strength. The Presbyterian General Assemblies, Old and New School, have just held their annual meetings at Pittsburgh and Brooklyn. Some seceded Presbyterians in Tennessee formally sought a re-union with the latter of these bodies, their return being celebrated with tearful thanksgivings. Large schemes have been devised by both Assemblies for the instruction of the freedmen. And the New School body carried its interest for them so far as to vote unanimously in favour of their right of suffrage.

In the Old School Assembly, among other decisive indications of the purpose of that

Church to secure to the emancipated slaves the largest opportunities of intellectual culture, there was presented from John A. Jacobs, Esq., of Danville, Ky., an offer to place 5,000 dollars at the disposal of the Assembly for the education of the coloured men and their training for the ministry, but it was his desire that the institution should be located in one of what were lately known as the "Slave" States.

THE AMERICAN HAVELock—THE NORTH AND SOUTH.

You know, probably, of the erection of a Freedmen's Bureau at Washington. General Howard, whose outspoken and consistent piety has gained him the highest esteem of the nation, has been placed at its head. When at the late review in Washington the multitude responded heartily to a call for three cheers for "the Havelock of the War," it was somewhat grotesque to see this modest general compelled to recognise the title, and, like other generals who had been called out by name, to rise and bow his thanks. In his hands the freedmen are sure of the wisest and kindest Christian care. His catholic spirit will welcome and second the judicious efforts which any church or society may make in their behalf: and if God shall spare his life or give him worthy successors, a very few years will put the problem of the capacity of the negro race into such a course of solution as has never been possible before.

Both Assemblies have taken strong ground against those Southern clergymen who have approved and aided the rebellion. In response to an overture signed by many respectable ministers and elders, which represented treason as "a most grievous sin against God, as well as the highest crime against the State," and asked "upon what terms ministers who have been guilty of treason should, if at all, be received" by the Presbyterians, the New School Assembly "advised the presbyteries not to admit them, nor in any way recognise them as ambassadors of the Cross of Christ, until they have given satisfactory evidence that they have sincerely repented of their sins." It is not easy to see how the Assemblies could avoid all action on this subject, and yet one can hardly help fearing that what they have done will greatly increase that jealousy of Northern churches and ministers which, at the best, must for a long while greatly impede their success at the South. An idea of the strength of the existing prejudice may be gained from the report of a very respectable Northern minister, who has

recently returned from an attempt to establish a Congregational Church in New Orleans. He states that, finding no suitable place for worship, he was offered by one of our generals a "Secession church" to preach in; but declined to use it, since the citizens would count such use "a kind of robbery." So as his observation went, he describes the people as "bitterly hostile to Northern preachers and Northern ideas." There is evidently a great deal of patient, wise work to be done before the whole South will accept the Gospel from our lips.

UNION AND DISUNION.

The effort to reunite the two branches of the Presbyterian Church has not been pursued in the Assemblies. The first glow of feeling, which two or three years ago seemed to announce an immediate restoration of old relations, is followed now by a serious but moderate newspaper discussion of real difficulties in the way. This discussion, of course, could not be evaded, and will doubtless be preparing the churches for ultimate union. Next year the two Assemblies will meet at the same time in the city of St. Louis. If there be warmth enough to fuse them, the two masses will be near enough to run together; but so early a result is hard to be anticipated.

No little comment has been excited within the last fortnight by a pastoral letter of Bishop Potter, of the Protestant Episcopal Church. Your readers will remember a statement concerning the preaching of our eminent Presbyterian divines in an Episcopal pulpit. We are reminded now that some time ago a similar courtesy was extended to Rev. Dr. Schaff, of the German Reformed Church, who preached to a congregation of Germans in another Episcopal church. Greek service in Trinity Chapel will have been forgotten by you. Now, Bishop Potter, who approved the last-named service and consented to the second, has published a long and elaborate pastoral, in which he questions the Prayer-book and the Canons of the Church to prove that the Greek service was allowable, and that both the other were illegal, and contrary to the ordination of every bishop, priest, and deacon of the Episcopal Church. He suggests, moreover, "that the ministers of other religious bodies will not long find it consistent with their respect to avail themselves of concessions which can be proffered only by a few, and through a violation of engagements generally deemed sacred."

Both the law and the spirit of this pastoral have been sharply criticised by the organ of

Evangelical party of the Bishop's own case. And a circular letter, understood to have been written by Dr. Muhlenbergh, one of the most eminent and venerable of his presbytery, distinctly charges the Bishop with ascending his office in judging and condemning individual ministers who have in any way been brought to trial. Our non-Episcopal clergymen, for the most part, welcome

Bishop's definition of the policy of his party, feeling sure that the arrogant exclusiveness which he avows will not command the favour of our country or of these times. It is too soon to know whether the presbytery whom he warns and rebukes will admit to practice an interpretation of their canons which they regard as false and offensive.

THE RELIGIOUS ANNIVERSARIES.

The close of the war has marked this year as a sort of epoch in the history of all of our benevolent societies; and the most of them have at their recent anniversaries some comprehensive statistics of their work, which will be well worth the small space in which I will repeat them.

The American Board of Commissioners for Foreign Missions reports that in the fifty years of its existence 55,000 converts have been gathered into Christian churches, making an average of more than 1,000 a-year for all

those years, and of more than 1,400 for the last fifteen years.

The American Bible Society reports the issue of nearly 2,000,000 of volumes in the last year; of more than 5,300,000 since the war began, and of 20,609,564 since its organization.

But in mere figures the American Tract Society distances all other benevolent bodies in this country. It has been in operation forty years, and has issued 20,000,000 of bound volumes, 90,000,000 of religious periodicals, and 250,000,000 of tracts.

Among the acts of the New School General Assembly was a vote of thanks to the New York Sabbath Committee for the gift to each minister of a copy of "Gilfillan on the Sabbath." The committee will soon have accomplished its great purpose of putting this suggestive book into the hands of all American pastors. Rev. Dr. Philip Schaff, whose name I have incidentally mentioned above, is the secretary of this most respected and efficient committee. He sails for England in the same vessel which will carry this letter. His piety and ripe scholarship, his catholic spirit, and thorough acquaintance with the religious, political, and social interests of his adopted country, ought to secure general attention to any communications which he may make to the religious community of Great Britain or the Continent.

Home Intelligence.

CONVOCATION.

The Convocation of the province of Canterbury was still in session when our June number went to press. The two Houses had agreed to petition the Crown for leave to amend the canons in conformity with the new form of clerical subscription, which has been agreed to by both Houses of Parliament, but we may remark that no answer to their application has yet been received from the Queen's Ministers. Both Houses were engaged in lengthened debates on the subject of a reform of Convocation. It was admitted on all hands that Convocation had no inherent right to reform itself; and the Bishop of Peterborough seemed to doubt whether even the Crown could constitutionally confer upon it such a right; he therefore proposed that an address should be presented to the Queen praying her to take the opinion of the judges of the law upon the subject; but the suggestion was

not pressed, as the majority did not doubt that the Queen had full power to authorise the reform. An address to the Crown praying for the requisite liberty was therefore agreed to; and, supposing that liberty should be obtained, the following propositions were laid down as the basis on which the reform should proceed:—

1. That in future all the proctors of the parochial clergy should be elected directly and freely by the beneficed clergy, and by each curate licensed to the cure of the parish of a non-resident incumbent.

2. That each diocese of the province should return the numbers of proctors for the clergy allotted to them in the following schedule, that is to say: Canterbury 5, London 6, Winchester 6, Bangor 2, Bath and Wells 5, Chichester 4, Ely 6, Exeter 6, Gloucester and Bristol 6, Hereford 4, Lichfield 6, Lincoln 6, Llandaff 2, Norwich 6, Oxford 6, Peterborough 6, Rochester 6, Salisbury 6, St. Asaph 2, St. David's 3, Worcester 6—making 105.

Several members in the Lower House ad-

hardly say, is to allow of the attendance of children of Dissenters at national schools without being taught the Church Catechism. In the end, the report of a committee, drawn up by Archdeacon Denison, and stigmatising the "conscience clause" as a breach of the original agreement made with the Church in 1839 and 1840, was agreed to, though not without considerable opposition.

DEATH OF THE BISHOP OF CHESTER.

The Right Rev. Dr. Graham, Bishop of Chester, died, at the palace of his see, on Thursday, the 15th ult., in the 71st year of his age. He was a native of Durham, was ordained in 1818, and in 1830 became Master of Christ's College, Cambridge, in the room of Dr. Kaye, appointed Bishop of Lincoln. In 1833 he married the daughter of the Rev. R. Porteus, and granddaughter of Beilby Porteus, first Bishop of Chester, and afterwards Bishop of London. In 1843 he was made rector of Willingham, Cambridgeshire, and in 1841 chaplain to the late Prince Consort, having acted as the energetic chairman of his Royal Highness's committee in the memorable Cambridge contest for the Chancellorship. In 1848, on the translation of Dr. John Bird Sumner to the See of Canterbury, Dr. Graham was nominated Bishop of Chester. He is said to have been installed on the 15th June, 1848 ; thus, to a day, making precisely seventeen years from his installation to his demise. In the administration of his diocese Dr. Graham proved himself a worthy successor of the amiable and excellent prelate

patry and convenience under loss ; and to assure them of t that the great affliction wh them may be sanctified by the to the lasting good, as well o community as of those who i his loss ; and though dead, t yet speak to us in the eve that courteous and benevol walk and conversation which the respect of all, and now c mourned, from the palace of tages of the poor. That a c tions be presented to the fam Reverend the Lord Bishop of

INNOVATIONS IN THE CHURCH

The later sessions of the of the Church of Scotland, marked by a very curious discussion on certain changes creeping into the mode of worship in the Presbyterian Church. The question was raised by "overtures," as they are called, which were complaints made by several of the presbyteries, and the innovations at were : 1st, changed posture kneeling instead of standing ; 2nd, the use of instrumental music ; 3rd, the use of *quasi* liturgical private dispensation of the two latter were more particularly the opponents of change. The question of the expediency of the changes, was the question of the constitutional right of congregation to make them. The changed posture already found their way into

be disturbed. The object of the overtures was to obtain a more distinct expression from the Assembly in disapprobation of these changes, or at least of the method taken of introducing them—namely, at the will of particular congregations, instead of, according to Presbyterian usage, obtaining the assent of their ecclesiastical superiors.

These overtures were supported by Dr. Pirie, Professor of Divinity in the University of Aberdeen, in a speech of considerable length, in which he strongly condemned and ridiculed the innovations alluded to, expressing his opinion that they were only introduced to tickle the fancies of careless people. Such systems, he said, may continue or may grow; but so long as the Church retains a high spiritual tone, the desire for them will not be felt. He had never yet known a Church fixedly spiritual in character begin gradually to have a great tendency to sentimentalism and sensualism in forms, that was not diminishing at the same time in spiritual-mindedness. Dr. Pirie moved a resolution declaring that the introduction into congregations of changes on the long-established forms of worship without the authority of Church Courts, and under the pretence of congregational independence, was inconsistent with the principles of Presbyterian Church government, and might not only bring the Church into collision with the civil courts, but prove subversive of the Presbyterian constitution; and, while recommending the utmost tenderness to the feelings of unanimous congregations as to matters of form, enacting that all such arrangements should be regulated by the presbytery of the bounds, whose decisions should be absolute until and unless finally reversed by the Assembly; and the General Assembly strictly prohibit all ministers and office-bearers from assuming independent jurisdiction in such matters as are inconsistent with the vows of submission pledged by them at ordination to the inferior courts, on pain of the highest censures; and in the event of disobedience, the General Assembly further authorise and enjoin Presbyteries to proceed with and prosecute such censures to such conclusions as may seem essential for restoring the peace and asserting the constitution of the Church.

Professor Stevenson, Edinburgh University, proposed a resolution practically repeating the deliverance of last Assembly, and expressly leaving such "matters of secondary importance" as the attitudes and music to be regulated by kirk sessions, subject to complaint to the presbyteries.

The innovators found a warm supporter in Dr. Norman McLeod, of Glasgow, who ridiculed the idea of the Church being bound by the opinions of what were called the Fathers of the Church; and asked what would be thought in the year 2,000, if members of the Assembly of that day should be found quoting him or any of his brethren as a "Father." He denied that the innovations showed any tendency to Popery, or even to Episcopacy; on the contrary, he believed they had a strong tendency to strengthen the attachment of the body to the Presbyterian form of worship. Dr. Lee, of Edinburgh, also defended the innovations he had made, and stated that the practice of privately rebuking offenders and reading sermons were as much innovations as those he had introduced; yet he defied the Assembly to return to the old forms in these respects. Notwithstanding these appeals, the feeling of the Assembly against these changes was very plainly expressed, and in the end the motion of Dr. Pirie was affirmed by a majority of 173 against 140.

THE NEW ROMISH ARCHBISHOP.

Dr. Manning was consecrated Roman Catholic Archbishop of Westminster, which office he holds by special grace of the Pope, on the 5th ult., in the chapel at Moorfields, where a few weeks before he had preached the funeral sermon of his predecessor, Cardinal Wiseman. The ecclesiastical dignitaries of his Church were all present to give dignity and grandeur to the occasion; and, as might be expected in a religion so highly sensuous, nothing that would impress the senses was wanting to the ceremony. There was, however, a marked absence of the Roman Catholic aristocracy from the service, especially of those who may be denominated hereditary Catholics. Of these last, we believe Lord Petre was the only representative. The "converts," of course, were in ecstasies at the high honour that has befallen their brother "convert." On the following Sunday the Archbishop issued his first pastoral, which was read from all the pulpits. In it he anticipates a golden future for the Romish faith in England. He says:—

Since the end of the last century there has been a profound re-awakening of the minds of men. Men are looking about for a guide in the way of salvation; for a teacher to whom they may entrust their souls; for a Church which knows what it means, and means what it says; for a hierarchy which is not divided; for a keeper of Holy Writ who guards every jot and

every tittle of the sacred books ; for an interpreter who does not contradict himself ; for pastors who, day by day, in all the world, absolve sinners in the confessional, but require confession of sin by a divine and universal law as a condition of absolution ; for a deep, interior, Evangelical life after the pattern of the Gospel, when men, taking Jesus at His word, sold all that they had and followed their Master ; for a religion which is one and the same in every place and in every nation under heaven ; in perfect harmony with itself, the Scriptures and common religion these are another prejudice just justified by English midst system

Monthly Survey of

SYRIA.

The desolated and neglected lands eastward of the Rev. John Zeller, of Nazareth, with the view to introduce Christianity among the Bedouin tribes. To ever, involves great risk and expense, the stranger brought heavy sums to be allowed to pass. Mr. Zeller was sent by mail in the Jebel Ajtûm, though he afterwards recovered. By several of the Sheikhs he was hospitably entertained, he was listened to with attention as he set forth the claims of a "man of rare intelligence," whose "house is a museum of remnants of truly patriarchal customs and virtues. Christians in some of these districts is deplorable. Speaking of those at Tibneh, "are scarcely to be distinguished as they adopt their habits and expressions as much as very fanatical, and have absolute power over them. and feel their degradation, but they see no hope of change utterly without knowledge, and without spiritual Saviour seemed to them like sounds from another world in their condition. These poor Christians even told the Skeikh about the oppression they were suffering, and if he suspected that they dared to complain about him

TURKEY.

The Rev. Mr. Wheeler, of the American Board, reports that members has been organised at Ichmie, seventeen missionaries graduate of the seminary, ordained as its pastor. The Kharpoot church, and ten were newly received. Proving the peculiarly hard times, in throwing the expense of the mission upon the people ; and Mr. Wheeler says, "Our hands are strengthened by the tokens of progress in the right hands."

PERSIA.

The following resolutions have been adopted by the Board. They reach us in a communication dated Oroon.

Whereas individuals from among the Nestorians—have recently made their way to Europe, and partly for every reason to believe, have, by false representations, whereas we regard this vagrancy has highly detrimental interests of the people :

Resolved,—that we use here all proper means to the object more effectually, that we communicate the above *Christianity*, to use in England or on the Continent in any

The Rev. Mr. Coan, of Oroomiah, writes : "Our meetings of the villages, and some cases of inquiry are reported large. Our evening meetings are held every night in one and two hundred. Our guest room is nightly thronged the plain and mountains, to whom the Gospel is preached

The Nestorian mission of the American Board has suffered an irreparable loss by the death of the Rev. Austin H. Wright, M.D., who expired at Oroomiah, from typhoid fever, after a missionary career of twenty-five years, of which more than twenty were spent in Persia. His labours were great and varied, and his surviving colleagues speak of him in high terms, as "a preacher, a physician, a coadjutor in the department of the mission press, and last, not least, as an effective shield to succour the poor oppressed Nestorians, standing as a dayman between them and the Mohammedans, by whom he was profoundly respected."

INDIA.

The Free Church missionaries at Calcutta report the baptism of a young man, a student at their educational institution, whose case is remarkable at once on account of his character and attainments, his former prejudice against Christianity, and the mental struggles through which he passed before avowing his discipleship. On his leaving his school in the country, his teacher warned him against becoming a pupil in the Free Church Institution, saying, "If you join Dr. Duff's school, most probably you will become a Christian." This he kept in remembrance, and was careful not to give any attention to the study of the Bible, until health forced religious subjects upon his attention. Then a tract, entitled, "A Compilation from the Precepts of Jesus," by Rajah Rammohun Roy, was eagerly perused by him. To his surprise, he learned from a friend that the whole contents of this tract and very much more were to be found in the Bible. Then he began the earnest study of the Word of God, which, after much mental conflict, and the vain endeavour to find peace of soul in Paganism, resulted in his conversion. Of this convert, Mothuranath Basu, the Rev. Mr. Fyfe writes: "He is the holder of a first-grade scholarship; and I have no doubt that, if spared and well, he will hold a high place at the next B.A. examination. The Brahmas cannot say in his case that he is of immature mind, and that none but such embrace Christianity. He has attained distinction in the university examinations, as well as a most distinguished place among his class-fellows in the institution. We take his case as another sure pledge at the cause of Christ will ultimately prevail in this long benighted land."

From the Free Church Mission at Nagpore accounts have been received of fourteen recent baptisms. Two were administered by the Rev. Mr. Cooper in the course of an evangelistic tour in the interior; four were at Kampti; and eight took place at Sitabaldi. Seven are men and three women. The case of one of them, Jankey Persad, a Kanoji Ahmin, presents some features of interest. After he had become convinced of the truth of Christianity, and while lying on a sick bed, he resolved to renounce heathenism:—

For several months after getting better [writes Mr. Cooper] he pondered the step he had resolved to take; but for a time his courage or faith failed. At length he became so uneasy in his mind that sleep went from him at night, and he began to lose appetite. In short, he felt the burden of his position to be so insupportable, that if he did not immediately follow the deep and settled convictions of his soul he would perish. Accordingly he came from Kampti and made known to me the whole of his case. He said he wished me to go back with him to Kampti, and aid for his father, that in my presence he might tell him of his resolution to become a Christian. After some conversation and prayer, we did so; but it proved a severe trial of courage and decision to Jankey, who, however, was calm and firm throughout, and never, for a moment, wavered from his purpose. His father, a venerable and stately-looking old man, was deeply distressed, and employed every method of coaxing and threatening to induce his son to return; but, but for my interference, would have proceeded to violence to accomplish his object. After nearly three hours' interview, the old man retired; but up to a late hour that evening crowds of angry and boisterous acquaintances beset the school-house. Before leaving my house in the forenoon, Jankey earnestly requested permission to break his caste by eating bread. I thought I might defer that step till after he had seen his father, but he said he felt so oppressively burdened by the thought of his position as a Brahman, that he longed to be free. After dining us in a light repast, he felt greatly relieved, and accompanied us back to Kampti. He said he had counted the cost of the course he was now pursuing, and acted not from impulse, but from deep conviction of the truth that Jesus was the Son of God, and the only Saviour of sinners; and having now made public his sentiments, he wished, without further delay, to be baptized. Accordingly next morning, at the close of our English service, Jankey came forward and witnessed a good confession before men. A goodly number of his schoolfellows, and a few of his relatives were present, and heard his replies to my questions, all of which were very satisfactory, and some of them very touching. Before the ordinance was administered, in the presence of the whole assembly, Jankey took off his janwa, or sacred string, and gave it to me, which seemed a reply to affect some of his heathen relatives present. He was then baptized. After the service was ended, a number of European friends (officers and others) came forward and shook him very warmly by the hand, congratulating him on the noble stand he had made on the Lord's side.

Two adults, a man of thirty-five years of age and a woman of forty, have also been baptized by the Rev. Mr. Mitchell, of the Free Church mission at Poonah.

The present state of the Punjab, in a religious point of view, is of deep interest. Attention is being specially directed to the Sikhs, although they number but about 1 million, while the entire population of the Punjab approaches twenty millions. It is only does the manliness of their character and their adaptation for native agency attract notice of the missionaries, but their religion is dying out. The British conquest brought power, not only of the Sikh rule, but of the Sikh creed. "Other religious systems," it is told, "are still vigorous enough to proselytise, and aware that the Sikh religion is dead come like vultures to feed upon the carcase. It is astonishing how many native itine are at work in the Manjha, diligently endeavouring to gain Sikhs over to some of various forms of Hindooism. The old Sikhs are dying out; the new Sikhs initiate but few; and the children of Sikhs become Hindoos." Precisely at this juncture, Christianity is introduced by the missionaries. They are so few in number, and the sphere of labour is so extensive, that one mode of operation is available—that of itineration. (them, an agent of the Church Missionary Society, writes :—

My plan, when reaching any village, has been to send a salaam to the lambaridar or headman to find out his house, and then adjourn with him to the village dharmasala or gati, a peepul tree musjid, and wait for the people to collect. My seat has more frequently been the roof of or straw matting, unless the villagers brought a charpoy (bedstead). The people seem glad to welcome me, though an utter stranger in the majority of cases. The avidity with which the people receive and read our books is remarkable. A large number were sold or otherwise disposed of. Our thanks are indeed due to the Loodiana mission.

Although, during the thirteen years that have elapsed since the Church Missionary Society established their mission at Umritsur, there have been but few conversions there are only some 416 communicants throughout the Punjab—

A great foundation work has been accomplished: the language of the Punjabees has been acquired; the missionaries are no longer strangers; the people in the vicinity of the mission stations become familiarised with their presence and their labours; they purchase books, listen to their addresses delivered at the bazaars, at the melas, in their villages; they begin to know the distinctive truths of Christianity, and to converse about them; there is but little opposition, the instances being rare in which the missionary is not kindly received. Little of Christian natives have been raised up here and there. They are very small, yet they have y to the missionaries several valuable and persevering helpers, one of whom is in holy orders acts as pastor to the native flock at Umritsur, while others help in schools, or itinerate with the missionary. In short, the leaven has been introduced into the lump, small indeed in bulk but genuine in quality.

The Rev. E. Sargent, of the Tinnevely Church mission, mentions some accessions to his flock at Palamcottah. One case is that of a young man who had been for awhile in the Palamcottah Native-English School.

His father was a kind of general merchant. One day a man brought some old paper books to his stall, and offered to sell them as waste paper. Among the books thus brought was an English Bible, the binding of which was in good condition. The father took the book, thinking that it might be better cared for than if left in the stores. He knew nothing of English but it was not long in the house before the son saw it, and then followed the reading and the power of it. This was, in time, blessed to his increase in knowledge and a desire to become a Christian. But now various obstacles rose up before him. "If," thought he, "I propose myself as a Christian now, there are many who will say that I did so in order to get some employment must therefore first get employment, and then act upon my convictions." In a short time he got an appointment in a Government office, but now a new objection arose. You are a Christian, if you become a Christian what will you do for a wife? If you marry after becoming a Christian people will say that you became a Christian with the object of marrying in some irregular way. He therefore determined to wait, and marry according as his father should arrange. This accomplished, and now he found he had a greater difficulty than any as yet contended with. He could not grieve his wife by the adoption of a course which, with her views, she could not appreciate. What if she refused to accompany him? These cares bore heavily on his mind, but he set his heart earnestly to the business on which his heart was fixed, and by kindly and prayerfully pleading before his wife the excellency and love of Christ, gradually won her over to the same views: now, every obstacle removed, he came over boldly, and cast in his lot among the Christians of the hood. One day, during his absence at office, relatives came and forced her to go away with them supposing that this would oblige him to give up his intentions. But as it did not effect this, no strict coercion being laid on her, she in a short time found opportunity to rejoin her husband and affirmed that nothing on her part should separate her from him.

On the day appointed for the baptism of the husband, the wife was also present and expecting to be baptized.

I suggested [writes the missionary] that she had not yet learnt the required lessons of catechumens. She replied, with an anxious look, and with the mildest and most beseeching voice that she knew about Jesus Christ as the Saviour of the world, and that, as to lessons, could not learn them afterwards? Was it not a good thing that she was now desiring? This was an

ected event, and for the moment, I hardly knew what to do. However, in the presence of the congregation I asked her questions on the great truths of the Gospel, and as she gave a fair reply these, and affirmed that it was the fixed desire and determination of her heart to live as a true child of the Lord Jesus Christ, I felt my course clear, in the face of the congregation, to admit her husband and wife into the Christian covenant.

While cholera was prevailing at Kulwun, in the valley of Kandeish (Western India), the people, in their panic and despair, asked a Manjin—a woman of the lowest Hindoo caste, and who, on such awful visitations, is made to personify the goddess Cholera—what they should do to induce the cholera to depart from their village.

In reply, she said, if you sacrifice to the cholera two human beings, she will leave the village, and go somewhere else. The awe-stricken people actually caught two old men, and imprisoned them, with the intention of putting them to death, in order to appease the anger of the goddess Cholera. Providentially, one of the intended victims managed by night to escape out of his confinement, and take refuge in the collector's tent, which was pitched at no great distance from the village. The poor man reported all that had happened to the collector, who immediately investigated the matter, and commanded the instant release of the other intended victim.

The Lucknow Church Missionary Association held its fifth anniversary in April last. In the report presented on the occasion by the Rev. J. P. Menge, that gentleman said: "There are a few well-educated natives in Lucknow who feel, I trust, not merely convinced of the truth of Christianity, as far as the intellect is concerned, but who are also persuaded that Jesus Christ is the Saviour of the world, but who are not yet able to confess the truth before their friends, relations, and acquaintances." The Rev. Mr. Reuther also spoke, in his report, of the interest shown in matters of religion by the learned Mohammedans of Lucknow. They have diligently read the Holy Scriptures," said he, "with a view of being able to prove from them that the Koran is the Word of God, but their hopes have not been realised. Doubts respecting Mohammed and his mission are gaining ground among them. Some time since the zealous among them got up a preaching party in the streets of Lucknow, which was carried on with vigour for some months. Islam was struggling for existence by the side of the Gospel. The movement was not according to the customs of their religion. But they felt the influence which the preaching of the missionaries has upon the masses, and for this reason they adopted it."

CEYLON.

The last tabular view of the mission of the American Board in Ceylon shows the addition of thirty members to the church during the year.

MADAGASCAR.

The two agents of the Church Missionary Society in Vohimare, on the north-east coast of Madagascar, although kindly received by the governor and the people, have been kept in tedious suspense while awaiting the permission of the Queen to reside there permanently. They had taken many opportunities, however, of reading the Scriptures to the people and conversing with them, on spiritual topics, both at Hiarana, where they landed, and Amboanio. In both places they have devoted much time to teaching from house to house. One of them writes from Amboanio: "I find I have a great deal to learn yet. I know nothing of the Hova language, but nothing of the Sakalava, or Betsimisaraka. The Europeans here are in the minority, and we are debarred, for the present, from doing much with them, as they nearly all live in the *rova*, or citadel, which we are not permitted to enter. The Sakalavas appear to be really a fine race, and many of them are anxious to learn. They are perhaps the most numerous tribe in the whole country, almost twice as numerous as the Hovas. They might be called the Saxons of Madagascar, while the Hovas might be properly termed the Normans. If several of the Sakalavas were really converted and sent among their own people, blessed results might follow."

EASTERN AFRICA.

Six young Africans—two married couples and two girls engaged to native Christians of their own land—having received a Christian education at Bombay, have been sent to the East African Coast, and have joined the Rev. Mr. Rebmann, at the Kisuludini station of the Church Missionary Society. These young persons are the first-fruits from among the educated slaves of East Africa. Before their departure, the Governor of Bombay and Lady Seaton, at an interview with which they were favoured, expressed great interest in them, and presented to each of them an English Bible. Mr. Rebmann was greatly rejoiced to receive them. "The Mohammedans of Mombasa," we are told, "are astonished. They have before said that the poor Wanika converts were becoming superior to themselves. Now they meet

Vas River, the ground for which was given by M. Du Chaillu to the American at the Gaboon, and which has been recently occupied by a native assistant commenced.

The advantages of this point [writes the Rev. Mr. Preston], from which interior to the east, up the Nazareth and its branches, and to the south-east up can hardly be over-estimated. One branch of the Nazareth passes round the Gaboon eastward, and heads north of the equator, perhaps in the great lake of which I nenge, from a Pangwe, in June last. He came, he said, from the interior, a months' journey, from the western shore of a lake, respecting the north and south he knew nothing; could not see the east shore, and had never been there. Slave Apinji, and many other tribes beyond the Bakelle, can be found in the Gaboon, and ready to accompany and assist the missionary or explorer in their countries. I learn, the Fernand Vas is less unhealthy than the Gaboon. I have not known a malignant African fever among the half-dozen French, Scotch, and American who lived there.

Such is the field we have been called, in a providential manner, to occupy with buildings, and but five dollars per month for the teacher. M. du Chaillu had been for about a year, preparatory to another exploring tour into the interior, and assistance in forming a station, and his premises when he had no further use for them extensive enough for a station for white missionaries, built at an expense of money. I visited him in July, just as he was loading his last vessel and about starting. He then had an opportunity to sell his premises for a fair price, but he refused, and offer to our mission. I accepted conditionally, and on my return to Gaboon see there, take charge when M. Du Chaillu should leave, and make the trial of commerce. He has been there more than four months, and has succeeded beyond our expect

BRITISH AMERICA.

A communication reaches us from the remote regions of the Mackenzie North-West of British America. The writer is the Rev. W. W. Kirkby, of the Missionary Society, stationed at Fort Simpson. In the course of his letter

There are no other Evangelical churches within 2,000 miles of us. Not only labourers near with whom we might take counsel, or exchange words of comfort, but have active enemies around us to oppose. Rome has her agents here—a staff of a bishop at their head, are doing all they can to crush my work. They make no publicly assert that they will not leave in the district an inch of ground for Protestants upon—vain boast, still it is their boast—and they act consistently with their natives here under the sway of Popery are just as unimpressed with the great truth they were before the priests came. A religion, therefore, that bears no fruit cannot neither can it endure. This gives me comfort, and all the opposition that I meet with me, I trust, except to greater prayer and diligence in scattering abroad the precious to my care. But I need help. For four years I stood alone 1,600 miles in advancing River Mission. After that a dear brother joined me just as I had returned by a successful missionary tour among the Kutchin Indians of the Youcan, 1,500 miles and 1,000 miles beyond the reach of Rome. My dear brother hastened at once to

da, Mr. Budd was bereaved of his wife, and then of a daughter. In each of these, which followed in rapid succession, there was hope. But the missionary's heart was fresh as he narrates them, and his desolate condition in the far-off wilds of America may well awaken our sympathy.

POLYNESIA.

The American Board publish letters from the Rev. Mr. Snow, of Micronesia, which give a gratifying view of religious progress, and the faithfulness and efficiency of converts and of other Christians, at Ebon, his present, and Kusaie, his former field. Eleven persons were received on one occasion to the church at Ebon. On his visit, it did his "eyes and heart good to see such a clean and well-dressed congregation, find a Sabbath-school "well regulated, orderly, and remarkably still;" to see something over sixty names were on their list of hopeful ones, more or less of them regarded as true converts to righteousness;" "to see how carefully," without a doubt they had kept up their church discipline;" and, in connexion with "a season of hallowed interest," to receive five persons to the church.

Literature.

the Blessing of the Gospel of Christ; a series of Lectures on the Eighth Chapter of Paul's Epistle to the Romans. By G. HOBSON. Jackson, Walford,

Editor of the Epistle to the Romans for the Christian orator and divine. It is difficult for a good man to study it in its truths, and triumphant utterances of the apostle, without imbibing something of his spirit; and are therefore not surprised that Mr. Hobson, who follows with his theme, and often with great dignity and elevation. The lectures are in number, and treat the subject as well as in a practical manner.

of the text is generally just and varied important truths which come before us for the most part developed in a happy manner. In bringing out the author avails himself of the labours of the best recent commentators, and employs which is singularly transparent. His illustrations are appropriate. It is, happily pleased, also, to observe the practical lessons are deduced and explained. The book does not profess to be an intellectual profundity, of critical and scholastic erudition; but it is qualities which will cause it to arrest the attention, convey instruction, and to minister comfort. It is gratifying to meet in it the elements of thorough and lifelike disputation, duty, and consolation. We may heartily recommend it to our readers of interest, inform, and profit them.

and the Parish; or, The Minister as Pastor, Catechist, &c. By JOHN B. L. A Prize Essay. Partridge.

This book, in our estimation, combines the merits of such works as those of Mr. J. A. James, and Bridge, and

others of like sterling character. He realises the fact that ministerial work is soul work, and not merely formal, ceremonial, and sacerdotal. The evangelists and apostles supply him with rules sufficient, without having recourse to the customs, canons, and opinions of the middle ages. His examples are, in like manner, furnished by the primitive heralds of our holy faith, or by the men who, in later ages, have most nearly conformed to the apostolic pattern. He wastes no time in idle and vapid denunciations of all churches but his own; on the contrary, he finds out what is best in various sections of the Christian community, and this he recommends and urges for adoption. He is, indeed, a model of generosity and candour, and rises far above party prejudices and sectarian animosity. With no knowledge of the essays produced by the other competitors for the prize which has been awarded to Mr. Heard, we cannot compare his work with theirs, but we can speak of his as a remarkably interesting and valuable book, and as one which is fitted to benefit many.

We cannot attempt to give anything like a full account of what has here been done, but we may rapidly indicate the subjects of the chapters. Among other points, the introduction dwells earnestly upon the importance of prayerful habits in a minister. The first chapter shows by examples what a devoted pastor may hope to accomplish. Here Bernard Gilpin, Richard Baxter, Joseph Alleine, Oberlin, Neff, and others, are introduced in an effective style. The second chapter treats of the pastoral office as illustrated by the Old Testament; and the third enters more fully into the question by the light of the New Testament. The fourth chapter is occupied with the pastor as a preacher; the fifth with the pastor in his visits; in the sixth he is regarded as a catechist; in the next as an evangelist; and in the eighth as "parson." A miscellaneous chapter con-

of a Gospel minister, instead of losing himself among petty details, and of mixing up with pastoral duties priestly whims and disputed questions.

We generally agree with the opinions advanced, but here and there our assent must be modified. For example, the author can scarcely believe that ignorant people may be really sceptical. It is a fact that they are very prone to superstition, as he observes, but in most of the cities of England many of them are as decided sceptics and infidels as can well be found. It is also a fact that this low-class infidelity is constantly changing, and hence, in the great centres of population some of the able works recommended by Mr. Heard are already almost out of date. We have been assured by practical observers that atheism is the dominant form of infidelity among working men at this time; and that Mr. Gillespie's work on the Being of God is one which they are very anxious to avoid.

The remarks on Romanism seem to have been a little tinged by our author's Irish experience, but they will be all the more useful to the Irish clergy. These, however, are but items in a long account, and we lay down the work with thankfulness that God still has such faithful and able witnesses and monitors in the English Church, and expressing our devout aspiration that this small volume may be blessed in the greater zeal and efficiency of its ministerial readers, who will, we trust, be many.

The Land of the Gospel: Notes of a Journey in the East. By EDMOND DE PRESSENSE. Jackson, Walford, and Hodder.

We have already expressed our favourable opinion

which the minds of the young should be familiar." So scarcely does justice to the historical and practical elements well fitted to instruct and young and inexperienced, but advanced in life. The two grounds for the early success of Christianity simplicity and obvious evidence to which the apostles "the great and decisive spirit were wrought in the character who embraced the Christian

The Molyneux Family; or, a Tale. By JULIA ADDISON.

The author is already known by her literary productions. In her "an account, drawn from real life, of young people truly anxious to improve and of their conduct under trials occurring during some of their lives." We need add but little is prettily got up and pleasant well fitted for the amusement of the juvenile members of a family.

Our Bible Woman's Knock

A TRUE tale of humble life, in which the Gospel to convert a man from the brink of suicide into a reformed man instead of quitting the world in the assured prospect of heaven. In point, humanly speaking, in formation, was the "Bible the poor man's door. How the

Monthly Retrospect.

FOREIGN.

THE events that have taken place in France during the past month are full of interest, and may yet exercise an important influence on the history of that country. The visit of the Emperor to his transmarine possessions in Algeria was accomplished without accident, and seems to have been productive both of renewed health to his person and of increased confidence in his reign. But during his absence two important circumstances occurred. In the first place, M. de Persigny, who had been making a stay of some two months at Rome, published a pamphlet descriptive of the impressions made upon him by his visit, which were by no means flattering to the present rulers or favourable to the durability of the temporal power. His opinion may be summed up in the one sentence, that, while the present Pope is an amiable and good man, he and his Government at Rome are in the hands of a knot of conspirators, who are at war with everything that can conduce to the liberty and the happiness of mankind. It is certain that among all the Imperial flatterers none has been more faithful, more devoted, or more disinterested, than M. de Persigny; and he at least would publish nothing that in his opinion was calculated to settle the Government of the Emperor, or even to offend his feelings. His pamphlet, however, has for the moment been thrown into the shade by the speech delivered at Ajaccio, Corsica, by the Prince Napoleon, cousin of the Emperor, on the unveiling of a statue of the Emperor Napoleon I. The speech was not only unsparing in its attacks on the imperial system, but was mixed up with a variety of other matters calculated in a high degree to be offensive to the present Emperor, and containing, indeed, almost direct words, a censure upon his system of government. The prompt and sharp rebuke of the Emperor, followed by the immediate resignation by the Prince of those public appointments for which he received no salary, are matters of history. At the time, the breach between the cousins appears to be complete; but it is remarked that no one has yet been nominated to the now vacant office of head of the Council of Regency, in the event of the Emperor's death during his son's minority. It was once supposed that Marshal M'Mahon would be appointed; it is now said that the Empress herself, having shown great capacity for government of late, will be appointed to the illustrious, but at present nominal, office. But in either case, it is noteworthy that in the event of the throne becoming vacant, the Government would fall into Ultramontane hands—an event which, after all, might not be so injurious as at first sight it appears. The rising Protestantism of England was threatened to be crushed, but it was really strengthened, by the reign of Philip and Mary. All these matters are handled with great force by our correspondents. From their letters, too, it seems that even French Protestantism is in its troubles. Two pastors of the ultra-Rationalist school require assistant preachers. The pastors will nominate only men of their own views, the Consistory refuse to sanction these nominations, and neither party is willing to give way.

The relations between Italy and the Papacy appear also to be in a highly interesting and critical state. We noticed, in our May number, the mission of Signor Vegezzi to the Pope, concerning which there was at that time a good deal of mystery. That mission, as for the present proved to be a failure, but at the same time a good deal of light has been thrown both upon the origin and the progress of the negotiations. It is said that King Victor Emmanuel is not satisfied with the recent course of Italian policy. A Turinese, so intensely and so narrowly attached to his native city as the humblest citizen there, he does not feel at ease in his new capital of Florence. And further, a devoted Romanist, in spite of his personal and political transgressions, his conscience is said to be troubled at his continued estrangement from the Romish See, and he has long been knocking at the Pontiff's door for the means of reconciliation. His efforts were all in vain till the publication of the late Convention, when the Pope also beginning to distrust the policy that had led the Vatican to the brink of ruin, bethought himself of Victor Emmanuel's desire for forgiveness, and resolved to endeavour to turn it to some account. The negotiations were personal on both sides; neither the King's Ministers at Florence, nor the Pope's at Rome, were consulted in the matter. This was done on the plea that the questions related to the rights of the Church rather than of the State, and concerned solely the number of dioceses in the Italian dominions.

that were destitute of bishops. On both sides, however, the Ministers and control over the negotiations thus commenced without their advice; but they appear to have been more successful than the constitutional advisers of the Pope soon shown in the arrogance of the terms demanded. In the beginning of the Pope had shown himself willing to listen to reason; but, as they went on to allow of a single bishopric being suppressed, and he would not hear of those required to be appointed in such sees as were once within the domain of taking the oath of allegiance to the King. These were terms that no constitution whatever his personal inclinations might be, could venture to accept; and when that Signor Vegezzi has returned to Florence, and that his mission is considered, But it is impossible not to see that a very slight modification of terms, one which might bring about a reconciliation between Rome and Florence, in which contrasted but ill with the rising liberty of Italian thought. This reflection gives an aspect to the efforts of Protestants in the various parts of that beautiful country, at the meeting of the Waldensian Synod, of which an interesting account is given in our correspondent's letter of this month. We cannot but share in the feeling have been generally entertained there, that the gathering of so many Protestants from this and other countries at this Vaudois assembly is a token for good, means of diffusing throughout Evangelical Europe a fresh interest in the simple-minded, earnest, and devoted people.

Our German correspondent sends us an account of the first meeting of that calls itself the Protestant Association. The gathering took place at Eisenach, of the early years of Luther; and the heads of the body were eager to claim the title which has become so famous in connexion with the name of the Reformer. But, notwithstanding this, they have little in common with him, except in freedom of thought. Discarding his creed, they claim, in the name of human intellectual freedom, to go beyond his theological doctrines. It is not merely, however, that these men should have formed themselves into a society. One of the difficulties in France and in Germany, as well as in this country, is to ascertain what it is they now hold, and how far they are prepared to make innovations in faith and practice. Each one refuses to be bound by the opinions of his predecessors, except in the way of negative, is cautious of committing himself. It may be said, that now they begin to form themselves into an association, they will put a definite form of belief—some common bond of fellowship—which others may not have. The Romish Church is troubled with these heresies too, but deals with them in a characteristic way, by suppressing their publication.

The news from America during the past month indicates a great subsidence of the excitement caused by the assassination of President Lincoln. The cry for revenge, so prominent in the early circumstances, has given way to the deep, settled conviction, that the more atrocious the crime, the more necessary it is that the calm majesty of the law be fully vindicated. It is now rising up against the exceptional tribunal before which the trial of Davis is now proceeding. Jefferson Davis still continues in Fortress Monroe, and the officers that Generals Lee and Longstreet are to be put on their trial along with him for high treason. But these officers have not yet been arrested, and the impression created by Davis which was sent over to Europe, it now appears, was drawn up without the sanction of the President, who has quashed it; and for the present there is no charge against those implicated in the crime of assassination. It is believed, however, that for treason will proceed, that the law of America on this subject will be more strictly enforced than that the prisoners will be pardoned. The external relations of the Republic are in the extreme; far from wishing to enter into war with other nations, they are engaged in disbanding their huge armies, and laying up their war ships. The President professes his wish to live in peace with all the world.

H O M E.

The progress of the High Church party Romeward has at last begun to make itself felt even of that branch of the Legislature which is supposed to be least susceptible of religious impressions. The notoriety which the confession of Constance Kent has attracted, the semi-Romish ritual, and the monastic discipline enforced by some clerical authorities, has produced one good effect—that men in authority can no longer shut their eyes to the

is true the House of Lords was not very tolerant of a lengthened debate on the subject ; but that body is all unused to the discussion of such questions, and never defers its dinner hour for any consideration short of actual necessity ; but now that the thin end of the wedge has been introduced, we may look for much more prominence being given to these questions hereafter. It is rumoured that one or two members of the Episcopal Bench are prepared, in case of the subject being renewed, to declare themselves in support of the Tractarian manumeries. There will be no reason for Protestants to be dismayed, if such should be the case. The evil of Tractarianism is, that like a poisonous marsh-vapour, it creeps along the ground and diffuses itself unperceived. It will be a new thing to have an opposition of Tractarian principles and a defence of Tractarian practices from the heads of the Church themselves ; Protestants will then know what they have to trust to. In the meantime there is enough to excite, not alarm, indeed, but some degree of apprehension, in the spread of the heresy itself. The temperate statement made by the Marquis of Westmeath showed how the heresy is spreading from district to district ; and it is not the least remarkable circumstance in connexion with it that, while the Bishop of London condemns Tractarianism in his place in the House of Lords, and only laments his inability to suppress it, he goes on consecrating Tractarian churches and appointing Tractarian clergymen in all the districts of London. We do not wish to impugn his lordship's sincerity, but if he be indeed so powerless as he says, that ought not to be forgotten when the question is next raised of the increase of bishops. If they cannot protect the Church from the inroads either of superstition or scepticism, men will be tempted to ask what they are good for at all.

The new Romish Archbishop has signalled his assumption of dignity by issuing a pastoral, in which he announces to his followers the principles on which he proposes to conduct his administration of the affairs of his Church. The ex-Protestant rejoices in the new fetters his spirit is found for itself. Amid the din of contending doctrines he is glad that another has to decide for him what he has to believe and what to obey. He dilates with great unction on the happiness of belonging to a Church that knows what it means, and means what it says. He congratulates the members of his Church that twice within this generation they have heard the voice of infallible truth—once in the proclamation of the dogma of the Immaculate Conception, and once in the recent Encyclical. To such abjectness as this has an Englishman owed his once free spirit ! It is a significant comment on this singular document, which proceeds all through on the transparent fallacy of mistaking confident assertion for infallible truth, that almost coincident with its publication has been the recantation from Rome of two Englishmen, neither of them undistinguished ; the one the son of the late Dr. Arnold, the other the son of the late Sir Francis Palgrave ; and we are further told that the satisfaction of the old Roman Catholic party with the elevation of Dr. Manning has by no means diminished.

It is well known that the Roman Catholics have long chafed under the nature of the oath they are required to take before they enter upon Parliamentary or municipal office. That oath was originally framed by the late Sir Robert Peel, in concert with the heads of the Roman Catholic Church, and was intended to give security to the Established Church, then supposed to be weakened by the Emancipation Act. The oath binds him who takes it, among other matters, to repudiate the doctrine that heretic princes may be deposed or murdered by their subjects, to defend the settlement of property made at the time of the Revolution, and to declare that he will not use his position to injure or to subvert the Established religion. It is to dispense the necessity of taking this oath that Mr. Monsell, himself formerly a Protestant, has introduced a bill and carried it through the House of Commons. The measure was opposed by the great bulk of the Conservative party, on the plea, that it was an unnecessary removal of one of the safeguards of the Protestant Establishment. They were willing to free the oath of all that would be considered offensive to the feelings of the Romanists, such as being compelled to swear that they would be no party to the assassination of a heretic sovereign ; but Mr. Monsell would not accept the compromise. In recommending it, Mr. Disraeli made a remarkable speech—one that could only bear the interpretation of inviting the Roman Catholics to break up their alliance with the Liberal party in politics, and to join the Conservatives. The alliance with the Liberals, he reminded them, has subsisted for upwards of fifty years, and what have the Roman Catholics gained by it ? They have not injured the position of the Protestant Church, which both in England and in Ireland is more firmly established and more efficient than ever. But they had materially contributed to the injury of their own Church. Through the existence of a Liberal Government in England, which was

helped to be maintained in power by their votes, it had become possible kingdom to be established at the expense of the temporal dominion of the Pope, to the injury of his spiritual authority. Surely the Roman Catholics were not satisfied with the results from the Liberal alliance as these. Would it not be much better that they break off their existing engagements, give up the attempt to subvert the Church, which they must by this time see to be hopeless, and ally themselves with the Conservative party, who, in return, would guarantee them all the privileges for which, as an unestablished body, they could reasonably require? Such was the thinly veiled under a haze of words, that was made to the Roman Catholics by the Opposition in the House of Commons.

The Princess of Wales has, since our last publication, given birth to another auspicious event arrived as unexpectedly as on the birth of her firstborn. It was not expected till about the end of last month, and there was so little of premonitory that a dinner party was invited for that day, and were actually assembled at Marlborough House while the Princess was in the pangs of labour. It is a matter of thankfulness that the birth was as safe as it was sudden, that her Royal Highness has had a healthy child, and that her infant is also healthy and thriving.

The near approach of the general election has exercised its usual influence on the progress of legislation. Ireland has for several years past been the battle-ground, and great efforts have been made by both to conciliate the Roman Catholics. We alluded above to the remarkable speech of Mr. Disraeli. This was greatly improved by Lord Derby's proceedings on the same subject, in the House of Lords. His lordship spoke twice against the Roman Catholic Oath Bill, but to no avail; rejection, and the bill was thrown out by a majority of 21. The Ministry, however, have not been idle; they lent all the weight of their support to the Oath Bill; they offer a compromise on the subject of a charter for a Catholic University; and a very ingenious attempt was made to smuggle into the House a bill for giving free access to Roman Catholic priests into the workhouse clause which was inserted into an innocent-looking bill for continuing the payments for a few years more, was detected in time; and as it was thought the matter too important to be settled in this incidental way, it was struck out. The bill in its present stringent form of clerical subscription passed through both Houses without a whisper of opposition, and has now become law.

Evangelical Alliance.

NINETEENTH ANNUAL CONFERENCE OF THE BRITISH ORIGIN

TO BE HELD IN HULL, SEPTEMBER 26—29, 1865.

THE Committee of Council have accepted a cordial invitation from their Christian friends in Hull to hold their next Conference in that town. There is a general concurrence of opinion that Hull has been well chosen for this annual gathering; and it is earnestly hoped that the members of the Alliance and others friendly to Christian union will assemble in considerable numbers on that occasion, to strengthen each other's hands and gladden each other's hearts by prayer and counsel, and the consideration of subjects of deep interest to them with the progress of the Gospel and the promotion of spiritual religion.

In the evening of Tuesday, September 26, there will be a *soirée* in the public hall, for the reception of members and others friendly to the cause of Christ, and for mutual introduction and social intercourse. The Mayor of Hull to preside.

At the meetings on the following days addresses on various subjects of importance will be delivered by brethren whose names will be announced in our next number. Several are also expected to be present and speak on the state and prospects of the Evangelical Alliance in this country and elsewhere.

Hospitality is offered to the Christian friends intending to be present. Communion will be administered to W. J. Lunn, Esq., M.D., or E. Wallis, Esq., Hull, who are acting as the committee in that city, or to the secretaries of the Alliance in London.

Alliance House,
7, Adam-street, Strand.

JAMES DAVIS, Secretary.
HERMANN SCHMETTAU, Foreign Secretary.

Evangelical Christendom.

THE POPISH CAMPAIGN IN ENGLAND.

ry large number of persons have passed from Protestantism to Romanism
 rief period in England; that a large proportion of these are eminent in
 istinguished in ability; that a party in the Church of England—a party of
 le magnitude—seems to delight in placing itself directly in the way of
 scination, and in wavering constantly between Rome and England; that
 arliamentary section, powerful enough to be courted by the chiefs of party,
 ow a decisive weight into the balance at times when it is nicely hung,
 the Papacy; that the principal Romanists in Great Britain are confident of
 hat persons tormented with religious doubts, so common in this age, who do
 e infidels, end very frequently by stifling not only their doubts, but
 ous freedom and vitality in the embrace of Rome;—such are the main
 urable to Papal progress in this country which present themselves in a
 ew of the situation. We avowed our belief that they afford matter for
 'rotestants, and that they put it beyond question that the advance made by
 ate in England has been real and considerable; but we stated also that
 various circumstances to be taken into account on the other side, and
 o treat more particularly of these, as well as to inquire into the question
 ant duty in relation to Romanism in Great Britain, in a succeeding article.
 sk we now address ourselves.

e first place, the contrast between the stationary Romanism of sixty years
 e progressive and aggressive Romanism of the last quarter of a century is
 presented more or less by all religious denominations. There has been a
 vival of religious fervour; the dormancy of last century has given place to
 nd the languor of indifference has been exchanged for the ardour of faith.
 nstance does not alter the fact of Romish progress, but it makes it, in our
 ss to be regretted. A corrupt and degenerate religion is a bad thing, but
 pathy or hypocrisy is worse. A common character about the time of the
 evolution was the atheist-priest. Talleyrand and Sieyès were ecclesiastics.
 irdly conceive a form of religion, if honestly held, so corrupt and corrupting
 l profanity taking the mask of religion. Romanism, earnest and aggressive,
 its boundaries and multiplying its adherents, has a startling aspect for
 s; but we ought to recollect that its partial victory has, in the first instance,
 the utter godlessness which had taken possession of the Papacy, and that
 , with all its drawbacks, is an improvement upon the hideous moral
 it of sensuality and materialism. Protestant pastors in Continental
 tell us that converts are generally persons who have been sincerely religious
 ists, seldom or never men who had cast off every form of religious belief;
 s is the case, it may appear that the Papacy, by stemming the torrent of
 n Europe, has prepared the way for a religion purer than itself. In
 no considerable portion of society has at any period been professedly
 but a vast number in last century had sunk into a state of spiritual lethargy,
 oned the worship of God in public, and were Christians only in name; and
 of question whether Romanism, acting upon this “lapsed” class, would not,
 ing them with *some* religion, put them into a better position than when
 no religion at all. In one word, the triumph of Romanism has, to a large
 en a triumph not over pure religion and undefiled—not over sincere and

intelligent Protestantism—but over careless infidelity in the higher society and practical heathenism among the multitude.

It must, in the next place, be frankly conceded to those who Papacy has obtained any serious advantage in the United Kingdom, that information has been made to a reunion of this country with the Romish See. They are understood to have inspired the promoters of the "Papal aggression in moments of enthusiasm, may have floated before the imaginations of Manning, to the effect that England would at an early date return to Rome, are visionary. Protestantism in the sense of absolute freedom in religious matters—of rejection of sacerdotal tutelage and denial of superiority—of severance between civil and religious concerns, and so that priests can govern nations—is all powerful in England. This point in the position uniformly taken up by the *Times* in its reference to Whalley and the Protestant party distinctively so called. The all leading journal is, that Mr. Whalley summons up an imaginary danger, an imaginary foe, inasmuch as the English people are as firmly determined ever were to resist the encroachments of Rome upon their civil liberties. Mr. Whalley and Mr. Newdegate, contemplating the advance from the religious point of view, look at one thing, while the *Times* looks at another. Both are right, and both are wrong. Mr. Newdegate and Mr. Whalley are both affirming that Rome has gained advantages, and that she has made religious Protestantism, but wrong in displaying an amount of agitation which would be justified only by the probability that Rome will ere long possess power over England which she possessed before the Reformation, and in the elements of resistance presented by secular Protestantism; the *Times* is declaring that there is no disposition in the English public to place themselves under the surveillance of the Pope, or to subject religious speculation to censorship, but wrong in ignoring that stealthy advance of Romanism. The religious creed of thousands of Protestants in England is being undermined. They are not sure that it is altogether a reassuring circumstance that the Romanism which spreads in England is a Romanism adapted in certain particulars to English tastes. In Dr. Newman's most interesting narrative of his religious history and the least interesting parts are those in which he confesses his inability to resist the Italian type, and betrays an invincible repugnance both to Jesuitism and to the worship of Mary. Dr. Manning's Pastoral Letter to the clergy and laity in England is a perfect specimen of that Popery which is so much prepared for the English as unconsciously substituted by Englishmen for the Popery of Italy, Spain, and Chili. There is hardly an allusion in the Pastoral Letter to the Virgin Mary; there is a conspicuous absence of saint-worship, purgatory, and miracles; while, on the other hand, Scripture is quoted copiously, the Church is presented as guarding every jot and tittle of the Bible, and occasion is taken of salvation through the blood of Christ in terms which could not have been used by Luther or Calvin. True, the Archbishop professes and inculcates submission to the Pope; but unless he did this the letter would not be the Anglicism of the Popery which is making way in England is only a gilding of the pill: what we allege is that the pill is very skilfully gilded while the essentials of Romanism are brought in, certain of its characteristics which are specially obnoxious to Englishmen are kept in the background. This adaptation of Romanism to English tastes may be an alarming symptom, but it at least proves that Protestantism, in its great distinguishing characteristics, is still irresistibly strong in England.

ost zealous and bigoted Romanists practically acknowledge the necessity of conciliating it.

It deserves to be mentioned, though the circumstance is not of high importance, that there have been signs of late of a revulsion of feeling on the part of English converts to Romanism. One or two boasted accessions to the Romish communion have returned to their early faith. Mr. Arnold and Mr. Palgrave, men whose intellectual superiority is undoubted, were among the most brilliant of the conquests made by Rome from the rising young men of England, and they have found the promises and fascinations which attracted them false and unsubstantial. Their return to Protestantism is a sensible check to Romish proselytism, because it tends to dissipate an illusion in which both Romanists and Protestants have believed. If there was one thing of which any one looking wistfully to Rome was specially assured, it was that Rome would give him rest. There would at least be no more mental commotion, no disquietude, no doubt, no agonised wrestling with sceptical objections, no fever of perpetual change. The sleep might be deep—deep as the sleep of the blind, as the sleep of the dead—but it would, at least, be unbroken; and to the forlorn and wearied soul, tired with “ever climbing up the climbing wave,” there was relief even in the “long rest” of intellectual death. But it now appears that the infallible Church cannot guarantee repose. She has no draught potent enough—no lotus flower of charm sufficient—to ensure a dreamless slumber. There have been whisperings that not a few of those who left the Church of England to join that of Rome have found the fact different from what they imagined it, and that Mr. Arnold and Mr. Palgrave are merely the boldest and most consistent among a number of adventurers. Whatever amount of truth there may be in this, we cannot err in regarding the reversion of Mr. Palgrave and Mr. Arnold as a new and significant proof of the profound incompatibility of Romanism, except in peculiar and isolated cases, with vigorous mental capacity. The proximity in date between the return of these gentlemen to Protestantism and the publication of the Encyclical has been sought to indicate a connexion of cause and effect between the events, and there can be no doubt that, in relation to propagandism in Great Britain, nothing could have been more unfavourable to Rome than the issue of that surprising document.

But we have not yet brought forward the chief argument of those who maintain that Popery is making no progress in England. We have done no more than throw at the skirmishers to clear the way for the decisive charge. Statistics, it is said, expressly prove that Rome is making no extraordinary or alarming progress in England. Mr. Lumley, Honorary Secretary to the Statistical Society of London, having thoroughly investigated the subject, presents us with a demonstration that the progress of Popery, relatively to Protestantism, has been nothing like what most persons imagine it to have been. The total number of ministers of all denominations in England in 1851 was 25,978. In 1861 they had increased to 30,258. Of the established clergy the increase was 10·8 per cent., of Protestant ministers the increase was 22 per cent., of Roman Catholic priests the increase was 21·6 per cent. “Though the number of priests,” says Mr. Lumley, “has increased in a greater ratio than the numbers of the clergy of the Established Church, they have not increased in so great ratio as the Protestant ministers. Of course the demand for the clergy depends upon the number of churches, which is limited by that of the parishes, whereas the demand for ministers and priests depends on the congregations, which is not subject to any arbitrary limit.” Taking the number of places of worship, the increase in ten years of Nonconformist Protestant chapels was 1,163, of Roman Catholic chapels 173, of churches in connexion with the Establishment 108. “It appears”—we quote Mr. Lumley—“that for a time the number of Roman Catholic

per cent., and 500,000 in 1861, when the population was round 4.4 per cent. The increase in the first period of seven years was in the second period of ten years it was only $\frac{1}{2}$." On these figures Mr. [unclear] following important remarks: "It is obvious that this is the real and peculiar circumstance, and is not produced by the action or conversion of the inhabitants of this island. The increase was for a while rapid, but then came a strong check, and the progress is slackened. It is difficult to render a complete explanation of this phenomenon, but it exhibits the return of all the marriages which are solemnised in England, it includes those of the Irish and of foreigners. Now, it is a fact that there has been a great immigration of Irish and of foreigners during the last twenty years. They marry in this country as well as the marriages are included in these tables. According to the report of the commissioners, the number of foreigners in England in 1851 was 186,179, of whom 73,434 were Europeans. The population of England in 1841 was 289,404—i.e., 1.8 per cent. upon a population of 18,400,000. In 1851 it was 519,959, or 2.9 per cent. upon a population of 18,400,000. In 1861 it was 601,634, or 3.0 per cent. upon a population of 20,000,000. The number of Catholics was 4.2 per cent. of the population, and that was in 1861. Now, the greater proportion of foreigners are French, Italian and Spanish, who are almost all Catholics, or Germans, who are almost all Catholics; while of the Irish in Ireland, it is not an unreasonable estimate to say five-sixths to be of the Roman Catholic faith. The immigration into England coincided with the increase in the Catholic marriages, and the increase has slackened, so the increase of those marriages has diminished the number of their children born in England, being counted with their parents, may somewhat embarrass their accurate discrimination in the English Catholics."

Such is the case of those who maintain that Popery has made alarming progress in England. It is, we acknowledge, a strong circumstance that it is so strong. The following is Mr. [unclear]

in England, but is making real progress. That matters might be worse, is no proof that all is as it should be. If the most any one ventures to maintain is that in England, the head-quarters of the Reformation, Protestantism continues to hold her own against Popery, the fact is sufficiently serious. Be the causes what they may—secession from the Church of England or immigration of Irish and foreign Papists—the attitude of Popery is beyond question more imposing, the power of Rome is indubitably greater, in England at this moment, than has been the case since the seventeenth century. If there is a steady stream of Anglican Evangelicals into the ranks of Protestant Dissent, there is a stream which flows more intermittently, but at times with greater volume, of Tractarians and High-Churchmen into the Church of Rome. Nor are the accessions to Popery to be estimated by mere count of heads: if rank and talent stand for anything in the computation, the advantage will be largely on the side of Rome. Is it pleasant to think of these things? Is it altogether reassuring that the minority of Roman Catholics, so long dwindling in England, has, to say no more, ceased to diminish? Is it creditable to our Protestantism that it has not absorbed the Irish and foreigners who have taken up their abode in Protestant England? Our readers will answer, No, and will ask us what is to be done. Little or nothing, we reply, beyond deepening and clarifying our conceptions of Protestant truth as opposed to Romish corruption, and increasing our zeal in proclaiming an unpolluted, unimpaired, unobscured Gospel to all classes of the people. To look *principally* to the Legislature for aid in the conflict with Rome is the most fatal of mistakes. Essentially the struggle is one of opinion, and in battles of opinion even the *semblance* of force applied or invoked on one side confers an advantage on the other. It is by a courageous and thoroughgoing Protestantism that Popery can be effectually combated, and intelligent Protestantism has long since declared that, in civil and political relations, Roman Catholics stand on the same footing with other subjects of Her Majesty. Let there, then, be no grudging in this concession; if persecution and intolerance are discarded, let none of their petty annoyances, their insulting badges, be retained. We do not, however, affirm that the Legislature has nothing to do with this matter. The constitutional arrangements of Great Britain are Protestant, and so long as it is the legal right of a Protestant nation to have its Established Church Protestant, its Legislature is bound to exclude Popery from the pulpits of the clergy. The line between tolerating Romanism and endowing Romanism must fall somewhere, and when Romanists demand that chalices and crucifixes shall be bought for them out of the money of Protestants, the place where it ought to fall seems to us not undiscoverable. It is beyond question, also, a disgrace to the Legislature that neither congregations nor bishops can effectually resist that insolence of ritualism by which loyal and devoted members of the Church of England are compelled to choose between Dissent and a glaringly Romish mode of celebrating public worship. On points like these Parliament ought to be moved, and it is discreditable to our representatives that they leave them in the hands of the present well-intentioned but hopelessly and painfully incapable leaders of what is called the ultra-Protestant party. But it is not in Parliament that the strength of Protestants against Rome will be found; it is in the intelligent and enthusiastic apprehension of the great truths of Christianity, in clearly discerning that their foundation in the Word of God is more stable than in the imaginary infallibility of the Church, and in energetically preaching in church and in chapel, on the village common and in the city lane, to rich and poor, in the wards of the hospital and by the bed of the dying cottager, that everlasting Gospel which is suited to every need of man, and which, by its own vital energy and expansive force, casts away all adhesions and pollutions—in these it is that the strength of English Protestantism will be found.

B.

or any volatile gum exude from the tree, the air loses no time in the whole of it; and at a long distance you can tell by the fragrance carries off the attar of the rose, or the blossomed essence of the rose. Indeed, it is certain that there is nothing capable of rising—becoming a gas or a vapour—which does not also exist in the air.

Society and the individual are, in the same manner, surrounded. There are maxims, opinions, conventionalities, in the midst of which we live, and have our intellectual and moral being; and to a great extent our physical and spiritual energy will depend on the purity of the medium we are daily inhaling. In our last paper we tried to analyse our mode of living, that invisible and almost impalpable ocean of thought and opinion in which we are at this instant living; and we pointed out two peculiarities. One is, that life is excessively stimulating or exciting it is. As if some nitrous oxide element were in it, life has become a top-speed, whirligig career, with all its rush and rapidity. With bounding pulse, hectic cheek, and restless trader is in haste to be rich, and would like to make his fortune in a year. Our fathers took a long time to recover from disasters, but—so buoyant and so buoyant are our spirits, that, before neighbours can well cross the grave of our friend or the wreck of our fortune a thousand miles away, even our literature shares the revolution: slow writers like Homer are discarded for sublimer or at least more surprising productions, where a Paradise is lost in every page; and where, up so many zig-zags, the reader is swept to an Olympic elevation, and in the universal summit finds the parricides and swindlers of the outset come out in all the types of heroic virtue. In curious contrast with this secular fever and severity, frequently amounting to a general scepticism, which marks the spirit of research, we have got far away from the age of asceticism, and some of us would be very glad if a few asceticisms were the general doubt and denial. It is rather mortifying to find history enormous "Monte Testaccio," where you cannot pick up one telling character. but find yourself dissolving evermore in a mighty mass

glad to notice that they give forth no uncertain sound, but that all the tires and axles are tight and true; but if next he comes up to our compartment, and, by way of ascertaining whether there be glass in the window or soundness in our cranium, uplifts his hammer, we beg to be excused—not because we have any doubts of either, but because we doubt if for either this is the right criterion. And so the authenticity of the New Testament and the historic truth of its statements we are willing should be subjected to the hardest hammering of the scholar and the critic; but when questions are raised which our moral consciousness decides—Is there a God? Is it right to love your Father? Is it right always, and at all risks, to speak the truth?—we deprecate the scholastic hammer. We know that there is glass in the window; for we see through it, and it shuts out the wind: your demonstration will only break it. We know that our head is sound, for it reclaims against your obliging offer to destroy it. There is a great deal which we see, and feel, and know, and which belongs to a higher sphere than the mere reasoning faculty, and which we should be very sorry to submit to the logician's sledge-hammer. From neither cowardice nor superstition, but from the instinct of self-preservation, there are affections and emotions which we mean to exercise, whatever may be urged to the contrary; and if we love our neighbour, and love the Lord our God, we believe that we shall be doing the very thing for which we were made, and, in spite of all syllogisms and all seeming experiments, we shall still deem it a reasonable service.

"Enough, enough," cries the reader. "We have had more than enough of this. We agree that the age is fast and feverish; and we also know that it is free-thinking and rationalistic. The atmosphere, we own, is, on the one hand, exciting and overstimulating; on the other hand, we are occasionally conscious of a depressing and malarious element—a dry materialistic and unbelieving tendency. But how are we to keep ourselves from the evil in our time, and how are we to influence it for good? And, after all, is the time so bad that it is a pity to have been born so late, and not got through our probation sooner?"

Far from it. On the great interdiffusion principle, when a good air is evolved anywhere, it spreads and soon is everywhere. Nor was the vital air of the Gospel ever so widespread as it is at this moment, nor ever so telling. As a type of its influence, we may take what is now transpiring in some of the chief centres of India, where, shamed out of their hideous mythology, many of the most intelligent men are trying to set up a simpler faith and a purer morality—in fact, a Christian ethics in union with a natural theism. In the same way, there is now a prodigious amount of Protestantism within the pale of Romanism; and, with their contempt for living legends, their pity for the Pope, and their horror of the confessional, millions of continental Catholics are much farther from Rome than some Anglican priests and monks.

Then again, Christianity itself was never purer. There have been times when men showed an intenser love for particular doctrines—times, also, when particular faces were more signally developed. We may well look back with reverence to the days when, in loyalty to Christ, men left their homesteads and the sweet breath of heaven, and pined the weary years in dark and loathsome dungeons, and were only so happy when it came to the crowning act, and from the scaffold or the flaming pile, crying "None but Christ," they soared to immortality. And no one who has an intellect of his own, or respect for truth, will speak scoffingly of the Athanasians, and Augustines, and Anselms, who bent their powerful minds to deep problems in divinity, or the grave and anxious doctors who, at Nicea, or Dort, or Westminster, spent the long summer day, or the rich and returnless year, guarding, defining, and expounding some tenet in the faith. Still, in Christianity there is some-

thing more precious than any proposition ; and of all sayings that is evangelical, and of all systems that is the most successful, which leads men to the Saviour, and which most endears the Christ of God. As has been the great characteristic of Christianity, and the great moral proof of its truth, it has been the main source of the moral development of Europe ; discharged this office not so much by the inculcation of a system, however pure, as by the assimilating and attractive influence of a living faith. . . . There is nothing in the history of the human race more striking than the way in which that ideal has traversed the lapse of ages, increasing in strength and beauty with each advance of civilization, and influencing every sphere of thought and action. . . . an exaggeration to say, that at no former period was it so powerful, or so generally acknowledged, as at present. This is a phenomenon altogether unique to those who in the highest type of excellence recognise the highest Deity, its importance is too manifest to be overlooked.* If not through the rapture and devotion, in many directions we can perceive efforts after truth, and as a result of such efforts, the Saviour himself must become more personally influential, more and more paramount. And whether they be devoted to doctrine, or who discard all systems for the simple Word of God, the Cross of Christ is the one reconciliation betwixt earth and heaven. Jesus is the one rallying point for a grateful and admiring world. His own ; His character is God's likeness ; in efforts after that ideal which we impersonate, there is a problem for all the ages, and a pursuit sufficient in whom God the Holy Ghost has enkindled the love of glory and without forfeiting one attribute of a genuine humanity—without discarding any feature or natural taste—without translating ourselves into Hellenism. Most assuredly there is a way of being so translated into Christ that a man may be a Christian—business, recreation, study, pleasure, pain—all brought into subordination ; and room enough for each generation to supply a thousand different kinds, each specimen distinct, natural, independent, a free harmonious whole, all alike in as far as it is from looking unto Jesus that each has characteristic nobleness or beauty ; all children of the first resurrection in glory, but starry all, and all “ bearing the image of the Heavenly Father.”

To no small extent has Christianity improved the air of earth and been the great softener. It has thrown a balm into the atmosphere and multitudes have felt the charm, and so far yielded to its force who have been hostile to Christ. It is this humanising influence which has broken down slavery, and to the mitigated bondage of serfdom. It is this which has made factory children under its protection, and secured for them some measure of rest and play. And it is this which will by-and-by make toil less tiresome and cottage with amenities and resources presently unknown, except in the palace of a monarch. It is this which, having voted war wicked, will by-and-by make the duel of two nations as impossible as the duel of two brothers ; and, listening to better blood than that of Abel, will convert the last of the cruel strife which began outside the gates of Eden.

Christ is the Saviour of all ; Christianity is a religion meant for all. Unlike Judaism, which was an isolated mass, an insoluble crystal, salt in the land, intended to melt and permeate the entire soil of humanity hid in the meal, and designed to go through the whole lump and give it life ; or, as we have now put it, if there be a certain atmosphere

* Lecky's "Rise and Influence of Rationalism," vol. i., p. 33

union which surrounds society, Christianity, or the genius of the Gospel, or rather the Holy Spirit speaking through the Word and through the lives of holy men, is gradually introducing a new and better element. And whilst we ought to rejoice with a joy pre-eminent in every sinner saved, we should be very thankful at the larger spread of the pure and life-sustaining element.

At this even the worldly should be glad. Where there is no vapour in the atmosphere there is no softness in the distances—outlines may be clear, but they are hard and bare; as no kind veil is thrown over the baked and burning slopes, so there is the watery treasure impatient to slake their thirst and revive their barrenness. And drawn from the wells of salvation, from the broad expanse of the Gospel, there is exhaled into earth's atmosphere an element which, neither importunate nor habitually remembered, is widely diffused and invaluable. If you ask, What is it that, amid toil, and drudgery, and disappointment, bears up the nobler natures? we answer, The hope full of immortality. What is that in a hundred sick-rooms inspiring the pale sufferer meek and patient and unmurmuring, except the pattern and recollected presence of Him who, from the midst of peerless agony, exclaimed, Father, thy will be done? And what—in a thousand work-rooms and counting-houses, in many a smoky kitchen and sultry garret, in the hut that holds the Highland school, or the shed which receives the savage congregation—what is it that keeps up to the task of habitual dutifulness and high-hearted diligence the sempstress and servant, the teacher and the missionary, except his high calling, his remembrance of that Master who, taking the form of a servant, performed the whole so excellently as to nobilitate the lowliest post, and make conscientious work a Christian worship? What is it that over the arid waste of human existence, with all its meanness, its frequent follies and its fearful crimes—what is it that spreads a softening veil of hope and kindness, that it be not Christian charity—that charity which can afford to hope all things; for on its side are the promises of God, and in its hand is the message of omnipotent mercy—that Christian charity which, along with the Christian ideal, diffuses itself over a poor and pitiful present, not merely as a softening sentiment lending enchantment to the view, but which melts down in the plenteous rain or drenching dew of a practical philanthropy; making the wilderness blossom, converting the scapegrace and prodigal into a useful citizen, the blasphemous and ruffian into a fervid evangelist; just through this veiling invisible vapour, through this Bible atmosphere which we encircle and enclose Christendom, there come from time to time balmy visitations such as Heathendom never knew, and which have only come since Christ came—soft airs as from an unseen summer, a summer alongside but not seen as yet—the millennial glory yet to be revealed—fragrant airs as from some son of consolation, in whom so rich and rosy, a good man, full of faith and of the Holy Ghost—balmy airs from heaven opening when the saint goes in, and the air of Paradise, the perfume from the Tree of Life, comes forth.

H.

CENTRAL AND EASTERN ARABIA.*

ALMOST a hundred years ago Carsten Niebuhr published his "Description of Arabia;" but although a century has elapsed since then, there are many things in the book worthy of our attention to-day. Niebuhr collected a host of most valuable facts, and has given perpetual proofs of his rare knowledge and his far-seeing sagacity. And yet the country traversed by Mr. Palgrave, and described in his admirable volumes, is to all intents and purposes a land utterly unknown to the majority of even educated Europeans. This remark may be justified by the extraordinary fact

* Narrative of a Year's Journey through Central and Eastern Arabia (1862-63). By William Gifford Palgrave. In Two Volumes. London: Macmillan and Co.

authority last named speaks of these caravans, and his brief reference of the Persian pilgrims is most strikingly confirmed and illustrated in the most remarkable chapters in Mr. Palgrave's work. Niebuhr is for believing that there is a considerable intercourse between the known parts of Arabia, and adds that it is therefore probable a traveller could visit the interior of the country. This probability realised by some, but it has been reserved for Mr. Palgrave to reduce it to fact. He has crossed the Arabian peninsula from Palestine to Kateef and the Persian Gulf. To some points in his very interesting and important volume we will invite the reader's attention.

Our author is in several respects a remarkable man. He was educated at Oxford, where his extreme opinions prevented him from continuing his studies, and he therefore entered upon a military career in India. He subsequently joined the order of the Jesuits, and it was during his connexion with them that he undertook his journey, the funds for which were furnished by the French. Since his return home he has resumed his profession of law, and has been appointed by the Prussian Government to a post which requires an intimate knowledge of the customs and language of the Arabs, and his long residence in the East, eminently qualified him for his difficult and dangerous task. "The men of the land, rather than the land of the men, were my principal research and principal study. My attention was directed to the man and his condition, and political condition of living Arabia, rather than to the physical condition of the country." And again he says: "The hope of doing something for the permanent social good of these wide regions; the desire of bringing the isolated life of Eastern life into contact with the quickening stream of European life; perhaps a natural curiosity to know the yet unknown, and the restless desire to be first, were not rare in Englishmen; these were the principal motives." "My principal object and endeavour in this work has been, according to a tolerably correct notion of the Arab race—of their condition, political, social and religious; such at least as it appeared to me." and the facts we have mentioned will show pretty clearly the sort of

scribed a great curve, crossing another sandy desert until he reached Riad, the modern metropolis of Nejed. He saw the ruins of the old capital, Dereyyeeyah, and made an excursion to Kharfah, further south. After leaving Nejed, he passed still another desert, which divides Nejed from Hasa. Here he saw Hofhoof, an important city, after which he reached the shores of the Persian Gulf at Kateef, where for the present we must leave him. Our readers will be able to form some idea of the extent of country traversed if we say that a straight line drawn from Riad to Kateef would be at least 850 miles in length, and that Mr. Palgrave's route must have been from 1,300 to 1,400 miles between these two places. But the vastness of the almost unknown region commonly called Arabia will be better realised if we observe that in some places the peninsula is more than a thousand miles across, between the Red Sea and the Sea of Oman, and that the greatest distance from north to south is not less than 1,500 miles. Large portions of this enormous surface are a waste howling wilderness, almost without water, without vegetation, and without inhabitants. Scorched by a fiery sun, blasted by the burning boom, and mocked by fantastic mirage, no solitary wayfarer could live without a caravan. The pilgrims whom fanaticism urges over these fearful wilds band themselves together in large companies, and hope for safety in society; yet, in spite of precautions, they annually perish by thousands. They take the shortest path from wady to wady, from well to well, or from oasis to oasis, and yet so many of them die; while the wrecks of camel and dromedary, those ships of the desert, are strewn long the road. But, after all, whether for religious or for commercial purposes, Arabia is crossed in many places, and has been so for ages.

Over the territory we have glanced at are scattered some millions of our fellow-men. The greater portion of these live in the west and south-west of Arabia, and along the sea of Oman and Persian Gulf. Large numbers roam in tribes or clans over some particular regions, dwelling in tents like Esau of old, their hand against every man, and every man's hand against them. These are generally styled Bedouins by Europeans. Besides these, there are also dwellers in towns, who build walled cities and stone houses, and who cultivate the soil and follow mechanical arts. The least known of these are precisely those to whom Mr. Palgrave introduces us most extensively. It is true that, everywhere like himself, the Arab of Morocco or of Algeria is a twin brother to his namesake in Egypt, in the Syrian deserts, or in the great Arabian interior. The likeness is in all essential features. But we are now taught that the traveller into central Arabia will learn and see many things unsurmised by those who have only studied the Arabs who hover on the verge of civilisation and of the trading world. We are also taught now that inner Arabia contains extensive provinces, subject to native authority, with peculiarities in religion, social life, domestic habits, and much else, and that in this same heart of Arabia, surrounded by deserts, are strong towns, and districts of marvellous beauty and fertility. Here the topographer may find new names for his map, the botanist new plants for his herbarium, the zoologist undescribed varieties for his museum, the meteorologist may observe phenomena unknown to Europe, the political economist fresh phases of society, the philanthropist new forms of misery, and the Christian new aspects of perverted religion, new candidates for missionary enterprise. Here the merchantman may find a new market for wares and new wares for the market; nay, the very geologist may see that which will be a wonder to him and a problem to all. We shall explain this last allusion by and by.

It is very well known that, in the early ages of the Church, Christianity was promulgated in Arabia throughout its entire length, from Aleppo to Aden, and even Socotra and other islands in the Arabian Sea. The rise and rapid spread of

Islam in the seventh century was very fatal to the Christian profane Arabs, so many of whom adopted the old faith, that since that time been generally described as Mohammedans. These Mohammedans were divided into sects, some of which were bitterly opposed to one another; the most remarkable and powerful are the Wahhabees, a politico-religious sect named after its founder, who flourished about the middle of the eighteenth century. Accounts of these Wahhabees have appeared at different times, by J. Malcolm, by Ali Bey, and especially by Burckhardt, but the best, is that of Mr. Palgrave. This writer has also deeply interested himself in the apparently last relics of Christianity in these remote regions. At the Djowf he endeavoured to learn the traditions of the people. He says a little of their origin: "Thus far only can they affirm, that they were Christians, and that their earliest conversion to Islamism was effected by the use of all arguments, the sword, in the hands of Alee and Khatib. He subsequently mentions a famous well on the borders of the Djowf. If you ask the Arabs of the country what is its origin, "It is a well of Christians," they reply, and the same is their account of every ancient tradition throughout the whole of Northern Arabia. He adds that perhaps altogether wrong, for the principal clans in that neighbourhood were Christians for many centuries. It is, he affirms, established by monuments, and oral tradition, that Christianity was once pretty widely spread in these regions. He would not indeed be greatly surprised if there should be the same direction, although he sees little prospect of any serious change for good being brought about by European or any other than

Our author returns to the subject again when speaking of the Bedouins of that locality: "A large portion of the tribes that form the great clan of Shomer had once been Christians, and they remained so still at the epoch when they repelled the invasion of the troops. The clan of Bedr, to whom belonged the easterly range of mountains, was Christian. Probably a time came when all, more or less, professed Christianity. At last we find them relapsed into a state of semi-barbarianism, having retained old Pagan forms of worship, and subdivided themselves into as many chieftainships as there were villages in the land." It may be said: "This hitherto referred to are either vague tradition or simple history, and not the past. We shall appeal to something more tangible, but what we find that even here in the heart of Arabia, and cut off from the rest of the world, the name of Christ is not wholly forgotten. This recollection may be seen when "they that dwell in the wilderness shall bow before him," said, and as we still say.

Of actual Christian profession there appears to be none, and the description of a class of persons so peculiar, that we may fairly conclude something more decisive than we have yet adduced. Perhaps it is best to let Mr. Palgrave speak for himself. This is what he says:—

From the frontiers of Syria to the innermost valleys of Nejed is scattered a peculiar character and name, everywhere the same, and everywhere distinct from the other clans, easily distinguishable, and well known to all conversant with the desert. Should any one of my readers be of this number, he will readily speak of the Salibah tribe, whose very title, immediately derived as it is from the cross, together with external and internal tradition, may seem to confirm the

this they are unrivalled. Though retaining, so far as I could discover, but very faint traces the more positive features of Christianity, they have yet one of its more negative marks in a long, unchanging hatred to Mohammedanism, which they not only neglect, in common with great mass of Bedouins, but openly and positively disavow. They are evidently strangers to Arab stem, and by their own account belong to a more northerly extraction.

The opinion or tradition last referred to is favoured by Mr. Palgrave, who adds that they stand in high repute for their knowledge of the healing art, and that it is common saying among Mohammedans, that medical science is the offspring and heritage of the Christians. He subsequently mentions this Salibah tribe in connection with their supposed Christian origin. We are disappointed with the results of inquiry, it may be, but it is interesting to perceive the slightest traces of acquaintance with our holy faith. As for the Arabs generally, they seem everywhere almost to know that there are Christians in the world, and it is common to regard them with any distinct and formal antipathy. Our traveller was obliged to cross the entire peninsula in the guise of a Christian from Damascus, and as a medical practitioner. Nor did his admitted Christianity expose him to any particular inconvenience. It is true that Christians from Damascus are not in high repute for religious zeal and spirituality; yet as Christians it is perfectly well understood that they repudiate the Koran and its prophet. The reflection is painful that there is so little vitality in the existing churches of the East in general, and that of others which were scattered all the way from Palestine to the Persian Gulf, nothing whatever remains except the almost extinct memorial. The author of "Early Christianity in Arabia" says: "Whether any Christians were left in the peninsula of Arabia at the death of Mohammed may be reasonably doubted. His dying injunction was that his native country might be inhabited solely by believers, and it was rigorously enforced in the Khalifate of Omar, who is said to have banished from Arabia the Jews who were left at Chaibar." But while Mr. Wright says this, he mentions an Arabian bishop who flourished in the eighth century, and a priest who lived at the commencement of the tenth. Besides these, we meet with another bishop in the eighth century, with Jews in our own day, and with others, who practice the ancient sun worship. Mr. Palgrave introduces us to the last mentioned, at the very outset of his book. On the first morning after leaving Ma'an, he says:—

The sun rose, and then for the first time I witnessed what afterwards became a daily spectacle, the main act of Bedouin worship in their own land. Hardly had the first clear rays struck level across the horizon, than our nomade companions, facing the rising disk, began to recite alternately, but without any previous ablution, or even dismounting from their beasts, certain formulas of adoration and invocation, nor desisted till the entire orb rode clear above the desert edge. Sun-worshippers as they were before the days of Mahomet, they still remain such; and all that the Hejaz prophet could say, or the doctors of the law repeat, touching the devil's horns between which the great day-star rises, as true Mohammedans know, or ought to know, and the consequently diabolical character of worship at such a time, and in a posture, too, which directs prayers and adorations then made exactly towards the Satanic head-gear, has been entirely thrown away on these obstinate adherents to ancient customs.

It has been thought by some that those remarkable circles of unhewn stones, of which a familiar and extraordinary example is furnished by Stonehenge, are the memorials of a worship which was rendered to the sun, or to others of the heavenly bodies. These circles are found not only in England, but in the west of France, and even in northern Africa. The cromlechs which seem to be allied to them have also been discovered as far east as the country beyond the Jordan. No history records in what age, by what race, or for what object they were erected, and they are what we have already alluded to as a wonder to the archæologist and a problem to all. We now hear of these circles of unhewn stones in the very heart of Arabia. After leaving Djebel Shomer, and Upper Kaseem, Mr. Palgrave entered Lower

I guided my camel right under it, and then, stretching up my riding stick at just manage to touch and push it, but it did not stir. Meanwhile the camel, rider, and stick, taken together, would place the stone in question full on the ground. These blocks seem, by their quality, to have been hewed from the stone-cliff, and roughly shaped, but present no further trace of art, no sacrificial import, much less anything intended for figure or ornament. They are attributed their erection to Darim, and by his own hands too, seeing that he was also for some magical ceremony, since he was a magician. Pointing towards R. affirmed that a second and similar stone circle, also of gigantic dimensions, lastly, they mentioned a third towards the south-west—that is, in the direction the confines of Hejaz. That the object of these strange constructions was religious, seems to me hardly doubtful; and if the learned conjectures the planetary symbolism in Stonehenge and Carnac have any real foundation, the monument, erected in a land where the heavenly bodies are known to have been the inhabitants, may make a like claim; in fact, there is little difference between the wonder of Kaseem and that of Somersetshire [Wiltshire], except that the one is other, though the more perfect, in England.

Relics like those described in the foregoing quotation are of an exceptional kind. Their characteristics are as well defined as those of Egyptian architecture, and they irresistibly urge us to the conclusion that, met with, they are the workmanship of one race of men, or of men allied in manners and in religion. Darim, to whom the Arabs ascribe the Stonehenge, probably lived not more than eight or nine centuries ago, and is regarded as the restorer of the planetary, or Sabean worship. But the monument is doubtless, very much more ancient, whatever their actual relation to it.

It is in perfect keeping with the character of this publication to mention things especially which throw light upon the religious opinions of Central Arabia. Let us therefore pursue our inquiries a little further in this direction. We have already mentioned the Wahhabees as a political sect prevailing in the heart of Arabia. As a fact, their presence and influence are more widely spread, and we hear of them in Persia to the shores of the Red Sea towards the west; but their cradle and the might of their power must be sought for in Nej

notice of the Djowf—where, by the way, many writers, erroneously we think, look for the Dumah mentioned in Scripture. The Wahhabees displayed their zeal for the propagation of their creed and the establishment of an empire by subjugating the Djowf towards the close of the last century or the beginning of this, but the province recovered a sort of independence, as a result of the Egyptian war already referred to. The Wahhabee influence is therefore not predominant now in this district; it increases as we advance towards the east. But it is not our object to enter into many details respecting the rise, the rapid spread, and the equally rapid contraction of the limits of Wahhabee domination; yet we may remark in passing that that domination was rather one of physical force than of religious power and conviction. We may suppose, too, that the principles of the sect are permanently rooted in particular sections of the great Arab community.

The actual limit of Wahhabee preponderance towards the west is the district of Lower Kaseem, which is divided from Nejed by one of those burning sandy wastes which occupy so large a portion of the Arabian peninsula. The exclusiveness of the Wahhabees is shown in many ways. At Riad, Lieut.-Colonel Pelly found a decided objection to a European alliance, and here in Kaseem this exclusiveness appears in other forms. It is true that coffee comes from Yemen, and that articles of Egyptian and of European manufacture are brought hither; indeed, Mr. Palgrave says, "The phosphorised amadou boxes of Pollak from Vienna, after passing through the sacred cities of Arabia, are to be met with in the shops of Bereyda and Oneyzah," but an important branch of commerce once carried on with Damascus has ceased to exist. Even Wahhabee exclusiveness, however, varies in intensity, and is somewhat capricious. It would scarcely bear a European or a dervish, but it will tolerate the presence of an Asiatic Christian in many places, if not as a resident, at least as a wayfarer, provided he makes no attempt to gain proselytes, and takes care not to render his opinions any way obnoxious. That a pilgrimage through their country is not always safe and easy is abundantly proved by our author, who equally demonstrates its possibility. We almost wish he had told us more definitely in what manner he was permitted or able safely to display his own Christianity. Could he exhibit images, pictures, or crucifixes, of which, as a good Jesuit, he was surely not destitute? He does not tell us.

The peculiarities of the Wahhabees are frequently advanced in these volumes. One is their comparative disregard of numerous external matters not directed by the letter of the Koran. They have no faith in traditional rubrics and ceremonies dictated by the lovers and framers of rites and outward observances. And what they absolutely prohibit, not merely wine, but tobacco, and the wearing of gold and silk. Their monotheism is most rigid and absolute: "There is no God but God," with them implies almost the absolute negation of all other will than His, and involves not only the predestination of some to Paradise, but what Mr. Palgrave calls the "pre-damnation" of half the human race. The Wahhabees do not esteem ablution with water before prayers absolutely necessary, and will often enter a mosque without laying aside their shoes. Their proclamation of prayer is only half the common length; and they pay less regard than others to their postures in their devotions. On Fridays a sermon is preached. Rosaries are not used, and the intercession of saints is denounced as simple idolatry.

Thus we might continue, but our space is exhausted, and we must reluctantly refrain from an attempt to indicate the social and political peculiarities of the Wahhabees. Those who desire to know them must refer to Mr. Palgrave, who has accumulated a very large mass of facts and observations bearing upon the subject. It was not our intention to summarise his personal adventures, romantic though they were, by land

We spoke of Central Arabia as a field for Christian mission seems to be no hope, without a providential change in the spirit or herald of Gospel truth. To endeavour to preach Christ there present systems would be to march to certain death. The Arab idea of promulgating a religion is symbolised by the sword, and the sword is the agent by which the Wahhabees have established their empire, as their predecessors established theirs of old. Nor have we the shadow of a ray; the same deadly weapon would be used at once upon any who should propagate Christianity in those regions. The good time for that doubtless come, but, meanwhile, the duty of the Church seems to be to pray until the door is opened by an Almighty hand.

Foreign Intelligence.

FRANCE.

THE "SAINTED MARIE ALACOQUE."

M. Pastor Rognon, writing in the French Protestant journal *L'Espérance*, makes the following remarks upon several subjects of current interest which are engaging attention in the Roman Catholic and Reformed Churches. Referring to the wish expressed in a highly influential periodical, that "Roman Catholicism should renounce the traditions of the dark ages, and expel from its bosom whatever is adverse to the Gospel," he goes on to say, that nothing is more calculated to show how much Catholicism stands in need of such a purgation, than the account of the *fêtes* of Paray-le-Monial, given by the *Monde* in its number for July 1. These *fêtes* took place

such a ceremony should be of the priestly journal. ing the bones of the piety; that almost gross the Sacred Heart of Jesus those of the Rev. Father to prove that "the world Heart is the primal cause of tian and of human life;" Mermillod, Bishop of Hel Geneva," proving to his hilation" with which the Marie was honoured occurred right time "to resist the off the threatening blow century;"—such are the

ose journalists who are taking advantage of all the errors and all the misfortunes of the various Christian churches to direct their blows against Christianity itself!

THE NEW SCHOOL OF THEOLOGY.

While Catholicism does not even attempt a needful reaction against the two enemies by which it is being secretly undermined—superstition and theocracy—Protestantism in France is engaged in an energetic struggle against a subversive principle, which it must repel at any cost, if it wishes still to live and grow. That principle is the exclusive and absolute authority of the individual conscience—in other words, the denial, expressly implied, of the supernatural, historical revelation, presented to us in its highest form by Jesus Christ. That denial is, in the present day, asserted or understood in a great number of the productions of the new school; it troubles and tears the Reformed Church of France. It sometimes masks itself under the noble aspirations of liberty and truth, which have a legitimate attraction for every one worthy of the name of man. But it is the parent of bondage only, and we repeat to the believers in this system what Rousseau affirmed of materialists and deists: "They say that the truth is never unious to mankind, and this is, in my opinion, a great proof that what they teach is not the truth."

RATIONALISM OF THE "LIEN."

It is in vain that the *Lien* essays to present the theory of which it is the ardent champion under favourable colours. The apologies which it every week attempts do but serve to play the spirit of Radicalism [or ultrarationalism] with which it is animated. Thus, in its last number it replies to the accusation of denying the divinity of Jesus Christ by an article which is the best proof that we could offer of our assertions on that point. Never was a case more completely open up to its adversaries. Another article, titled "Christianity and Science," and of which the remarkable and profound study of our friend M. Bonifas upon "Schleiermacher's Doctrine of Redemption" is the pretext, or as some might say, the pretext, contains a clear and frank profession of the liberal principle which we have already stated. The respected writer, who, moreover, displays as a controversialist a creditable and graceful courtesy, thus defines his tendency, which he confounds with Christianity and Protestantism: "Christianity is not a

collection of facts, a set of dogmas, determined by supreme authority. It is not a foreign element, which the human soul aspires to disengage itself from, in order to build afresh upon its own soil, and with materials at its own disposal. Christianity is a movement of the human soul, an evolution of the human conscience; it is the expansion, the development, under the influence of the eternal spirit, of the needs, the aspirations, the intuitions, which are not imported into human nature, but which are native to it, and which cannot be snatched from it or neglected, without impoverishing or maiming it."

Set aside the style, pay no attention to that "influence of the eternal spirit," which may signify whatever you please, and is not this saying in plain language, Christianity is but a product of the human reason and conscience, there is no supernatural revelation, no inspiration other than that of great poets and men of genius, who have had something divine in them? Consequently, as the writer himself concludes, "for the theologian, as for the philosopher, there is but one authority, that of conscience; . . . the books of the classic and primitive era of Christianity [doubtless the New Testament] are so many awakeners or schoolmasters, who arouse and guide our religious conscience; but it is the latter alone which decides in the last resort, and which gives birth to energetic and living convictions."

Now that which the *Lien* professes in these lines is just that which we contend against with the whole strength of our conscience, and of our love for the Church and the salvation of souls! We say that there is an end of religion, of the ministry, and of Christian society, with such principles. Religion loses its authority, and becomes nothing more than man instructing his fellow-man; the ministry is but the uncertain and contradictory teaching of probable opinions; Christian society is a confused medley to-day of doctrines, to-morrow of contradictory ethics. The Protestant Church would be saved, as we believe, by being saved from a revolution which sets up philosophy upon the altar, and which destroys the hopes and the certainties of the faith, at the same time it sweeps away its humbling and self-denying features.

THEORIES OF A GERMAN THEOLOGIAN.

Do you wish to convince yourself of the tendency of these doctrines? Read in the *Deux Patries* (June 23) the picture drawn by a more than impartial hand of the tendencies

and explain. Christianity itself he will seek to understand and to explain entirely as a great historical fact, without having recourse to extraordinary causes. He will hold that the person of Christ appeared upon the scene of this world without any special Divine agency." The Saviour of mankind, "like other men of genius, is the natural and historical development of humanity; the wonderful works attributed to him, his supernatural birth, his outward miracles, his physical resurrection, belong to the domain of pious legend."

Such are the theories of Dr. Schwarz, who recommended them in the warmest terms to the general meeting of the German Protestant Union (or Society), on the 7th and 8th of June, 1865, declaring, at the same time, that Christianity is not to be confined either to fundamental facts or fundamental doctrines,

WESLEYAN METHODIST

The fourteenth annual ministers of the Wesleyan in France and Switzerland last, in Paris. M. Hocart as president. It appears that there are now of the French Conference worship, 26 ministers and schoolmasters and colporters, 1,658 members, admission, 6 day-schools, and 37 Sunday-schools, with 1,859 pupils. The general (from local) receipts, during regular work of the circuit, evangelization, student fund for pastors, a franc.

SWITZERLAND.

THE RELIGIOUS ANNIVERSARIES AND MISSIONARY JUBILEE

Basle, July 4, 1865.

The special missionary festival does not commence till to-morrow, and yet since Saturday Basle has begun to wear that aspect of religious festivity with which few towns are so well acquainted as this. Already the guests are arriving in large numbers, and, as if to give them a fraternal welcome to the city of Oecolampadius, the bells of St. Elizabeth began their first concert at seven o'clock, and all the churches of the city soon responded to them. This was an event to

We had, yesterday morning of M. Pastor Sarasin, a faithful friend of missions. He furnished the foreign deputations with the opportunity to address the assembly, whether by way of encouragement or even censure, if this was necessary. I regret that the character of all that was spoken relating any part of it. I allowed, however, to render testimony to the course adopted

what may serve as warnings, and to set to work sincerely to profit by them; to show strangers their blots, errors, and weak points;—here lie the true marks of a work which belongs to God. I doubt if any of the sittings of to-morrow or the next day will make the same impression upon me as that of yesterday, for I then understood better than ever our Saviour's words, "He that humbleth himself shall be exalted."

We met, a numerous assembly, at three o'clock, in St. Leonard's Church, to celebrate the anniversary of the Society for Scattered Protestants. The report was read by Professor Haggenbach, and related to the efforts made for securing the means of grace to poor Protestants in the cantons of Friburg, Neuchâtel, and Vaud, especially those speaking the German tongue. The meeting was afterwards addressed by M. Meyer, of Lyons, and M. Güder, of Berne.

A third meeting awaited us the same evening, in the oratory of the cathedral. It was a fraternal gathering, at which the Bible Society invited the foreign deputations to speak. They give a name to it, "The Greeting" (*die Begrüssung*). I was very much struck to see the part which people of the humbler class took in this meeting. Peasants, male and female, flocked to it, in the national costumes of the Grand Duchy of Baden, Wurtemberg, the rural districts of Basle, and of the neighbouring cantons. The hall was completely filled, and attention and sympathy might be read upon every countenance. One is happy to speak of these brave folks, who are never oppressed by the heat, and who never find the speeches too long. The committee, however, took care to vary the addresses; and an opportunity was afforded of hearing some of the best-known men in Protestant Germany—such as Prelate Kapp, of Stuttgart; and Pastors Knak, of Berlin; Gundert, of Calw; and Blumhardt, of Boll (Wurtemberg). Sweden was represented by M. Rudin, Principal of the Missionary Institute, and by M. Roehrich, jun.; and France by M. Meyer, German pastor at Lyons. As for Switzerland, voices were heard in the conference, by turns from Schaffhausen, Berne, Geneva, and Neuchâtel. It was near half-past eight when the company separated—the proceedings of the day thus lasting in all nine hours. This was pretty well for a beginning.

I must not omit to mention a meeting held in the morning at St. Leonard's Church. It was that of the Society of the Friends of Israel. The report, presented by Pastor

Bernouilli, gave a number of details, hitherto but little known, respecting the journey which the Messrs. Petavel made last autumn to Turin, Parma, Rome, Naples, and Leghorn, with the special object of visiting the Jews of those cities. Among many of them they experienced an altogether unexpected welcome, not only for their persons, but for the truths which they set forth. Pastors Kreia, of Strasburg, and Knak, afterwards made the warmest appeals to the meeting in behalf of the people of Israel.

July 11.

Wednesday, the 5th inst., was, as I mentioned in my previous letter, appointed for the opening of the special missionary festival. At six in the morning all the ministers in the town met in a new building at Nadelberg. They were served with a frugal breakfast, and then, under the presidency of Pastor Miville, of Basle, they took part in a discussion, lasting more than two hours, respecting the religious, or rather the scriptural, instruction of the young.

At nine o'clock two large audiences were formed. The one, composed almost exclusively of women, assembled in the Church of St. Martin, to hear the annual report of the "Ladies' Association in Aid of Missions." The other, divided into three compact groups, assisted in the Missionary Institute, in the annual examination of the students. These are now eighty-seven in number, and almost entirely fill the establishment. The examinations which they thus undergo every year, before the public, are not so much a test of their abilities as a sort of review of work which has been accomplished. It is considered desirable that the friends of the Institute, those who support it by their contributions and their prayers, should have, at least once a-year, an opportunity of verifying for themselves the manner in which their studies are conducted. For this purpose, the students are divided into three sections, each of which is questioned for an hour by one of the professors of the establishment; at the end of the first hour the order of the sections changes, and also their respective subjects of examination. These exercises are opened and closed by singing; they are conducted in the most spacious rooms in the building; everybody has the right to be present at them; and they generally last from 9 o'clock till 12. We were at first disposed to pity the students, obliged to reply in the presence of an enormous crowd, and in a stifling atmosphere, to very numerous, very varied, and sometimes very embarrassing questions. But our rising

compassion had soon to change into a pleasing emotion. There was no assumption of paternal or scholastic authority on the part of the professors. They invariably gave the students the designation of brethren, and the familiar *thou* was employed, instead of the academic *you*. "Brother," said worthy "Inspector" or Principal Josenhans to a young man, who was to receive ordination on the following day, "brother, what is the first special duty of a missionary, who, as will be the case with thyself shortly, arrives in an unknown land, where no station yet exists?" "To take his bearings," replied the student thus interrogated, in naval phrase, and in modest tone of voice. Then, replying in detail to the questions of his master, he set himself to explain what he understood by words in which he had answered, and showed us the newly-arrived missionary traversing (in the strictest sense of the term) the country, in search of the most suitable place for a station, establishing himself there immediately, building his hut, seeking out the natives, in order to learn the language, translating the Scriptures, and preaching to them, from village to village. The examinations this year, if we recollect aright, bore upon history, geography, Hebrew, exegesis, symbolism, and the science of missions—*Missionswissenschaft*—by which our brethren understand all that relates to the duties and needs of missionary life among the heathen.

At three o'clock a crowd pressed into St. Leonard's Church, as they had done on the preceding days of the week. Not a seat was unoccupied. The passages were filled; the audience extended to the doors, and even to the street. Everybody was anxious to hear the inspector's report, the jubilee report, the "silver wedding" report! The reading of this document lasted about two hours and a-half. After the first hour we were strongly tempted to say to ourselves—too long, much too long. But as we looked upon the crowd, far from showing impatience, remaining bravely to the end, and plainly resolved not to lose a word of what was said, we ended by thinking that we must be wrong, and that we ought to learn from our German friends quietness and patience. We may, moreover, explain this endurance without much trouble. Everything which M. Josenhans spoke was in some sort for those brethren and sisters, whose knowledge extended to the events of long past years, of which they were never tired of hearing. Sixteen stations of the society are now flourishing in India; they or their

fathers have seen them all established after another. They sympathised with schools in Calicut, the progress of which narrated. They witnessed the departure of nearly all those twenty-nine missionaries are labouring at the present time in W. Africa. Some of them were the so-called brothers of those poor women, who, moistened eye, followed with intense interest the words of the report. And those hundred-looking villagers! These are they who united to subscribe from their scanty resources and have made heavy sacrifice in order that the deficit of their dear Society may be honourably met. Do suppose they think the speaker tedious? he tells that all the debts are at length paid. Some one told us that, in the presence of the audience, he felt deeply humiliated. That is exactly the impression we have experienced. If we took a more real personal interest in the missions, it is not probable that we should so soon wearied by the statements which they furnish us. There is, however, one thing which is a little to be regretted—that the opportunity was not afforded for these large assemblies being addressed by a greater number of speakers. It is true that this deficit is amply compensated for in the "General Conference," which opens on the last day of the festival, and in which we have seen the speakers succeed each other. But this is open to everybody, and, besides, it relates to missionary operations. Now our remarks apply to the other societies also.

Be that as it may, and admitting that the Basle brethren must know better than do the public whose requirements they to consult, the interest which arises from the variety found full satisfaction in the conference which we have just mentioned was opened on Thursday, the 6th inst., A.M., in the St. Martin's Church. A brief and animated introductory speech by the chairman (M. Christ-Sarasin), the first principal of the institute addressed the assembly in that language at once elevated and popular, which has made Dr. Hoffmann one of the most distinguished preachers of Basle. His words evidently came from a heart with mingled emotions—happy at finding himself among brethren with whom he passed eleven years of struggles, disquietude and hope; sad at the thought of the influence which death had made in that circle; but of confidence in the blessings which God in store for the Basle missions. With reference to a special fund contributed in jubilee year, Dr. Hoffmann humorously

erved that henceforth every new year will be the jubilee year of one of the preceding, and that, consequently, the friends of the society might always to furnish it with sufficient funds to avoid deficits. We know not what the committee may have thought of this opinion, but they certainly could not deny the right of uttering it to him who supported it by a contribution of 3,000 thalers (about \$500), obtained by him from the various Protestant princes of Germany. But it is impossible to enumerate all the speeches which were delivered during this four hours' sitting. The most striking, perhaps, were those of missionaries who had just returned from their stations, such as those of Messrs. Winness, from China; Schrenk, from Africa; and Mericke, from India; introduced, in some sort, by one of the veterans of the mission, the famous Hebich. Attention was also justly excited by an animated extempore speech from Pastor Miville, who, in the name of all his colleagues, testified to the Basle committee the signal benefits which the Church has derived from missionary effort.

July 8.

After all the enjoyment which the first portion of the festival brought with it, there was yet a larger measure in store for us in the last hours of July 6. The crowd awaiting the next engagements was continually swelling in numbers. The largest of the churches in Basle, the magnificent cathedral, was opened to them, and, though the proceedings were not to commence till three o'clock, as early as two it was very difficult to find a place. Even the upper galleries, which are more of an ornament to the edifice than for actual use by the public, and in which there never are seats, were not long in being occupied. It is probable that many of the persons who took up their post here were simply spectators, and could hear nothing; but no matter; they wished to see at least the ordination of their missionaries, and in order to do so they did not find it too long to remain five hours standing.

After a masterly performance upon the organ of Handel's "Hallelujah Chorus," which excited the deputies as they entered, Dr. Pfimann, the same whom we had the pleasure of listening to in the morning, ascended the pulpit. The address was again full of reflections of the past. How could it be otherwise, when a former inspector of missions, after fifteen years' absence, resumed, in some sort, for a day, his old functions, by assisting at a missionary ordination? He was succeeded by M. Blumhardt, of Boll, who

addressed himself less to the history of the past than to the needs of the present time. His remarks also partook of the character of an exhortation.

After these venerated voices had been heard, younger ones, but not less anticipated or wished for, were listened to. There were six students to be ordained. Two of these related from the pulpit their personal religious experience, and the circumstances under which they had been led by God to follow the missionary vocation. It was a touching spectacle, which called forth the mingled prayers and tears of the 3,000 or 4,000 auditors.

The Principal of the Mission-house concluded the service. To him it belonged to give the valedictory exhortation and blessing to his pupils. The "Daily Bread" of the Moravian Brethren had as the text for the day, "If a man strive for masteries, yet is he not crowned, except he strive lawfully." "Such," said M. Josenhans, "are the last words I wish to leave in your memories. They are usually thought of only as a warning; and doubtless they involve a warning of the most serious kind. But they also proclaim a privilege—if you strive lawfully you will be crowned." Then, descending from the pulpit, the worthy Principal took his place at the altar; the six candidates knelt before him, and the entire assembly assumed the same posture. An imposing spectacle, certainly—those four thousand Christians on their knees and motionless, beneath that cathedral roof, while the Principal, putting his hands on the head of each of the young brethren by turn, devoted them to the service of the Church in remote lands. As we rose from our knees, a delightful hymn was heard from a distant gallery; it seemed to come upon us like a voice from heaven. It was the other missionary students, who sang in chorus—

Throughout the night, by heavenly light,
The one Good Shepherd guides my steps, &c.

Four hundred and fifty years before, to a day, John Huss ascended the scaffold at Constance. What a fine anniversary of that mournful, or rather victorious day! What a proof of God's faithfulness in preserving His Church, age after age, in spite of the machinations of its enemies!

We must add, to be accurate, that although the word *ordained* is used above, the service in question is, in fact, not equivalent to admission to orders. It is, properly speaking, a devotional exercise, in which the young missionaries receive, not ordination, but a

benediction. As the Basle Institute is not a church, and does not act as a church, it does not confer upon them any ecclesiastical character. Evangelists and schoolmasters are often among those who have the benefit of these services. Such as are called to act as ministers of the Gospel, therefore, must obtain that title in their respective countries, and according to the forms which are there adopted.

The missionary festival was followed by an excursion to Beuggen, where there is a normal school and educational institution for poor children. They are situated in the Grand Duchy of Baden. The annual meeting, held in the beautiful grounds of a fine old castle on the banks of the Rhine, is always held immediately after the missionary festival; and on this, as on other occasions of the kind, was the source of much enjoyment, to which the engagements, the company, and the rural spot in which they assembled, with its trees, fruits, and flowers, alike contributed.

Two essential elements in the Basle festivals deserve mention—the hymns and the gardens. The very soul of these festivals are the hymns. Omit these, and you would have long speeches, the whole proceedings would become monotonous, and the fact is, you would become the victim of intolerable fatigue. But these hymns revive you. These powerful harmonies, in which more than

2,000 voices unite, produce upon the mind an effect which there is no resisting. The strength returns, weariness is forgotten; you cease to remember that you have been listening for a couple of hours. Our Basle friends know this so well, that they will necessarily interrupt the reading of a psalm by the singing of a few verses of a hymn fewer than four times. Then, when emotion overflows in every heart, and it can no longer be expressed in speech, how needful it is to give it wing in a song of praise or thanksgiving! In such moments we understand what Vinet said, "Adoration is a condition of the soul which music alone can express." As to the gardens, we owe them to the hospitality of two families who felt a pleasure in opening their properties upon two evenings to those who were attending the festival. The practice is traditional. Enter wherever there are no cards or invitations. The company group themselves here and there, and some one who happens to become the speaker they walk up and down, they sing, and at half-past eight they return to their lodgings. On the last evening, the farewell meeting takes place in the garden of the Missionary house. In conclusion, we would add to this account has not been written to please men, but to show what God can do by the instrumentality. We end with the motto of the Basle committee: "Not unto us O Lord, not unto us, but unto thy name give glory."

THE RELIGIOUS ANNIVERSARIES AT GENEVA.

The annual meetings of the Geneva societies were held this year a week earlier than usual. They were immediately preceded, on Sunday, June 18, by the delivery of addresses on missions at Vandœuvres and Hauts-Crêts, in the rural part of this canton. These preliminary services produced a happy and encouraging impression.

On Monday, June 19, the annual meeting of the Missionary Society took place at the Auditoire. After singing and prayer, M. Barde, the chairman, gave an introductory address. He announced that the debt which had burdened the Basle committee was removed. It was reported, that without counting 44 agents in the service of foreign societies, that of Basle has under its direction 137 missionaries, while 102 pastors occupy fixed posts, especially among the scattered Germans in America. The total receipts of the Geneva committee amounted to 37,613 francs, including 8,000 francs arising from the weekly sou for missions. Although an auxi-

liary of the Basle Society, the Geneva committee is interested in others, and raised 5,402 francs for that of Paris. M. Nodding dwelt upon the impending celebration of jubilee by the Basle Society, which in 12 years has sent out 430 missionaries from its institute. Its first year's income was 20,000 francs, and now it receives from 700,000 to 800,000f, and it is out of debt. In 1811 it had not one station, but now it has two and six, constituting thirty-three churches. Casalis, Principal of the Paris Missionary Society, showed that the friends of missions promoted the work of God at home, and dwelt upon various other advantages resulting from the good work. The Basle mission progresses; 104 members have been received this year, and 160 persons are candidates for admission, while 11 native catechists are employed. In Tahiti, also, things are encouraging; the churches are reorganised, the schools are reopened, and a society has been formed there to aid public instruction.

Michel (Moravian) spoke of the great work of his church, which has 323 missionaries and 83 stations. Among the fields to which he alluded as presenting a cheering aspect were Ceylon and New Holland.

On Tuesday, June 20, the Bible Society held its fiftieth anniversary in the Auditoire, under the presidency of M. Gautier, who gave a rapid sketch of the society's progress.

It has always been happily associated with the British and Foreign Bible Society. Its resources are limited, and it reports a deficit of from 5,000 to 6,000 francs, but it has put into circulation a considerable number of the Scriptures, and has aided in the printing of Bibles for the blind. M. Goudet narrated some interesting facts on the subject of colportage, and M. de Meuron spoke of the work of the auxiliary society of Lausanne on behalf of the blind. M. Casalis testified to the value of the Bible Society's labours in mission fields. M. Convers thanked the society for its share in promoting the publication of a translation of the New Testament to the people of Malabar.

On Wednesday, June 21, the Society for promoting the Observance of the Lord's-day met at the Casino. M. Barde presided, and in his address, M. Roehrich presented the report. Meetings have been held, a circular has been issued, and special efforts have been made for securing the closing of shops on Sunday. The society has also sought to increase the number of similar associations, and promote its admirable objects in France.

Rosseeuw-Saint-Hilaire descanted upon the impediments encountered by a work of this kind in France, and especially in Paris, and he spoke hopefully, and said the idea was pressing. He urged the necessity of personal example. M. Germon, of Lausanne, alluded to the duties of employers in relation to their servants in this matter. M. Michaud, of Neuchâtel, insisted on the necessity for individual observance of the Lord's-day. M. Munier said he belonged to a society of this kind thirty-five years ago, but it declined when the divine institution of the day began to be neglected. M. Jaumes thought that a beginning must be made with the children, and recommended the subject to the attention of parents. Mr. Milsom also made some remarks of a practical tendency.

On the same day the conference of the Society for Scattered Protestants was held. M. Munier presided, and after some appropriate remarks, was followed by Mr. Milsom, a representative of the Lyons branch, which mainly occupies itself with the Hautes Alpes,

where the sainted Felix Neff laboured. This gentleman showed the value and importance of the work. M. Dardier did the same by an appeal to the actual circumstances of the Protestants in south-eastern France. After an earnest address from M. Lagier, Pastor Coulin made some deeply-interesting statements respecting Italy. He said that from 50,000 to 60,000 copies of God's Word had been circulated in Naples, and that 500 children had been placed under instruction. At Rome it is a state of spiritual bondage for the citizens, but the English and Germans have their own regular services. The French, however, have no systematic provision for Protestant worship in that city, although some French Protestants are settled there, and many of the French soldiers are favourably disposed. Professor Rosseeuw-Saint-Hilaire, Pastor Klein, and Pastor Benignus addressed the meeting afterwards, adding to the information supplied by previous speakers, and to the arguments for this most necessary enterprise. In conclusion, the chairman mentioned applications which had been received for aid, and reported the founding of a new place of worship for the scattered Protestants of Friburg.

On the same day the Evangelical Society held its annual meeting, which was presided over by Dr. Merle d'Aubigné. He called attention to the breaches which had been made by death: M. Lullin died last autumn; Professor Pilet in April; Colonel Tronchin in May; and M. Perrot de Pourtalès in June. To all these he paid a worthy tribute, and closed with words of edification and encouragement. The report of the Theological Seminary was presented by Professor Binder, and the financial account by M. A. Naville. Among the speakers, were Messrs. Le Savoureux, of Royan, Cordès, of Lyons, and Germond, of the Canton de Vaud. As might be expected, the topics animadverted upon by the President had a very solemnising effect upon the meeting, and sorrow was mingled with joy and hope.

On Thursday, June 22, the Evangelical Society reassembled to consider its external departments of labour. M. A. Naville read the report, which did not disguise the difficulties encountered by evangelists and colporteurs among the French people. Schools are in some places ill attended, primary instruction is below its proper level, and Romish opposition often very powerful. But in other places meetings are frequent and protracted, the Scriptures are circulated, and good is done. A "Colporteur's Manual," moreover,

The afternoon meeting was set apart for addresses from deputations from other societies and churches. M. de Watteville, of Berne, excited much interest by his account of labours by the Evangelical Society of Berne, a home mission which has to contend with anti-Biblical influences, but supports a normal school, and maintains no fewer than 50 stations. M. Rosseeuw-Saint-Hilaire, of Paris, dwelt with much feeling and earnestness upon the hindrances to the Gospel among the upper classes, and the progress it made among the lower. M. Anet, of Brussels, recounted the obstacles to the Gospel in Belgium, owing to political and priestly influences. M. Burnier sought to animate the friends of the work, and to cheer them on with promises and assurances of success. M. Charpiot and M. Le Savoureux, moreover, specially alluded to their respective fields of labour for Christ.

On Friday, June 23, the Evangelical Alliance met. A considerable number of friends assembled, and M. Barde presided. In his address the Chairman gave a summary account of the movements of the Alliance both in the way of extension and of effort in favour of the oppressed. The speakers who followed were M. Le Savoureux, M. Benignus, M. A. Naville, and MM. S. Bost, Cordès, and Dardier, all of whom had something encouraging, instructive, or otherwise profitable to say.

We regret that our space will not permit

more, some allusion to
Upon this painful sub-
Christianisme remarks :
the fathers in Israel, the
truth who formed the n
and laboured to extend
been quitting the post
for the presence of the
crown of glory promise
Him. The departure of
Tronchin has been lately
loss this for Geneva, whe
of his fortune, where hi
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his words he edified me
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Some fifteen or twent
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in Geneva, which labour
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commence their operat
Tronchin and M. Perrot
influential and zealous
been removed by death,
in life, attained a good
final summons with
and in the same tranqui
last."

ITALY.

hitherto confined themselves to strenuous local efforts, are forming into a political organization; in which case the Liberals are sure to rally round the young Florentine Association for the Consolidation and Extension of Constitutional Liberty. As a preliminary tactic, each party is throwing on the other the responsibility of the failure of the Vegezzi mission to Rome, so as to stand well with the public abroad and at home, while Signor Vegezzi himself is charged with all the blame of the "fiasco" by high ecclesiastical authorities. Mutual recrimination is the order of the day. The Italian Government issues a circular showing that the Pope, who opened the door, really slammed it in the face of their envoy, when he bore the tidings to the Eternal City of a fair and honourable compromise. The Pope again formally announces to the world that he remained faithful all through, while the King changed his tune and increased his demands to an unreasonable extent. The Ministry accuses the Roman Court of allowing Austrian influence to intervene, during the ongoing of the "trattative;" while the Antonelli party return the compliment, and assert that the loud, disturbing voice of the Italian democracy was listened to by the advisers of the King. An appeal to the country will, some day or other, have to settle the question. The longer the delay in making it, the stronger the forces against an accommodation with the Pope-King. In very fear lest the recent attempt at such a catastrophe has been, not abandoned, but merely remitted to a more favourable opportunity, the mass meetings of citizens continue; pamphlets for the enlightenment of the people issue in quantity from the press, and Don Ambrogio thunders away against the project in the valley of Susa and throughout Piedmont.

POPULAR PAMPHLETS.

With a reference to only three of these popular treatises shall I trouble your readers. The first is by the Duke Persigny, and is evidently the expression of Imperial and French anxiety to have done with two troublesome combatants, both of whom have been alternately, and even simultaneously, patted on the head by the politician of the Tuileries. The Duke has spent some weeks in Rome, and writes what he saw and felt of the condition of things there to the President of the French Senate in a letter captivating as regards style, ingenious in the propounding of startling theories, and plain-spoken in the

exposition of patent and deplorable facts in the misgovernment of the Pope.

As the letter has had the widest circulation, the suggestions it contains are fathered on a greater than Persigny. By a clever manoeuvre, the Pope is lauded for every good quality, divine and human, but is represented as surrounded by a perverse and all-powerful clique, opposed to liberty in every shape and form, and peculiarly hostile to France, which is the alone mainstay of the Papacy, now that Spain is about to recognise the young kingdom of Italy; and even Austria is not unfavourable, on certain easy conditions, to renew civilities with King Victor Emmanuel. After delineating the ignorance and malice of this immoveable faction, he shows the gulf of perdition into which it is hurling the Papacy. He warns them that all the various advantageous opportunities it has let slip of late years are as nothing in importance to this last chance of reconciliation with Italy, before France, secure of peace and prosperity within her own borders, proceeds to execute the famous convention of last autumn. And he pictures a glorious future, if the Pope will but accept of Rome, leave all else to Italy, and embrace and bless the King of the whole land; whereas, if this plan is rejected, France will stand by unconcerned, and leave the Pope and his myrmidons and their antiquated system to their hard fate. An immediate answer has appeared to this insinuating French pamphlet from the pen of the Advocate Gennarelli, which, accepting gratefully the premises of Persigny, demolishes his conclusion with a power of logic and an accumulation of illustrative facts which have for long given the writer a high place in contemporary Italian literature. He is as conversant with ecclesiastical law as De Sanctis is with ecclesiastical theology, so that his "Rome of the Italians and Rome of the Catholics" is a companion treatise to the "Papal Rome" of De Sanctis, of which I wrote last month. He shows, from the "Encyclical and Syllabus" of 1864, that with Papal Rome there is no possibility of an arrangement; that the Pope personally is the most active maintainer of mediævalism; that the city of Rome is not the capital of the Latin race generally, but of Italy alone; and that the Romans and their brethren throughout Italy will never consent to abdicate their rights upon the Eternal City in favour of the usurper Pope. He closes, however, by showing that, while Rome "of the Capitol" must belong to Italy, there is on the left bank of the Tiber the

napoleon. My own firm conviction is, that the proud Papacy will never brook such an insulting limitation of its temporal sway; and that, even though the scheme were tried, the relations of the happy family in Rome would be such—with a crowned head on each bank, representing Governments diametrically opposed in their interests and aims—that the members of it would soon seek to live at a more respectable distance from one another. This the Pope knows too well, and he will therefore stickle to the last for all or nothing, and perish in his obstinacy. On reading two such able writings, we are struck with the tenderness of the affection displayed (I fear only too artificial) towards the Papacy, as if it were Christianity; while the writers are using language and exposing facts which would disgrace the pagan worship of the sun or of the devil. Duke Persigny says: "This secret organization would unhesitatingly risk the security of twenty popes in opposing what it calls the 'revolution' of modern times." Again: "This conspiracy in the bosom of the Papacy will not give place till it destroys itself in conflict with the reality of things, like the avalanche which never stops till it reaches the bottom of the abyss." "This party is an eternal defiance of human reason." "It has not the most common knowledge of human affairs, the most simple understanding of public business." "The exercise of political sovereignty by a priest is very difficult, if not impossible, now-a-days." "The situation of Rome is such, that if to-morrow

such compositions permeating their natural eff intelligent middle and their attachment to Rom

GARIBALDI AND

The third treatise I "The Popes of Rome, ti and, being written by a Evangelical Church, it n disease, but holds forth t The book is dedicated writes to the author, gratefully accept the ded 'The Sultans of Rom which is raised against tl centuries, which is called my ear as a voice frie human progress."

The human origin of is first of all traced; the had in subordinating all spiritual to earthly ambi sad history of a long lir after the Papacy is clea Christianity, nor Cathol confronting its tenets and precepts; and, finally, tl action" is shown to occu fluence which must not swept away by the flood truth, and the turning daughters to the simple '

THE CLAUDIA

This last gives forth a

and sold in large quantities by secular publishers; while clerical efforts of every kind are, on the other hand, put forth to counteract its influence on the public mind. The more Gospel truth is known, the more will the incompatibility of an alliance with Papal Rome by a free people be felt and acknowledged, and the more useless will appear the attempts of the new Catholic party—the moral priests' movement—represented by the *Esaminatore*, and bearing the names of Savonarola, Arnold di Brescia, Paolo Arpi, Scipione de' Ricci, Rosmini, Gioberti, Cagli, and Perfetti on its banners—to reform the Church of Rome by abolishing the celibacy of the priests, rendering confession optional, reforming the services in the vulgar tongue, and freeing the Book of God of the Papal ban against its circulation.

HOSTILITY TO PRIESTCRAFT.

As it is, light on these questions is thickening. The priests had little to do with the great Dante Festival, which made Florence so brilliant a few weeks ago. Nor were they even invited—and they took umbrage at this, and a paper war has arisen—to the holiday rejoicings in honour of the great poet at Ravenna, where his bones have recently been discovered. These were great civic festivals, and stood clear of church machinery and influences, formerly thought an absolute necessity, in order to gild with *prestige* any cause in the eyes of the people. Milan adheres to its protest of last year, and sends no musical bands nor soldiery to the Corpus Domini procession, and other large towns have this year followed its example. All this, because at the national festa in June the only dark objects in the general illumination of the townships of Italy are the cathedrals and buildings occupied by priests. Only the other day, the people of Cagli, in the Marche, tore down the Pontifical escutcheon from the Archbishop's door, on the ground that the Italian arms are never allowed to be displayed in the Papal States, nor is a vessel with the Italian flag allowed to enter the harbour of Civita Vecchia. The statistics of State support to the priesthood are being looked into; for the discovery that no less a sum than 43,000*l.* sterling was spent in 1864, according to the War-office balance, for expenses of worship in the various regiments of the Italian army, has caused great talk of late. Indeed, priestcraft is reduced to a low ebb, when it is known that, despite whipping and spurring, there has only been collected, and that throughout all lands, for

the purposes of the propagation of the Papal faith, one-sixth of the sum which England alone contributed in 1864, through her great societies, for the spread of the Gospel.

EVANGELIZATION IN THE NORTH-WEST.

The freshest evangelization news is from the north-western extremity of Italy. I happen to know that for two or three years past the hamlets between Nice and Genoa have been the objects of deep interest, prayer, and effort, on a small scale, on the part of several Christians. The soil, however, seemed hard and ungenerous, and little fruit was gathered as the result. The state of matters has recently changed for the better. Bordighera, Borghetto, Vallebrosia, San Biagio, Campo Rosso, Dolce Acqua, Ventimiglia, San Remo, and other beautiful spots studding the shore of the Western Riviera, are the scenes of active and interesting evangelistic work; on a small scale, certainly, for the simple reason that the demand for evangelists cannot be met, there being none to send. The leading instrument in God's hand for the bringing about of this revival is a Signor L., proprietor of one of the favourite hotels along the road; an earnest, devoted Christian, whose heart is full of zeal and love, and whose head is cool and clear. A colporteur, called Virgilio, visits all the villages on the coast, and meets with great encouragement from the people, who purchase readily and largely of his stock of books, which embraces the best of those now circulating from the Florence Evangelical press all over the land. An English lady—whose delight it is to labour for Christ at home, among various classes of the community, and whose earnest and unassuming revival labours God has greatly blessed—was led, in God's providence, to these parts last winter, and speaking the Italian fluently, and loving immortal souls, was made serviceable in aiding the very commencement of this work, which is now extending rapidly. This friend thus narrates the first steps taken:—

In January last, we spent about a fortnight at B—, on our way to San Remo. Our hotel-keeper, Mr. L—, is much interested in the work of evangelization. He told us that there was a little band of converts, amounting to, perhaps, eighteen or twenty, scattered in the neighbouring valleys, who had been brought to a knowledge of the truth three or four years ago, through the instrumentality of copies of the Scriptures brought thither by colporteurs. They had had no external help or teaching, except by means of an occasional colporteur, since. Nevertheless, they had kept steadfast in the faith, and met from time to time in each other's houses to

read the Word, despite the opposition of neighbours and friends. It was thought that it would be desirable to gather together some of these poor people during our stay, and that I should read the Scriptures with them and speak to them, as I had been accustomed to do at my own little meetings at home. One of their number, who is the syndic of one of the valleys, offered a room in his house for the purpose, and on Sunday afternoon I went there, accompanied by Mr. L—. About twelve persons assembled in that little upper chamber, and Mr. L—, at my request, opened the meeting with prayer. I then read and spoke on the 3rd chapter of St. John. Most of them had Bibles and Testaments, and carefully looked out the passages referred to. After Mr. L— had closed with prayer, he asked if they would meet together on succeeding Sundays in the same manner. Gladly and thankfully was the offer accepted, and the syndic having offered the use of his room, it was agreed that Mr. L— should continue the meeting regularly. He occasionally came to see us at San Remo, and gave cheering accounts of the readiness of the people to come and hear the Word. Meanwhile, an invalid friend at San Remo offered to aid in establishing a colporteur in the district, in the event of there being an opening for one. The offer was accepted, the necessary inquiries were made, and in the course of a few weeks we heard, through Miss Burton, of a man who seemed likely to suit. He was a Tuscan, who had been employed in that capacity for some time at Naples, till disabled by illness. It was arranged that he should come to San Remo at once, and that Mr. L— should act as superintendent. The night before we left San Remo we had a delightful little gathering at our hotel. Mr. L— had come over from B— with some of the members of the little congregation there, who wished to bid us good-bye, and in the evening they met in our sitting-room. The colporteur was also present and two of the "navvies" employed on the new railway making there. I had been in the habit of going among these men and distributing portions of the Scriptures, after ascertaining that they could read, and that they really wished to have them. The two men in question, who were Lombards, and had served under Garibaldi, had expressed a great wish to have "the whole book," and seemed particularly delighted with my reference Bible, which they asked permission to examine, when I went to read with them and a few others at their lodgings on Sunday afternoons. At the little meeting above referred to, Mr. L— read and expounded the Scriptures, and all present seemed much interested, including the mistress of the hotel, and some of the servants, whom we had invited to join us.

I continue to receive from Mr. L— interesting accounts of the progress of the work. At Ventimiglia great eagerness has been manifested to become possessed of the Word of God, and when the priests tried to interfere, the people took the part of the colporteur. He was summoned to

appear before the authorities; but after examining his papers and books, they informed him that he was perfectly at liberty to dispense the books in any way that he thought proper. He sold many to the soldiers in the fortress. On one occasion a monk had an argument with him and ended by telling the colporteur that what he said and believed was quite true. Many clergymen were also anxious to have the books. He visited the village of Campo Rosso on the occasion of the feast of San Marco, when the desire for the Word what he had entirely interrupted the ceremony. He was entrapped into a room, and assailed by the priest and some other persons; but young men came to his aid and brought him to the public square, where the syndic gave him protection, and told him he was there at liberty to sell his books. The priest did not appear again, and he was invited to visit some other villages. The demand for Testaments, and tracts, became very great, that a fresh supply from Florence was welcomed. The colporteur began his tour about the middle of April, and on May 1st Mr. L— writes to say that the work had increased so rapidly that there was urgent need of an evangelist. He was then about to hire, at Ventimiglia, capable of containing 300 persons, and he expected the crowd would be very large. He was anxious to have a *réunion* at San Remo, but without further help it seems impossible. He says: "Let us pray the Lord to show what we are to do with this immense multitude which is almost without labourers. Great openings are opening before us, let us seek to enter."

In another letter, written a month later, he says:—

They say the country is upset by our preaching the Gospel. I have been to Dolceacqua again to-night. R— (the colporteur) at Pigna and Castel Vittoria on the day of Corpus Domini. There was the usual procession and he would not take off his hat. A disturbance ensued, and the syndic and his guard called in. On hearing this I went to the Procureur du Roi, at San Remo, and also the Chief of the Police. They would at once put the priest and eight of his companions in prison, but I asked that they only should be warned for the future. They were all taken down and appear before the Procureur at San Remo, and receive his admonition. The Chief of Police told me that he would give orders where that we should have full liberty to sell our books. We find some good men everywhere and a great many are looking for the true Gospel; but we want an evangelist. R— is going to-morrow to Oneglia, Alasio, and Finale.

It is very sad that no tried and trustworthy herald of the cross is to be found such an auspicious opening as this; and your readers will, I am sure, plead with me to bless abundantly.

GERMANY.

Frankfort, July, 1865.

ADDRESS OF DR. ROTHE AT EISENACH.

When speaking to you in my last letter of the general meeting of the Protestant Society (*protestanten Verein*), I made an allusion to an address by Dr. Rothe, of Heidelberg, as the most salient manifestation of the idea of a society; and I expressed a wish to return the address, after having become acquainted with it. If I do so now it is because I see therein a means of informing your readers of the current of ideas very widely diffused in Germany, outside of what they agree to call clerical orthodoxy. And moreover, it must not be forgotten that Dr. Rothe is one of the most eminent and most rightly influential men among the theologians of our time. He has himself summed up his address at Eisenach in five theses, which very much facilitate the analysis of it. It is, then, his own address which I am going to communicate to you in the following points.

1. It is a fact which is unhappily indubitable that masses—whole classes of our Protestant population—have become strangers to the Church, while no one is able to infer therefrom that the greater number among them have denied Christianity and all religious belief. Many are even morally and Christianly superior to multitudes of Christians who from habit are attached to the Church. It is none the less true that there lies in this fact great danger, as well to these people as to the Church itself. To the last, the danger is all the greater that those who have become strangers to it belong by intellectual culture to the best classes. It is therefore the imperious duty of the Church to seek a remedy for this evil, which engages every sincerely Christian heart.

2. This evil cannot be remedied by trifling measures. It must be attacked at the root, and before all things its causes must be sought out. These causes are not in the exceptional moral corruption of our contemporaries. The Church itself ought to ascribe to itself the chief blame, for it fulfils its mission no longer when it ceases to possess the moral power to enter men's hearts and to attach them to it.

3. It is historically evident that the evil pointed out appeared simultaneously with the great transformation of modern literature which characterised the second half of the last century. And it is the fact that the classes of society in which this modern culture prevails, are those which show themselves most estranged from the

Church. The Church has been incapable of taking its true position in this new intellectual life; rather, it has set itself in opposition to it, considering it as antichristian. Hence the divorce. Here, also, on both sides, is the remedy and the duty.

4. The present moment offers sufficient conditions for attempting a reconciliation, if on both sides men will seriously apply their hands to the work. What is required in order to this? The Church ought sincerely to form an alliance of peace and friendship with modern culture, under the express condition, however, that this culture should submit to the educative influence of the Spirit of Christ. The Church itself ought to get possession of the intellectual life of our time, and this to purify it and to sanctify it. In order to this it must endeavour to reduce itself to harmony with actual necessities, as well by its teaching as by its constitution. As regards teaching, it must declare Christ to the present generation in its own language—that is to say, through the medium of its sentiments, its mode of thought and of expression, and not in dogmatic forms which belong to the history of a time gone by. What our generation is concerned in is the great and divine facts of sacred history, whereby God has revealed himself to the world. These facts, well attested and well understood, alone answer to the needs of the present times. The Church ought to labour to satisfy those needs, not only by its worship, but by the powerful means of a sound and wholesome literature, and public addresses. It is true that these means impose new duties upon the servants of the Church, and require of them elevated capabilities. As for its constitution, the Church must transform itself in such a way as to give the religious life of the laity its just share of influence—in other words, the Church must cease to be the Church of the clergy that it may become the Church of the flock.

On their side, it behoves the men who have become estranged from the Church to abandon their inactivity. They must learn to appreciate better the real power of religion, of Christianity, of the Church, and of all the moral interests which pertain to it, in relation to society; but they will not do so till they have experienced in themselves personally that power and its indispensable necessity.

5. But, in order to the attainment of this object, there must be, on both sides, those who are impressed with these truths, and who

that this Association rests upon the only foundation which can be laid, Jesus Christ, the true Jesus Christ of the New Testament, the alone Head of the Church. Now He has said—and experience everywhere confirms his words—"Without me ye can do nothing."

THE OFFICIAL CHURCH CONFERENCE AT
EISENACH.

Another assembly met in the month of June in that same town of Eisenach; it was the annual session of the deputies of consistories, or the ecclesiastical authorities of all the Protestant districts of Germany. This official conference owes its existence to the Kirchentag. At the origination of the Kirchentag, the idea of Von Bethmann Hollweg and of some influential men was to form of it a confederation of all the Protestant churches of Germany, and in order thereto to have represented there our different ecclesiastical governments. This representation has existed ever since, but separated from the Kirchentag properly so called, and it is its meeting which has taken place. From its very nature it is only composed of men standing high in the Church or in science, and notwithstanding this, it does not at all exercise a great influence. Is this because it is official? Whatever the cause, it is scarcely occupied with any but practical objects, or such as relate to the government of the churches. You will judge of this from the subjects which it has handled this year, and which I shall scarcely do more than indicate. The

must undergo after their youth with the catechising of you then with the care of the Church, in its relations of charity. It is apparent that on such matters and may be of undoubted utility the source of great aid to churches; and all the lessons of this Conference, although of official persons, are none of our ecclesiastical at

A PASTORAL DEPUTATION
PRUSSIA.

A most characteristic tendency to make known the tendencies which dominate the Prussian clergy, has lately occurred. It has produced a great and important assembly in Prussia. Fifty-eight pastors have gathered for a pastoral conference, gathered and obtained the sanction of the King, to present an address which might be described if it had not been published. This address is nothing else but an accusation, couched in the language of prayer, against the Chamber of Deputies, in opposition to the Government. They have said to the King that he had attacked him, and insulted him grossly. They are unwilling to gather up all the poisoned arrows which have been hurled against his Royal

ese pastors declare to the King that they have scruples of conscience about continuing to pray, according to the liturgy for public worship, for the Chamber of Deputies. There is a ban upon this Chamber, and can we bless at God has banned?

At what conclusion does the address arrive? At none. The pastors say to the King that they do not wish to give him counsel, but simply to lay their complaint at the foot of his throne. A Rationalistic journal

Berlin asks these pastors who show themselves so impressed with what they call the will of the Chamber, if it is indeed to the King that they ought to go to denounce them. When they have in their parish a notorious sinner, their pastoral duty is to address themselves with their blame to himself, and not to a third party. This journal asks them again whether duelling is not also a violation of the sixth commandment, which says, "Thou shalt not kill," and why have not these pastors protested publicly, according to their duty, when the Prime Minister of the King, in the open Chamber, challenged to a duel a representative of the nation? They kept silence then, and on many other occasions when the commandments of God were violated in spheres more lofty even than the Chamber. From which the same journal concludes, rightly or wrongly, that the request of the fifty-eight pastors was not the act of an enlightened conscience, but a political manifestation, and one of bad politics; for the authors of the address seemed to forget that the representatives of the nation form, according to the constitution, an integral part of the authorities whose defence they undertake with so much zeal. I know not what the

authors of the address can reasonably say in reply. But what I well know is, that such manifestations as theirs are most fitted to alienate the present generation from the Gospel which they preach, and to dig yet deeper the abyss which separates this generation from the Church. Is there not here that which may fully justify the views proposed by Dr. Rothe at Eisenach? It must be added that many of the men most enlightened upon our social questions, and belonging to the orthodox party in the Church, have strongly disapproved of the strange address which the King ought not either to have approved or even received.

MONUMENT TO THE MEMORY OF JOHN HUSS AT CONSTANCE.

Let us conclude with a more happy idea. The Protestant Church of Constance is preparing to erect a monument to the great forerunner of the Reformation, John Huss, who was, a hundred years before Luther, condemned and burnt in that city. But, happily, it is not a statue which this community thinks of erecting in memory of the holy martyr. It is a church, of which it has much need, that it is going to build outside the city, as near as possible to the place where the pile was raised which consumed the witness for Jesus Christ. In the spring of this year, the council of this Church published an appeal asking the help of the friends of the Gospel, to whom the memory of John Huss and Jerome of Prague is dear and sacred. No doubt this appeal will be heard. The council hoped to lay the foundation-stone of this monumental church on the 6th of July, 1865—that is to say, 450 years after the death of John Huss.

TURKEY.

Constantinople, July 8, 1865.

CONTINUED PERSECUTIONS IN TURKEY.

The Turkish Government continues, directly and indirectly, to persecute its Protestant subjects. It is impossible for me, in the brief letters which I write to you from month to month, to picture in living colours the sufferings of God's people in Turkey, or even to allude to all the oppressive and unfriendly acts of the Turkish Government. But I earnestly commend the brief statements which follow to the friends of religious liberty and Protestant Christianity.

For two years past the pashalic of Angora has been the scene of constant attacks upon the Protestant community. These have been

represented to Sir Henry Bulwer and to Mr. Stuart, and the facts have been reported to Earl Russell; but in the face of all this the Pasha of that district retains his office, and goes steadily forward in his course of protecting all who persecute Protestants, and abusing all who sympathise with them. I cannot recur now to all the persecutions of the past few years; but the following statement, from the Protestant bookseller at Angora, gives an account of a new persecution at Istanos, an Armenian town of some 4,000 inhabitants, about twenty miles from the city of Angora:—

Angora, May 31, 1865.

Sahag Vartabed, on behalf of the Armenian Bishop of Angora, came to Istanos, on Friday,

d'Affaires, his plans failed in every particular, and he remained quiet until the return of Sir Henry Bulwer. Within a week of his return he commenced anew, and Mr. Harootun Minasian was again suddenly seized and thrown into prison. The Porte ignored everything which had been done by Mr. Stuart, and ordered this man to remain in prison until the amount claimed by Stepan Effendi had been paid; he was even put into the criminal prison, with housebreakers and murderers. An appeal was made at once to Sir Henry and Mr. Morris, the American Minister; the money claimed by Stepan Effendi being the property of English and American citizens. I have every reason to believe that both these gentlemen acted with the greatest promptness and decision; for after four days' imprisonment Mr. Harootun was again set at liberty; and Stepan Effendi was given to understand, in a way which he could not fail to comprehend, that he had made a serious blunder in counting upon the aid, or even the silence, of Sir Henry Bulwer. Evidently under the influence of Sir Henry, the Porte has at last given up its attempts to seize this money, and has entered seriously into an investigation of the affairs of the Protestant civil community. It is plainly essential to the very existence of the community that Stepan Effendi should be removed, and a proper man appointed in his place. If I am correctly informed, the native Protestants have now some reason to hope for this result.

PARDON OF THE AUTHORS OF THE SYRIAN MASSACRES.

French intrigue has just gained a great and decisive victory over right and justice in Turkey. If ever there were criminals who deserved death, they were the men who have just obtained from the Porte a full and free pardon. Achmet Pasha, of Damascus, who was executed by Fuad Pasha, was an innocent man in comparison with Kurchid Pasha, of Beyrout, and the others who have just been pardoned. This pardon has been granted nominally at the request of Abd-el-Kadir, but it is universally believed here that he has been, in reality, nothing more than the cat's paw of the French Ambassador. Indeed he is himself little more than a French agent. He has no influence with the Turks, except in which he derives from this relation.

The French are able to control their hostile population of Lebanon through its religious associations; but the Druze and the Mohammedan population has been

much more friendly, heretofore, to England than to France. The pardon of these Druze and Turkish criminals through French influence has created great excitement in Constantinople, and it is believed here that it will give to France the complete and absolute control of Mount Lebanon.

ILLNESS OF THE SULTAN.

The Sultan has been very ill; for several days it was generally believed that he was dead. According to Fuad Pasha, his disease was intermittent fever. Aali Pasha said that he had had an attack of inflammation of the bowels, and had been treated with leeches. Reliable physicians have said within a week that he was *insane*—so far insane, that unless he should die, it would be necessary to depose and confine him. The above statements are strictly true; but whether Fuad Pasha, or Aali Pasha, or the physicians named, are to be believed, I do not know. The only thing which can be regarded as certain is, that the Sultan has been and still is quite ill. The heir to the throne, in case of his death, is Murad Effendi, eldest son of Abdul-Medjid. He is now about twenty-six years old, and has the appearance of a very dissipated man. It is said, however, that he has made some feeble attempts to learn French, and obtain some knowledge of European learning. The accession of this prince to the throne would result in the immediate downfall of Fuad and Aali Pasha, and might possibly improve the state of the country; but it is very difficult to foresee the future of Turkey. The poverty and misery of the people in the interior of the empire is terrible, and their condition is becoming worse. This is a fact which European politicians should understand. The people of the Turkish Empire (a few cities only excepted) are becoming poorer and more wretched every year, less and less able to bear the weight of taxation which is crushing them. I assert this on the very best possible authority, and it can be very easily proved to the satisfaction of any one who is willing to investigate the subject honestly, on the ground.

LAYING OF THE CORNER STONE OF THE ENGLISH MEMORIAL CHURCH.

Not far from the Hotel d'Angleterre—on a most beautiful site, overlooking the Golden Horn and the Bosphorus—the Society for the Propagation of the Gospel are erecting a costly and elegant church, which is called the "Memorial Church." If I rightly understand the merits of the case, this is not the

is to be hoped that this
plied at once.

His Excellency Sir Henry at the Bible Society meeting gave a brief address. The meeting was well attended; the addresses were interesting, and the report of the Committee was encouraging in regard to the progress of the collection, except of Turkey, where the sales of which have almost entirely ceased on account of persecutions of last year. The meeting was presided at the meeting of the British and Foreign Bible Alliance, and the proceedings were very interesting.

THE REV. WILLIAM C

One of the most interesting month has been the presence of Rev. Dr. Goodell, a member of the British community. He has been for forty-three years in the American Board in Constantinople, and old age, making him to return to America, he has spent about ten days in the family, and returns to England, and the British representative to him this testimony and esteem. The place in the hall of Missions, one of the most interesting I have known in Constantinople. S. Hanson, the leading British in Turkey, presided. The assigned by most of the English

"MAY MEETINGS" IN CONSTANTINOPLE.

The annual meetings of the American Mission, the Constantinople Branch of the British and Foreign Bible Society, and the Turkey Branch of the Evangelical Alliance, were held in this city during the last week in May. The reports from the different stations of the American Mission in European and Asiatic Turkey, except in respect to the

pathy all differences of nation and sect forgotten ; and it will long be remembered

by both the English and American friends of Dr. Goodell who were present.

MONGOLIA.

CIRCULATION OF THE SCRIPTURES.

The National Bible Society of Scotland in China a special agent—the Rev. A. Williamson—who, in furtherance of the society's objects, has visited Mongolia, accompanied by his brother (one of the missionaries of the London Society), and a collector. We cull a few passages from his interesting journal, which commences with his departure from Peking, and narrates his ventures till reaching Lama Mian Kalgan, and thence back to the Chinese capital. On the first day they met a devotee on his way to the capital, measuring the road with his staff. He wore a leathern apron, and leathern slippers, to prevent his arms being skinned. He laid himself flat upon his face, measured the distance, then rose up and placed his feet where his head had been. Thus he had travelled for hundreds of miles.

On reaching Jeh-hol, which is described as a gentler than a trading city, and having a great proportion of educated men, he sold," says Mr. Williamson, "an immense number of books ; could not give them out fast enough. Darkness, however, was an end to it." Next day, taking with him some copies of the Scriptures, he visited the temples in the city, and came in contact with some of the well-to-do priests :—

Immediately on showing the books they were wanted eagerly. One priest took tract after tract, and read it right off, and so did others. I did not anticipate being able to sell ; but seeing their eagerness, I put a price on the books, and sold about sixty in a few minutes. I then sold the Testaments and Bibles for sale. A young man of each was asked by a young man to show him the head Lama. I gave them to him. He took them in. By and by I was invited to the inner temple, into the presence of the great man. He was sitting on his Kang, with his sacred robes before him. He received me with great kindness and frankness ; asked me to sit down, and ordered tea. He inquired about the books in good Mandarin colloquial. He then asked me the price, and, after trying to beat it down, he, to my joy, bought a full Bible. A young man in whom he manifested a very peculiar interest was anxious for a Testament. He then bought a Testament for him. Leaving him with kind feelings, I went to the other head temple, who apparently lives in the inside of the temple. I sent a Testament in for him to read, and he bought it. A priest travelled to our camp the evening, and bought a Testament.

In the streets of Jeh-hol—

There was a demand for books as at times something else. Three of us could not sell fast enough.

The crowd surged and heaved, and several times nearly overflowed us altogether. They bought all our high-priced books, and asked for scientific works. Several respectable persons called upon us. The chief among the Mohammedans paid his respects. He was a very aged man—I forget how old—and was led by a youth. He told us that there were 500 families of his persuasion in the city, and two mosques. They were on the best of terms with the other citizens. Here, as everywhere we have been in China, the Mohammedans claim a sort of connexion with us. They affirm that their religion is the same as ours. They worship the living and true God, and have no idols, and say, "We are entirely different from these base and stupid idolaters."

At Dolannor, one of the chief cities in Mongolia, Mr. Williamson again entered the Buddhist temples, and offered the Scriptures for sale. He thus describes the interior of one temple he visited :—

On each side of the main door stood one great machine, like some huge barrel for crockery ware, and two lesser ones of the same description, six in all. Entering, we found the inside of the temple not unlike a Gothic building. One long wide aisle ran up the centre, and parallel with it, and on either side, were rows of pillars ; these pillars were draped with silk, and hung with pictures of various devices. Right in front stood the chief idol, with lesser idols at the right and left. Before the idols was a long table, on which were spread a great variety of grain, cups of cold water, and several kinds of food. By the time we reached the temple the priests were all in their places, in parallel rows. The elderly priests sat facing each other on each side of the aisle. The junior priests in rows behind them ; and rows of boy priests behind all. Those who sat in the aisle had instruments, and they played and chanted in a way that I never had even dreamed of. The instruments were of the most extraordinary kind. They had buffalo horns and bugles ; drums of all sizes—some so big, that a man might live in one—cymbals, bells, flutes, whistles, and I know not how many other kinds. But the crowning wonder to me was two trumpets, each of them about twelve feet long, with a mouth of two feet in diameter. How could they play such gigantic instruments, do you ask ? They had them arranged on small carriages, like guns. The players reclined upon the ground, and when they had finished blowing, they pushed their roaring trumpets away from them, and rested till their turn came again. The wheels appeared to be well oiled, they went so easily. Notwithstanding the heterogeneous mixture of instruments, the music was capital, and sometimes almost overpowering. There were two chief priests, who alternately took the position of leader, and by the waving of their hands and gestures of their bodies led the ceremonies. They were dressed in beautiful yellow robes, with gorgeous helmets. While standing at the door, coolies, with large pails of weak tea,

they esteem themselves.)

About four hundred priests were thus engaged :—

There are 2,300 connected with the temple, but all were not present. After they had finished, I expected they would buy ; but they were neither so intelligent nor well to do as their fellows at Jeh-hol. Indeed, they were very much inferior in dress, demeanour, and everything. They gathered round and bought four or five tracts, but that was all. This, however, was compensated for. I came upon a place where trading Mongols lived. They bought books and Bibles at once, and I sold a good many. It was getting well on in the day,

spoke in the Mandarin thus able not only to ci to tell the people sor truths it contained. “ slowly and delibera and always waited till or meaning echoed by Thus we felt our way, that we had communica and truths of our hol joy this was to us—t our route we had not o key to these books in li

AMERICA.

COUNCIL OF CONGREGATIONAL CHURCH

The delegates of three thousand of the Congregational Churches in the United States have met in the City of Boston, and taken upon themselves the great enterprise of sending the Gospel to those Southern States from which hitherto they have been excluded because of their determined hostility to slavery. They have resolved to raise 750,000 dollars, to be divided between Home Missions, the American Home Missionary Association, and chapel building. A number of most interesting questions came up before the Council, such as a declaration of faith, which was accepted, apparently, without difficulty, ministerial support, the education of the ministry, church building, parochial evangelization, systematising benevolent contributions, the relation of the Orthodox Congregationalists to the Unitarian body, tem-

a number of passages opinion to the Norther of the war had Vaughan's eloquent sp disarmed the Council, feeling once more flow towards their brethrer *Boston Congregationalist* from abroad have den themselves in such a themselves not to the the churches and the co Dr. J. P. Thompson, o the *Patriot* respecting Vaughan and Raleigh, in the session these he presented to the Coun was most cordial. In admitted themselves wi

of our common ancestors, and especially at the studied silence of your Union upon the great moral issues involved in our war. The policy of the committee of your Union has placed you in a false attitude before the American people, and has cost you a loss of moral power which you may never be able to regain. It was a very great mistake. We felt it at the time; it is your turn to feel it now. As I pointed out its injustice then, I have earned the right to speak frankly of its mischievous effects. The report referred to called out, at first, some very sharp criticism upon the course of England during the war. But better counsels prevailed, and the Council were as magnanimous to overlook as they had been frank in complaining. Dr. Vaughan was again heard; and his manly exposition of the true English feeling was received with rounds of applause. Mr. Beecher then rose, and, after bantering his English friends upon their slight experience of what he had to endure so largely in England, he poured forth the torrents of his noble soul in a welcome of surpassing eloquence; and when, at the close, he gave Drs. Vaughan and Raleigh the hand of fellowship, the whole assembly rose, and at the cry "England and America one for ever!" cheer after cheer went up, until the enthusiasm found vent in a grand doxology.

Referring to the declaration of faith and polity adopted by the Council, Dr. Thompson writes: Dr. Bacon, of New Haven, submitted to the Council an elaborate and exceedingly valuable digest of the principles and usages of our churches, designed, not as a code of laws, but as a manual for reference. This having been approved in substance by the Council, will be published under the supervision of an able committee. When issued, it may afford some useful hints to our brethren in England, as well as much valuable information touching the followers of John Robinson in America. A Declaration of Faith was submitted to the Council, not with a view to its adoption as a standard—much less to its imposition upon the churches—but simply as a testimony to the unity of belief among ourselves in all essentials of Christian doctrine, and as an expression of fellowship with all who love our Lord Jesus Christ in sincerity. This declaration caused much discussion in the Council, and also some verbal controversy. But one day the Council went in a body to Plymouth, the meeting-place of the Pilgrim Fathers; and happy thought occurred to some one of making the declaration to the sacred asso-

ciations of that place and hour; and there, amid the graves of the Fathers, we adopted the following confession of their faith and polity. The scene, under the open sky and before the sea they traversed in the gloom of winter, was indescribably touching and sublime:—

DECLARATION OF FAITH.

Standing by the rock where the Pilgrims set foot upon those shores, upon the spot where they worshipped God, and among the graves of the early generations, we, elders and messengers of Congregational Churches of the United States, in National Council assembled—like them acknowledging no rule of faith but the Word of God—do now declare our adherence to the faith and order of the apostolic and primitive churches, held by our fathers, and substantially as embodied in the confessions and platforms which our Synods of 1648 and 1680 set forth or reaffirmed. We declare that the experience of the nearly two and a-half centuries which have elapsed since the memorable day when our sires founded here a Christian commonwealth, with all the development of new forms of error since their times, has only deepened our confidence in the faith and polity of those fathers. We bless God for the inheritance of these doctrines. We invoke the help of the Divine Redeemer, that, through the presence of the promised Comforter, He will enable us to transmit them in purity to our children.

In the times that are before us as a nation, times at once of duty and of danger, we rest all our hope in the Gospel of the Son of God. It was the grand peculiarity of our Puritan fathers that they held this Gospel, not merely as the ground of their personal salvation, but as declaring the worth of man by the incarnation and sacrifice of the Son of God; and therefore applied its principles to elevate society, to regulate education, to civilise humanity, to purify law, to reform the Church and the State, to assert and defend liberty; in short, to mould and redeem by its all-transforming energy everything that belongs to man in his individual and social relations.

It was the faith of our fathers that gave us this free land in which we dwell. It is by this faith only that we can transmit to our children a free and happy, because a Christian, commonwealth.

We hold it to be a distinctive excellence of our Congregational system that it exalts that which is more above that which is less important, and by the simplicity of its organization facilitates, in communities where the population is limited, the union of all true believers in one Christian church; and that the division of such communities into several weak and jealous societies, holding the same common faith, is a sin against the unity of the body of Christ, and at once the shame and scandal of Christendom.

We rejoice that, through the influence of our free system of apostolic order, we can hold fellowship with all who acknowledge Christ, and act efficiently in the work of restoring unity to the divided Church, and of bringing back harmony and peace among all "who love our Lord Jesus Christ in sincerity."

Thus recognising the unity of the Church of Christ in all the world, and knowing that we

presence and grace of the Holy Comforter, are delivered from the power of sin and perfected in holiness.

We believe also in an organised and visible Church, in the ministry of the Word, in the sacraments of Baptism and the Lord's Supper, in the resurrection of the body, and in the final judgment, the issues of which are eternal life and everlasting punishment.

operate with all who hold these we will carry the Gospel to this land, and with them to the world and "preach the Gospel to all creatures." May He to whom "all power is given in heaven and earth" fulfil the promise: "Lo, I am with you unto the end of the world." To the Church for ever. Amen.

Home Intelligence.

CONVOCAATION.

Convocation follows the fortunes of Parliament as a satellite follows the moon. It rises with its rising and sets with its setting. With the decree for the dissolution of the House of Commons goes forth a like sentence on the existence of the clerical assembly; and with the writs for the election of new members to represent the laity, are issued also writs addressed to the several dioceses for the election of new proctors to represent the clergy. And as in the latter days of the lay body considerable activity was evinced, so was it in the two Houses of Convocation. The long-delayed licence to amend and alter the canons that related to clerical subscription was conceded at last, and the alterations were made in due form, with the consent of both Houses. And while the canons were thus under consideration, advantage was taken of the opportunity to give the finishing touch to that long-promised alteration in the canons which would allow parents to act as spon-

bound them. This was a technicality, which it was hoped would be slurred over on the last day. It received all due honour and this time it is hoped will be observed of the proctors. It is noticed, that the work which has been more fortunate than the work which will receive the Royal sanction, has been introduced into immediate operation into immediate operation with the sympathy of the Bishops, which both Houses could not have done in their labours of Convocation.

The meetings of this year have taken their place among the best of the land. Licences to preach are granted with so much more liberality than they are now looked upon as a substantive grievance. The refusal would be granted more sparingly; in the case of the ca-

rise in their generation. They themselves are working in their fast, in the meantime, their feet still. Their first object is their footing as one of the titulations of the land; and to public with the holding of Business and action will come overnments will not always be the law officers of the Crown in the meantime they watch for and we may be sure that they gain will not only be tenacious but will become the vantage their forward movement. When said of the Convocation of plies with equal force to the work. The latter body, indeed, under the guidance of the same subtle, daring leader, and would not only to become an aggressive power in the wake of the more influential assembly. As for Ireland, it has no Convocation. It has officially intimated that it is one. Here is one differentiated Church; a difference that lasts as years go on. But we do not see of Convocational independence and would not be at all sorry to see the Church of Ireland removed from the Church of England. The old help to facilitate her fast.

THE BISHOP OF CHESTER.

There was great unanimity of opinion in the Church on the pro-elevation of Dr. Jacobson to the see of Chester. The appointment has been enough to satisfy the organs of the Church. Even the Dissenters claim him, as it appears that he was intended for the ministry of theists, and with that view studied Dr. Pye Smith and the Rev. The appointment which Dr. Jacobson obtained—that of Regius Professor of Divinity at Oxford—is to be conferred on the Master of Balliol, and coadjutor in the compilation of Scott's Gaelic Lexicon.

THE CONFERENCE AT NORWICH.

The Conference of Evangelical Clergy was held in the cathedral city of Norwich. It was not admitted, but an authorised proceedings was published in one of the newspapers, from which we learn

that among the papers read was one by the Rev. Mr. Garbett, on the inspiration of the Scriptures; one on the present position and duties of the Evangelical body in the Church of Ireland, by the Rev. Mr. Fremantle; one by the Rev. Mr. Harrison, and another by Dr. Robinson, both being on the question of the eternal duration of future punishments. Mr. O'Malley, the Queen's Counsel, also addressed the meeting on the articles, liturgy, and subscription. It would seem that the conversation which followed the reading of these papers did not always rise to the dignity of the subject; but upon the whole there was much harmony in the Conference, and a similar meeting is likely to take place annually.

EXPENSES OF THE COLENSO CONTROVERSY.

The friends of Dr. Colenso are raising a fund to enable him to return to his diocese, which he desires to do, but is prevented by want of funds; his income—notwithstanding the recent decision of the Privy Council, as they say, in his favour—being still withheld from him. Among the members of the committee are Sir Charles Lyell, Professor Jowett, Rev. H. Bristow Wilson, Professor Tyndal, &c.; and among the subscribers are Dean Milman, Dean Stanley, and Dr. Temple. Of the six surviving authors of "Essays and Reviews" three names do not appear—those of the Rev. Mark Pattison, Dr. Rowland Williams, and Mr. Goodwin. The subscriptions received are said to have nearly reached 3,000*l*. But while the Bishop is anxious to return to his diocese, it seems that his clergy there are not at all anxious to receive him. A memorial, signed, we believe, by all the clergy of Natal, has been transmitted to England, expressing their inability to acknowledge Dr. Colenso as their spiritual overseer; and praying the Archbishop of Canterbury to send out, if the forms of the Church will at all allow, another bishop, whom they promise to acknowledge and obey.

While subscriptions are thus sought on behalf of Dr. Colenso, his superior and metropolitan, the Bishop of Cape Town, has applied to the Treasury to defray the expenses he incurred in the late litigation. It seems that in the former proceedings against the Rev. Mr. Long, the Bishop applied to have his expenses defrayed by the Treasury, on the plea that he was only defending the rights which the Crown had conferred upon him by letters patent; and his claim was allowed. It has been renewed on the same ground in the case of the proceedings against Dr. Colenso,

but it has met a different fate. The Treasury referred the application to the Colonial-office, and Mr. Cardwell sent it back with the remark, that the Bishop must have known, ever since the decision in Mr. Long's case, how precarious and uncertain the rights conferred by the letters patent were, and that in acting upon them he must be considered to have been proceeding at his own risk. The application was therefore refused.

THE LATE ISAAC TAYLOR.

This gifted author, whose talents through the whole of a long life were dedicated to the service of Christianity, died on the 5th of last month, in the 77th year of his age. Mr. Taylor belonged to a family of authors. His uncle was the editor of Calmet's "Dictionary of the Bible;" his father, his mother, and his sisters, were all writers of considerable force; and hymns for children, written by Ann and Jane Taylor, are to be found in every Sunday-school collection.

Mr. Isaac Taylor himself commenced authorship in 1818, when he became a fellow-labourer with Hall, Foster, and others, in the *Eclectic Review*. He afterwards published several writings; but it was not till 1829 that a work of his laid hold on public feeling, and compelled men to say that a new and original thinker had arisen among them. This result was achieved by his "Natural History of

Enthusiasm," which was published anonymously; and all the critics of the day were instantly set on speculating as to who could be the author. "Fanaticism," "Spiritual Despotism," and other works of a similar class, followed, and maintained the reputation of the author.

Since then, his contributions to our literature have been frequent, and we need mention two, which bore on the question agitated at the time of their appearance, both of which are admitted to have exercised considerable influence on the controversy involved. The first was "Ancient Christianity," intended as an antidote to that unexaltation of patristic literature which was inculcated in the Oxford Tracts. The other was entitled "Restoration of Belief," being historical argument for the truth of Christianity, in opposition to the scepticism of modern literature.

THE PRAYER-BOOK AND THE EVANGELIC ALLIANCE.

A paragraph has appeared in several papers stating that "the Evangelical Alliance has determined to submit the Prayer-book to the 'Nonconformist brethren' for revision, so as to bring it in accordance with Nonconformist views." The Secretaries of the Evangelical Alliance have requested us to state that there is no foundation whatever for this report.

Monthly Survey of Missions.

TURKEY.

From Cæsarea, in Western Turkey, the missionary of the American Board reports the following facts as having occurred at Chomaklu, a village some twenty miles distant. One man, who became enlightened about three years since, was afterwards joined by three others. These four Protestants were anathematised by the Armenian authorities, who sought to deprive them of their civil as well as their ecclesiastical rights. Anathemas were threatened in case any Armenian should sell to them in the markets even the necessaries of life. A letter conveying this information from the persecuted men—the missionary says—

Was given to the civil head of the Protestant community in Cæsarea, who at once presented the case to the Governor. He drew up a paper, to the effect that the Government knew no difference between the parties concerned, and that the rights of these persecuted men must be respected. This document was served by the civil head, attended by one of our helpers and one of the Government military guard. Such prompt and formal attention of Government authorities at once rectified matters, and secured our end. It is now about a fortnight since the affair occurred. Yesterday they sent us a letter stating that all the members of three families had become Protestants, earnestly entreating us to lend them a helper for a few days, and ordering six spelling-books, as that number of women were desirous of learning to read. Protestantism, and then progress!

From Eastern Turkey, the Rev. Mr. Williams writes to the American Board, respecting a station adjoining his own:—

The "village work" in the region about Kharpoor is a mystery and a marvel to me, for its contrast to all my own missionary experience. Like all the rural populations of Turkey, the people are ground down by oppression and exactions, and are poor—almost all of them would pass for beggars in the United States—living in dirt and want such as you may perhaps be able to conceive, but certainly not the untravelled members of American churches. Yet they already do

ach to sustain the Gospel among themselves, and *purchase* Bibles and books, to an extent which *fore* my own eyes, is incredible.

There were twenty-nine additions to the church at Kharpoot during the year, and there *a* native missionary work of great promise. The Theological Seminary here numbers *enty*-two students, and the day-schools (including adults) upwards of 1,000 pupils. The *ms* paid by the people for religious and benevolent objects amounted, during the year, to *2 24* dollars (in gold), and would have been larger, had the mass of the people been poor, *en* for them.

The Rev. Dr. Pratt, writing from Marash, in Central Turkey, to the American Board, *fers* to "the comparatively good state of the first church, the addition of eighteen members *its* last communion, which was administered by Rev. Kara Krikor, of Aintab, before an *sembly* of some 1,500, and the flourishing condition of the second church, which has just *lled* a pastor."

INDIA.

Sir Herbert Edwardes recently took his seat in committee as a vice-president of the *urch* Missionary Society. He stated a number of facts showing to what extent activity and *ought* characterise the present state of India. These features are seen in commercial and *ministrative* operations, and in the material prosperity of the country. As regarded *lucation*, he said there was a perfect avidity for learning English. Self-interest, as usual, *as* at the bottom of it. Some years ago, a native pupil in the Peshawur Mission School *rote* in his copy-book that "Knowledge was the root of all money," and now-a-days know-*dge* of English is found to be the root of all employment in the judicial and railway *partments*. As to the religions of the country, both Mohammedans and Hindus were *gitated* by reforming movements, though of widely different character :—

The Mohammedan reform was an aggressive movement. Its authors were the Wahabis, *ho* strove to revive the Koran in all its strictness and bigotry. They called on the *loem* to lay aside all worship of saints and relics; to cease to attribute to them the *owers* of healing and of miracles, which belonged only to the one Creator; and to *aw* off from all connexion with infidels. This latter doctrine is aimed at the English, *ad* has already produced much political trouble. A crescentade has been preached *brought* throughout the villages of Bengal; hundreds of disciples have been deluded into leaving *heir* country, and going to a Wahabi colony in Afghanistan, beyond the British border; *hence* to make attacks upon the British Government at feasible moments, and unsettle the mind *f* India. The Hindu reformers—the Brahma Somāj—were not actuated by hostility to the *nglish*. On the contrary, they had learned from the English to reform manners and customs, *ject* caste, and many obnoxious usages. So earnest are they, that they send out their ablest *en* to Madras and Bombay, to spread the movement; and though they do not admit that they *are* drawn their inspiration from anywhere but their own ancient books, Sir Herbert considered *the* greatest homage to Christianity that had yet been paid in India. On the whole, he *regarded* the activity of thought now to be seen in India as most hopeful for mission work. *fforts* should be doubled, not relaxed, at such a crisis; and education, both religious and secular, *ould* be helped by all as a powerful agency for good. He hoped and believed we might all live *o* see Christianity *indigenous* in India.

Dr. Mullens, now presiding over the London Society's Educational Institute at *hownipore*, near Calcutta, has been called home by the directors to become the colleague *f* Dr. Tidman in the society's Foreign Secretariat. The Educational Institute is making, *n* several respects, unusual progress. Dr. Mullens writes :—

We have added nearly a hundred scholars to our list, and have reached the highest point in *umbers* that the institution has ever attained. The class-roll shows 623 scholars at Bhowanipore, *ad* 192 in the branch school at Behala. Once before we had 620 scholars at Bhowanipore. This *was* in 1851, just before we laid the foundation of the new institution, and before the baptism of *he* six converts who were the first-fruits of that harvest of blessing since reaped by the *mission*. Their baptism deprived us at once of three hundred of our most promising scholars. *gain* the numbers rose from three hundred to four hundred; again the baptism of five additional *verts* half emptied the institution, and left us lower than before. So we went on for several *ears*. In those days, too, we charged no fees, but the education we gave was free. Now we charge *es* from two shillings a-month down to one shilling. We still baptize converts; but never a *ord* is said, nor do our scholars leave us.

The Association of native Christians belonging to villages to the south of Calcutta, and *onected* with the Baptist mission, have held their second anniversary. No European mis-*ionary* was present, and the proceedings are reported by the native pastor who acted as *hairman*. After the presentation of reports from some half-dozen churches, eleven persons *who* had been prepared were baptized. On a subsequent day (the first of the Bengali year), *April* 12, the people of the place held a sort of Easter festival, engaged in religious services,

On being reminded of it, he tried to say something about the transaction, but he begged him not to give it a thought, but to think of the account he had heard of. On hearing this, the good old man started for a moment with surprise, and, he exclaimed, "Oh, that account has been settled long ago: there is no more (upwards) against me now; it has all been paid for me by Jesus Christ. While there that can condemn me? He died and rose again, and is even now a Father for me." Then, stretching forward both his hands, he added, "Do me up in His arms before the throne of His Father?"

The Rev. Mr. Noyes, of Periakulam, Madura mission of the A. S. Church, in his recent letter, mentions the following case, "to show how much it sometimes costs people to become Christians, and how difficult it is, in India, to obtain and oppress":—

One congregation has been nearly broken up by persecution. A few years ago, in a highly prosperous state. Accessions were being numbered by scores, steps were being taken for building a new church, and the catechist and the older members were in a state of prosperity. The zemindar, however, provoked the jealousy and hatred of an old enemy. The zemindar (practically) has the power of a despot, determined to break up the congregation. One of the more influential members was falsely accused of a gross crime, summarily arrested, and under an escort of police peons, marched off to the office of a native magister, where he was kept for ten days without trial, under the custody of peons, and then released. He could be proved against him. His enemies well knew, from the first, that he could not be made out against him; but for the time, and long enough to bring upon the accused and his religion, the native authorities were made too much for. The purposes of the zemindar and to intimidate those who had lately joined, did the enemy stop here. The new members were taken to the zemindar's house, beaten, fined, and forced to rub the sacred ashes on their foreheads, as an excommunication of the Christian religion.

From Travancore, the Rev. F. Baylis, of the London Society, reports the progress of native evangelization in villages and by the wayside, in one division of the mission. Besides additions to most of the congregations, the formation of three new ones, 228 adults, and 125 children. Eleven places for devil-worship, three of large size and better build than ordinary, have been destroyed, with the owners, and the implements of worship, clubs, spears, &c., given up.

Of the progress of the Chumba mission, which originated under the auspices of the A. S. Church, already known to our readers, the founder, the Rev. W. Ferguson,

Since 18th October, 1863, fifty-four persons in all have been baptized. In the last three weeks, and I hope to baptize five more to-morrow. Such things now, that the baptismal font is filled with water every Lord's-day, and dispensed on the last Sunday of each month. I am anxious to encourage the women, and children—to learn to read. But I find that poor, rather indolent

at 150 miles of their journey they travelled on unfrequented roads, in order to avoid the direct road through the Khyber Pass, which, although less than half that distance from Peshawur, was felt to be impracticable for them as Christians. Their great source of danger was being recognised by men whom they had met on British territory; and such they repeatedly saw, but they succeeded, in every instance, in either evading or conciliating them.

At Nurgul they found the people expecting an attack from Kafirs. Nothing could be obtained from them, but here again their medicines came to their aid when in difficulties. A man was ill with fever: they gave him an emetic, and then quinine, which cured him, and he then brought out both opium and cheese. They here bound five skins together, and, seated on their raft, descended the stream to Tangai, and then went on to Bariabad, in Ningrahar, where five students and sepoys from Pusufzie, who knew them well, were sitting in a mosque, as they entered the village. They were fired without observation, and, meeting a man outside the village with camels and covered jowas, such as are used by veiled women on their journeys, they bargained with him to take them, concealed as women, to Jelalabad, giving as the reason that they had enemies in the neighbourhood whom they wished to avoid. They have often spoken since of this narrow escape, feeling at they were then in very great danger of life indeed.

In another case, they were in peril of recognition by two discharged soldiers—Affghans—who are described as being—

Bold, unscrupulous, reckless of life, whether of others or their own, clever, fertile in resource, and nature rogues who fear neither God nor man, though they pray five times a-day, and would, some of them, sooner die than break their appointed fasts. How to avoid these men, and pass through their villages unseen, was a question requiring deliberation. At last they agreed to travel in women's attire, and cover their faces with burkas. Three guides were hired to defend and conduct them, and they hired a private apartment at Mulayan for them, as for women, and cooked their food; but, to their dismay, having brought them to the village, they refused to take them further, and it was no pleasant prospect for them to be found there at all, much less in this disguise. Some Affghan Christian travellers gave themselves to prayer, and, for a consideration, three guides last agreed to accompany them to the next village, Niyazi, where they assumed their own proper dress.

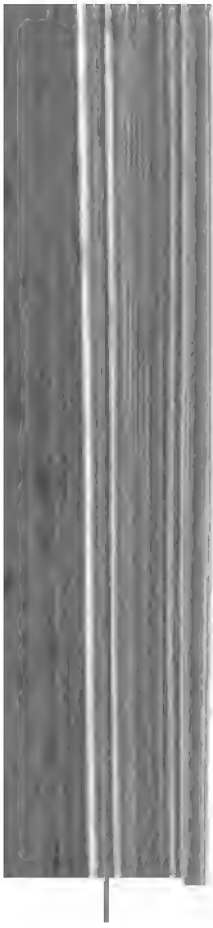
At length they reached their destination, but Ghara, the Kafir sepoy who had invited them thither, was absent. They, however, sent for him, and were awaiting his arrival, when a woman suffering from sore eyes was cured by them. Immediately the whole village sought out their sick to be healed. Six men out of eleven were cured of fever, and the people became most friendly. Ghara lost no time in joining them, being, in fact, apprehensive that they might be killed, inasmuch as they were of the race and wore the garb of their mortal enemies. Of the ferocity with which those enemies are treated they had a fearful illustration at Nikera, on the tops of the mountains, where they saw a party of twenty-eight Mussulmans hospitably entertained at a feast and dance, and then suddenly in cold blood each treacherously seized and murdered, in revenge for the death of some Kafirs slain by their sinners some years before. They were hospitably entertained at Ghara's own village, Shaidralain, and received many visitors, with whom they conversed upon religion. Missionary work, indeed, had been begun before, for Ghara and his friends had always joined the Affghan evangelists in their morning and evening devotions, and there had been much religious conversation.

But now it was carried on in earnest for the space of some twenty days. All day long, from morning to night, they were talking with the people, and answering questions, and were joined by them in their services; and at night they wrote their journal, giving, in Pushtoo, a full account of all they saw and heard. This journal was written in lime juice, and on their return appeared only blank pages of white paper; but when heated over the fire they gradually darkened, and assumed their proper shape. All applauded as Ghara translated the words they spoke. At times the whole village, men, women, and children, were assembled.

The snows were beginning to fall, when the two native missionaries thought it their duty to bend their steps homewards. They took with them a letter to the missionary at Peshawur, begging that they might be allowed to return this summer, promising protection, and asking his prayers. Ghara and many other Kafirs accompanied them on their journey for four days. They had afterwards two narrow escapes from the Imaun of a mosque in Peshawur, whom they with difficulty avoided, and from a student, who recognised them, but was persuaded to keep their secret. They at length reached home in safety. The difficult and self-denying task thus accomplished by these brethren suggests to the missionaries at Peshawur that a few good Affghan Christians may probably do more to disseminate the truth than hundreds of the tamer races who live in India below them.

THIBET.

Two Moravian missionaries who had taken up their temporary abode upon the borders of Thibet remain there for the present. One of them, the Rev. Mr. Jaeschke, who is



land in the thanadar's territory, Joldan had been forced into the prince's per absence of Sodnom Stobkyes and his son was especially a matter of great regret ing work could not be carried on without their assistance, and because our he soon embrace Christianity appeared to be completely annihilated. This fear proved well-grounded, and we have still reason to hope that they will before lo step, which we have for years prayed for. From the statement of these men it had only received permission to visit us. Joldan had not been allowed to ac was at once resolved that I should proceed to Ladak, in order to attempt to p Joldan. I left Kyelang, accompanied by Lhasqyab, Ali Mir, and some Laho After crossing the Baralatza Pass, and prosecuting our journey for a week, ofte 15,000 feet above the level of the sea, we reached Le, the capital of Ladak, on On the way I had been mercifully preserved from harm, once when my yak tl when obliged to spend the night without any other covering than an overhangir want of the tent which the coolies had been prevented from bringing to the arriving at the capital, Le, the thanadar despatched Joldan to me with a messag was highly delighted to see me, and remained till after midnight, narrating his the past year. He had been harshly treated at times by the thanadar, and found him at Le if my journey had been delayed a fortnight, as his master hac his intention to send him away, and there was reason to suppose that he would a soldier. I was glad to hear that he was suspected by many of conten Christianity, and that he had openly acknowledged that "he found in the Chris which Buddhism did not afford." Once the thanadar had obliged him to bow d and every morning he had been forced to salute the picture of the king (Runbee master had hung up with other pictures for this purpose. The next day I calle and asked him to release Joldan. To my great surprise, he merely asked the lat go with me, and, on receiving an eager affirmative reply, gave his permission at

At Simla, Mr. Heyde had had an audience with Sir John Lawrence, v deep interest in the work of the Moravians among the Buddhists.

CHINA.

The religious efforts in connexion with the benevolent medical operat pital in Shanghai, under the superintendence of Dr. Henderson, of the Lon been attended with a large and increasing measure of success. Thirty pers last year, and it is believed that to these others will be added, who are a disciples." There are some interesting 'cases reported. One is that of an enormous tumour removed from his neck, knew nothing of the Gospel but during his stay he became seriously impressed. He thought the religi doctors must be worth something, and became an interested learner. He fore he left. Many of the inmates, and those who have received good in ti their friends to the service, conducted in it by Keih-Foo, the native cha truth thus heard is carried to the distant homes of the patients.

second Governor of Ambohitsera, the opportunity of sending Bible portions by the Arab merchants, and the fact of their having each a separate preaching-place, with ten miles interval between them, every Sunday, makes me feel quite at ease on the subject of the population. A better centre they could scarcely have.

The Committee of the Bible Society publish a letter received from a Malagasy Christian, gratefully acknowledging the receipt of a small grant of Scriptures for his own use, as well as for distribution. The Christian in question is the Malagasy Minister for Foreign Affairs.

SOUTH AFRICA.

The Rev. Mr. Lindley, of the Inanda Zulu mission, mentions the reception into the fellowship of the Church of twelve new members. "These additions," he says, "with the exception of one or two, are the result of a precious little revival with which we were blessed some five months ago. Three of these new members were baptized in infancy, as the children of pious parents, and are the first-fruits of infant baptism in our mission."

WEST INDIES.

We observe a second instance, within the last few months, in Hayti, of a Romanist presiding over a Protestant missionary meeting. At a recent Wesleyan missionary meeting, at Port-au-Prince, General Bance, ex-Secretary of State, occupied the chair. He made an excellent introductory speech, in the course of which he said that although a Roman Catholic, he, after due reflection on the subject, felt that he could consistently occupy his position as chairman of the meeting, and wish well to the society in question.

MEXICO.

A missionary of the Protestant Episcopal Church of America writes from Vera Cruz that the services of that church have been celebrated there for the first time in the Spanish language. All the accounts from Mexico state that the opening for Protestantism has never been so bright as at present.

LABRADOR AND GREENLAND.

The Moravian missionary ship *Harmony* left the Thames on the 20th June, on her annual voyage to Greenland and Labrador. She carried five missionaries, two of them, after a visit to Europe, returning to the field in which they have laboured for a period of nineteen years, the remaining three going out for the first time. They were accompanied by two gentlemen, members of the Society of Friends, who are desirous of paying a visit of Christian sympathy to the brethren in Christ in that dreary region. A meeting was held on board two or three days previous to the *Harmony* setting out on her voyage, when the ship, with her precious cargo, her crew and passengers, was commended to the gracious care and guidance of Him whom winds and waves obey; and the company present united in praising the past mercies vouchsafed by the Lord God to the little missionary vessel which, for almost a century, has been the instrument by which alone the communication has been kept up between Labrador and the Church at home. For ninety-five years the Moravian missionary ship has performed an annual voyage to that dangerous and inhospitable coast (the present vessel being the ninth that has been employed in the service), and during all this time no serious accident has ever befallen her, nor has there been any loss of life among crew or passengers. In view of this proof of God's power and mercy, the Christian friends, assembled on the deck of the *Harmony*, could not do otherwise than praise the Lord for His goodness, and for His wonderful works to the children of men.

NEW ZEALAND.

We have full details of the shocking murder of the Rev. C. S. Volkner by the natives, which confirm the brief account published in our June number (p. 310):—

Mr. Volkner had lately taken his wife to Auckland, and, in company with the Rev. T. S. Grace, Church missionary at Taupo, arrived at Opotiki on the 1st of March, in a small schooner, the *Eclipse*, commanded by a Jew named Levy, who was in the habit of trading there, his brother being a resident storekeeper. The natives were found to be in a state of considerable excitement in consequence of the appearance of a party of Taranaki Hauhaus a few days previously, having with them the preserved head of Mr. Hewitt (murdered at Wanganui), another of a soldier of the 70th Regiment killed at Taranaki, and a captured soldier of the 57th. The whole settlement had in a few days renounced Christianity and become converts to the new religion. The *Eclipse* had no sooner entered the river than she was seized, the crew and passengers being ordered on shore and confined in a native "wharre." Captain Levy, being a Jew, was unmolested, the Hauhaus laying claim to be in some way allied to the ancient people of God. The cargo of the vessel was next brought on shore and partially distributed, that belonging to the two Levys being handed over to them. On the following morning a fall and tackle was procured from the schooner

the natives on the escape of Mr. Grace, and they immediately rushed down they expected to be able to intercept the boat. They were, however, several shots at the crew, but none of them took effect, and Mr. Grace was board Her Majesty's steamer Eclipse. Fears being entertained for the safe Waiapu (Williams), who lives with a few settlers, at his mission station, about Opotiki, the Eclipse accordingly proceeded to Turanga, not far from which Williams resides. Turanga must be confounded with Tauranga. The place Williams lives, is in the Bay of Poverty, near Napier, while the latter, where was sustained, is in the Bay of Plenty, near Auckland. The fears were not deriders having already arrived with the preserved heads and soldier prisoners settlement; but as the Turanga natives were eager to turn them back, the impression that the Turanga party, accompanied by Bishop Williams and it would succeed in their object. This anticipation was not, however, realised, speedily succeeded in so far bringing over the Bishop's allies as to induce the his lordship's influence, becoming daily less and less, was at last insufficient tinning on the station. After having been compelled to keep constantly on and night, he and a few settlers took refuge in a couple of coasting vessels, a land. Archdeacon W. L. Williams and Rev. S. Williams, with three or four ever, at the risk of their lives remained behind to watch proceedings and ender wanton destruction of the mission property, which now almost wholly represents years.

In the course of a letter of thanks to the Provincial Government after effecting his liberation, the Rev. T. S. Grace writes:—

I feel very grateful to the various congregations of the Church, and those and around Auckland, for their united and earnest prayer to Almighty God for fifteen days of anxious suspense, made doubly bitter by daily persecution. I was supported by the prayers of others; and while reading those words of "The fierceness of men shall turn to thy praise, and the fierceness of them I felt sure that it would be even so. The fiat of Him who hears prayer "Hitherto shalt thou come, and no further," &c. These fierce persecutors, the day before my escape I had reason to tremble lest, in their excitement and from been offered a sacrifice to their god, as they consecrated a newly-erected place of worship, like threatening waves, had been rolled back four miles up the place moment they were wanted on the spot to keep me secure, like the keepers asleep, and at a distance; and while I was able to rejoice in the words I had read, "The proud are robbed; they have slept their sleep, and all the men whose have found nothing"—they were gnashing their teeth with rage because I was between this case and the death of James and the deliverance of Peter, in answer prayers of the Church for him, is so striking, that I cannot help referring to it that, "one has been taken, and the other left." Yes, the one most fitted for the most unworthy has been left. There was a moment on the morning of the escape had a hope from human aid, but that failing, my dear brother said, "We That trust never failed him, and I rejoice in being able to say that his last hope was led away from me unconscious that it was to death, and when made:

The Samoan mission of the London Society is reported as being in a prosperous condition; but there is opposition from the Roman Catholic priests, who employ a native agency gathered from expelled church members. They find it hard work, however, there, elsewhere, to make much way among a Bible-reading people. Already 1,500*l.* worth of copies of a new edition of the Bible have been disposed of among the Samoans. Notwithstanding the assertion sometimes confidently made, that the natives of the South Sea Islands are dwindling away, it appears that there has been an increase of about 1,000 in the population of Samoa in the last seven years. The Samoan Mission Seminary has just completed the twentieth year of its existence. Most of the Samoan villages are now under the care of young men who have been educated there; and the institution has its representatives also in various other groups. There are now eighty-seven young men under its care, who, with the wives of sixty of them who are married, and also their children, make up a total of 245 individuals. This enables the missionaries to send out about twenty fresh men every year; and that is found barely sufficient to meet the ever-recurring wants occasioned by deaths and disabilities. The missionaries state that—

The small thatch-enclosed houses in which the first class of students were lodged in 1844 have given place to fourteen stone-walled cottages ranged on either side of our large class-room; and we have in addition twelve weather-boarded, and other inferior houses, which will be superseded in due course, we trust, by better buildings. The young men still devote the Wednesday of each week to the work of house-building and other improvements; and to this arrangement we are indebted for the present changed aspect of the place, compared with the time, twenty years ago, when it was an uninhabited bush. Additions have been made from time to time to the land which we originally bought, and the whole now extends to about sixty acres, which the students cultivate during exercise-hours, and thus provide by their own industry for the daily wants of their table.

Literature.

A Revision of the Authorized English Versions of the Book of Psalms. With Notes, Original and Selected. By the Rev. JOHN NOBLE COLEMAN, M.A. Nisbet and Co.

In addition to what we have here set down, the title-page informs us that the work vindicates, "in accordance with the interpretation of the New Testament, and with pre-Reformation authorities, their prophetic manifestation of Messiah, the Alpha and Omega, the Shepherd, Prophet, Priest, and King, the Pattern and Exemplar of all the blood-bought sheep of Immanuel of every age and of every clime." The preface sets forth the manifold excellences of the Psalms, states the causes why some of them are obscure to the English reader, and suggests the Messianic interpretation of them. It states, moreover, the changes into which the commentators may be arranged. Other topics are also touched upon, including a consideration of the state of the text, the Masoretic punctuation, the Hebrew titles to the Psalms, &c. The author gives us lists of his authorities, an outline of his plan, and a list of various readings. His preliminary matter ends with the last words of David, as found in 2 Sam. xxiii. 1—8. The whole of the Psalms are arranged in parallelisms, as all the poetical portions of Scripture should be. To each is prefixed a summary of the contents, as understood by Mr. Coleman. The translation is accompanied by copious notes of two kinds—the first critical, and the second expository and illustrative. There are some exceptions to this mode of treatment,

but the rule is that which we have described. Considerable pains have been taken to show the proper arrangement of the Psalms, and all the notes indicate careful and extensive reading. The book is a handsome one, and embodies a large amount of useful matter. There are two points, however, which call for a remark. The first is, that exclusive and comprehensive (for it is both an exclusive and a comprehensive) application of the Psalms which makes them prophetic of Christ and His Church. Now, we cannot persuade ourselves that all the Psalms are, more or less directly, Messianic. Some of them are unquestionably so, and the Messianic element may be more widely diffused than many suppose, but we are unable to go the length of Mr. Coleman. The Messianic applications of certain Psalms in the New Testament do not establish his principle, nor can it be established throughout without a style of interpretation which criticism must reject, whatever pious exegesis may say. This brings us to our second point, which is the peculiar critical interpretation which the author is oftentimes compelled to adopt, and which develops startling results only by proceeding on principles which are rather arbitrary than scientific. It is arbitrary to divide Psalm cii., for example, so that v. 1—24 shall be a "prayer to Messiah, the Jehovah of this Psalm," and v. 25—28, the "voice of God the Father unto God the Son." Nor is it only in the division and distribution of Psalms that this appears: it is seen in the translation and application of words, and in

the very pointing of the sentences. We can only say that such liberties are not generally conceded, and that if they were, other men might on the same essential maxims found a version and exposition of the Psalms which would shock us all. We wish to do honour to the author's diligence, piety, and skill, but we are not prepared to endorse the principal or most prominent feature of his book—namely, what we must regard as fanciful criticism, in a Messianic application of all the Psalms; which in our judgment is not justified.

Commentary on the Prophecies of Isaiah. By JOSEPH ADDISON ALEXANDER, D.D., Princeton. New and Revised Edition. Edinburgh: Andrew Elliot.

THIS is the greatest work of a great man, the "magnum opus" of a lifetime. His colleague, Dr. Hodge, declared of him in the General Assembly of his church in 1860, that "he was incomparably the greatest man he ever knew, incomparably the greatest man his church had ever produced." Those who have read his sermons, or who have made themselves familiar with this commentary on Isaiah, will not consider the eulogium extravagant. This is the kind of book with which ministers of the Gospel in these days should stock their libraries and store their minds. He who shall have thoroughly mastered the contents of such a commentary will himself have made considerable progress towards becoming a superior exegetical scholar. We are by no means disposed to rate Vitrina at so low an estimate as the accomplished editor, Dr. Eadie, has done, but we have no hesitation in affirming that since the colossal commentary of the great Dutchman was given to the Church, nothing so precious has appeared on the prophecies of Isaiah as this work of the Princeton professor. Mr. Elliot is making the British churches his debtor by the judicious reprints which he is sending forth of the best works of American divines, and especially of the various members of the talented family of the Alexanders. The *Commentary on the Book of Psalms*, by the same author, "*Consolation*," and "*Christian Faith and Practice*," by Dr. James W. Alexander, of New York, and "*The Evidences of Christianity*," by Dr. Archibald Alexander, adapted for schools and Bible-classes by Dr. A. Thomson, of Edinburgh, are among the most valuable of his reprints. We trust that the encouragement given by English readers and students will be such as to induce him to proceed further in the same course.

A Hebrew and Chaldean Lexicon to the Old Testament. With an Introduction, giving a Short History of Hebrew Lexicography. By Dr. JULIUS FUERST. Third Edition, improved and enlarged, containing a Grammatical and Analytical Appendix. Translated from the German, by SAMUEL DAVIDSON, D.D., J.L.D. Williams and Norgate.

THIS work is to consist of twenty shilling parts,

the first of which is before us. The translator well known as an able Hebrew and German scholar, and thus far he has performed his task in a very faithful and satisfactory manner. Printing is executed at Leipzig, and is marked by the beauty and accuracy for which Bernal Tauchnitz is famous. Having for a considerable time constantly used Fuerst's *Lexicon* in German form, we can, without hesitation, end the following remarks, which we copy from the prospectus to this edition: "Since the lexicographical labours of Gesenius, the present work containing many new facts and views, is by the most important in the same department: is especially rich in its comparisons of Aramaean, Arabic, and Targumic dialects; its investigation of the roots of words; its elucidation of difficult passages; and in collation of ancient versions with the works of the Jewish lexicographers. The author has diligently availed himself of all recent investigation in philology, and of the best travels in Palestine: that he has added largely to the materials contained in the *Lexicon* of Gesenius and Meier. But, as in the case of Gesenius, there will be found in this work many things which call for exercise of judgment on the student's part. Some of the philological principles, some of the mythological allusions, and some of the exegetical notes, justify the remark last made. Nevertheless, the work is one of great and permanent value to all who would investigate the original script of the Old Testament. It may also be observed that the references to texts are very numerous and rare and curious information appears on almost every page. The book will be very cheap, and has so many other recommendations, that we expect there will be a large demand for it. Although called the third edition, it is the first which has appeared in English, but it is called third, owing to its containing a good deal of original matter supplied by the author.

The Adopted Child: a Story Illustrative of the Spirit of Adoption. By the Author of "*Katherine Douglas*," &c. Seeley, Jackson, and Halliday.

THE title of this story itself indicates the purpose and suggests the spirit of it. In the preface, also, the author informs us that "this narrative is designed to describe the believer's relationship to God: Heavenly Father in Christ Jesus; once as such by nature and by practice, but now a child, reconciled to Him through the atoning blood and merit of Christ Jesus, through whom he has access by the Spirit, and can say 'Abba, Father.' The narrative is also intended to elucidate the truth that, however the feelings of the child may vary, the unchangeable purposes of God in Christ Jesus toward him are unalterable." The objects proposed are steadily kept in view, and are illustrated by the introduction of numerous phases of character and experience. The incidents are

verified, the characters interesting, and the tone and spirit of the book eminently Evangelical and practical. We think the idea of embodying doctrine and precept in a narrative form, and so teaching by examples, is a happy one, and we wish it volume success.

Life of John de Wycliffe, with a Sketch of the Ancient British Church and the English Reformation. By the Author of "The Story of Martin Luther." John F. Shaw and Co.

The period over which this book extends reaches from the earliest ages of Christianity in this country down to the issue of the present authorized version of the Bible. The earlier and later

portions of this period are briefly treated, but the life of Wycliffe occupies a much larger space. The notices of the early British and Saxon Churches are fair and trustworthy, and the author shows his judgment in estimating as he does the numerous unfounded legends connected with the introduction of the Gospel into this island. There are, however, one or two traditions in which we have much less faith than he has. With regard to the life of Wycliffe, it is written in a plain and agreeable manner, and is better fitted for general reading than more elaborate and larger works on the same subject.

Monthly Retrospect.

FOREIGN.

THE political tranquillity of France continues unbroken ; and the elections for the municipal offices through the empire serve to show that where the people are not fretted and irritated with official dictation they would, of their own accord, support the institutions of the present dynasty. The period for the election of mayors in the different municipal districts had come round, when intimation was made from the Home-office that the Government did not wish to interfere in the elections, but left the choice to the citizens themselves. The consequence was that in almost every case the persons chosen were known to be favourable to the present Government. Some apprehension was excited by a report of the illness of the Prince Imperial, and Europe was painfully reminded how much its tranquillity depends on the life of one man, and one young child ; but for the present those disquietudes are hushed, as it is announced that the boy has entirely recovered. The Emperor is therefore left free to pursue his plans for the reconstruction of the Algerian Government undisturbed by troubles nearer home. In ecclesiastical matters, the old warfare between Orthodoxy and Rationalism continues to be waged. Our intelligence shows the newest phases of this conflict, which appears to be every day narrowing itself to this one issue of the Bible as a Divine rule of faith and morals, or every man a law to himself.

The Italian Government has just achieved a great diplomatic triumph. The kingdom of Italy has been recognised by Spain—recognised unreservedly, without even those restrictions which Louis Napoleon thought it necessary, for the sake of standing well with the ultra-Catholic subjects, to impose. This step on the part of a country hitherto considered, and justly, as the most devoted to the Romish See in Europe, is likely to have important consequences. The Pope is profoundly afflicted ; he sees in this act the desertion of his cause by a people hitherto the most attached to his interests. Nor has the step been taken without remonstrance. The Spanish bishops have protested almost to a man against such an outrage on their head. The Spanish Government replies by deposing the ring-leaders among these protesters. There remains now only Austria among the leading European Powers by whom the accomplished fact of the Italian kingdom is not recognised ; and Austria is withheld, all the world knows, by political, rather than religious, considerations, while it is expected that under the new Government lately established even Austria will not hold out much longer. In the internal affairs of Italy, it is to be remarked, that general satisfaction is expressed that the negotiations with the Pope have come to an end ; meetings are held all over the country to prevent their renewal. The municipalities withhold their maintenance from the usual Church processions, in revenge for the priests discountenancing the political demonstrations. Everywhere the breach between the people and their old spiritual instructors is widening ; would we could say that other and better instructors are taking their place. As yet, the quarrel is political rather than religious ; but into the issues thus made, truth and light steal their way, and bear fruit. Our correspondent's letter contains an interesting account of one instance of this process, and we believe it is but a specimen of many others.

Germany, whether considered in its political or its religious condition, presents an unsatisfactory aspect. The two great Powers—Prussia and Austria—are as far as ever from an agreement on the policy that ought to be pursued towards the late Danish Duchies; it is said that little more would bring them to downright war. The Prussian Government not content with this foreign dispute, provokes another with its own subjects. The Prussian Chamber of Deputies having refused to sanction the budget proposed by the Minister, the King prorogued them, and has since issued a decree authorising the money to be raised notwithstanding; and calls upon the people to pay the taxes which their own representatives have not voted. The members of the Chamber then proposed to hold a political dinner, which plans of constitutional resistance might be discussed. The dinner was forbidden; those who attended were dispersed by the troops. The King is upheld in this high-handed course of his by a large portion of the Protestant clergy of the country; between fifty and sixty of whom presented him with an address, in which they said that the conduct of the Chamber of Deputies was so bad, in resisting the authority of the Government, that they could not consent to pray for them. It need not be added what a handle this conduct gives, to the correspondents points out, to the enemies of Evangelical religion in Germany, who are unabated as ever in their assaults on the foundations of the Gospel.

We deeply regret to learn that the persecution of the Protestants still continues in Turkey. The letter of our Constantinople correspondent contains several affecting instances of the grievous hardships with which a profession of the Gospel is accompanied in that country, and it is the more painful to reflect that in every case the persecution is supported by other Christian sects—the Roman Catholics or the Armenians—and that the Protestants are but the blind agents of their will. In another matter there is ground for congratulation. It will, perhaps, be remembered that Stepan Effendi, the civil representative of the Protestant community, had been, there was reason to believe, bought over by the other community to betray, or at least to neglect, the interests of his constituents; and a scheme was set on foot to raise a sum of money to induce him to resign his appointment. The money was raised; and the wily Effendi endeavoured to get it into his hands without resigning; and, failing in his object, he sued the holder of the sum, a native Protestant, for what he called the debt. He had influence enough with the Turkish authorities to have him cast into prison. Through the influence of Mr. Stuart, our Chargé d'Affaires, he was released; and matters remained in that state till the return of Sir Henry Bulwer to his post, when, calculating on his connivance, Stepan renewed his suit against the holder of the money. He was disappointed, however, for Sir Henry took the same view of the matter as Mr. Stuart; the prosecution failed: there is now a good prospect of the removal of Stepan from the post he so unworthily holds.

We direct attention to a remarkable communication from China, giving an account of a journey made by an agent of the Scottish National Bible Society, and his brother, a missionary, into the interior of Mongolia, and the success they met with in the sale of copies of the Word of God. The books were everywhere bought with the utmost avidity, and at prices put on them by the vendors. It is probable that nothing more than literary curiosity was at the bottom of this eagerness, but it is impossible to reflect on the dissemination of so many copies of the Divine Book among that benighted population without a yearning prayer to its Author that the entrance of His Word may find light.

The civil war in America is now at an end, and the voice of armed opposition is hushed over the whole continent. The Southern States lie prostrate before their victors, and are constrained perforce to receive that form of constitution which the North may please to impose. The difficulties of the war are over; the difficulties of peace begin. Opposition, however, has disappeared in the field, has sprung up again in the council-chamber and on the platform. The South awaits the impress that shall be given her from the North; but the North is agreed what that impress is to be. President Johnson and his former friends are now in decided opposition. The Democratic party—the men who, all through the war, had a leaning towards the South—distrust him, as a matter of course; but we were not prepared for the vehement attacks made on him by the Republican party—the root and branch men against slavery—whom it was supposed he belonged. But the Republican orators have now made the discovery that, though an abolitionist, he is still an asserter of the rights of the separate States, the Union short of absolute sovereignty; and to the loyal men of each of the Southern States—that is, the men who take the oath of allegiance—he is for committing the task of the reconstruction of their shattered polity. But in their hands the negroes would be made

assume a certain position of inferiority ; they would not be entrusted with the franchise. Against such an exclusion the Republican leaders of the North raise their protest ; and in their zeal they go so far as to assert that the palm of victory in the late war is to be assigned to the negro. Such jarring statements are likely to cause trouble for some time to come ; but we doubt not that the energy, the perseverance, and the determination of the American character, which brought the late war to a victorious issue, will triumph over these few obstacles. Everything that occurs, however, seems to show how much the American nation has lost in the murder of President Lincoln, just as he had acquired the confidence of all persons. Several men and one woman were recently hanged for complicity in the crime of his assassination. It may be hoped that their lives will be the only ones sacrificed on the scaffold in expiation of events arising out of the late war.

HOME.

The country has just gone through the excitement of a general election. In one respect there is a great improvement on the system of former times ; for the candidates were elected, and the returns made from the most distant counties, in a period nearly as short as was allowed for a borough polling in the days anterior to the Reform Bill. But in the wild license and uproar that characterised former times we fear there is little change for the better. Drunkenness abounded as much as ever ; the interest taken in the election by the crowds in front of the hustings was most usually exhibited in howls and yells, so impartially distributed, that on neither side could the candidates obtain a hearing ; while in many places on the election day the polling-booths were beset by infuriated mobs, who assaulted the voters for the unpopular candidates, and at times proceeded to such ungovernable lengths, that the civil power was paralysed, and the military force was obliged to be called in. In one or two cases, blood was shed and lives were lost in these lawless and disgraceful proceedings. There is little, in fact, to look back upon in the election just over that is calculated to confirm the hopes we are so often apt to indulge in, of a steady, gradual, and marked growth of enlightenment and refinement in the national character. The seeds of violence and disorder are too deeply implanted to be eradicated in the course of one generation. With regard to the electors themselves, however, there are signs of improvement. Charges of bribery still continue to be heard ; but, coming from beaten candidates, they are always to be taken with some allowance. The other vice of the electoral system—intimidation—is decidedly on the wane. There are not many charges of that kind made ; and of those that were attempted several were met with such proper spirit by the tenant-farmers, that they are not likely to be repeated. Thus, in the counties of Norfolk and of Northamptonshire, certain great landed proprietors issued their orders to their tenantry to vote for favoured candidates ; and in each such instance the candidate so attempted to be forced on the electors was left at the bottom of the poll. Among the most remarkable incidents of the election was the rejection of Mr. Gladstone from the seat in the University of Oxford which he has held for eighteen years. Many influences combined to produce this result ; but that which gave weight to all the others was the speech he delivered in the course of last session, indicating a wish to separate the Irish from the English branch of the Established Church. Within two days of his defeat, however, he found another seat for South Lancashire ; and we may add that the general result has been a gain of about twenty-five seats for the adherents of the present Government, which, added to the working majority they possessed in the last Parliament, will enable them to carry out any schemes for the national advantage that they may have formed.

A fresh attempt is now being made to connect Europe with America by means of a submarine electric telegraph. Taking advantage of former failures, every precaution that human skill could devise has been adopted to ensure success. It is said that the cable itself is of more perfect construction than the one that was before tried, and that it was laid almost as soon as it was laid ; and that portion of the year was selected for the experiment when, according to all experience, the Atlantic is most free from storms. But the uncertain is the boasted doctrine of averages ! The period chosen as in ordinary times is almost proved to be so boisterously rough, that the small tender having the shoreward end of the cable on board nearly foundered on her passage to the Irish coast ; and the necessary steps were delayed for about twelve days. A start was made, however, on the 23rd, and in ten or twelve days from that time it is hoped the Great Eastern will reach the Newfoundland coast, and the means of communication will be complete. If it be successful, it

will, without doubt, be one of the greatest scientific achievements of the century. His mercy grant that no messages but those of peace and goodwill may come through it by the Governments of the Old World or the New!

During the last month two trials for aggravated cases of murder have had two confessions have been made by the criminals. Dr. Pritchard, of Gloucester, was tried and found guilty of the murder, by poisoning, of his wife and his child, and confessed the justice of his sentence. Constance Kent was brought to justice for the murder of her brother solely on the ground of her own confession; to that confession she adhered in trial, and in virtue of her plea of guilty she was sentenced to death. They are singularly alike in one point, and one only—they confess nothing but the truth. As far as the public is aware, they tell nothing of the circumstances under which the crime was done, of the motives by which the criminals were influenced, or the temptations which were lured on to their doom. They confess they were guilty, and that that is all. But in other respects there is a wide distinction to be made. In the case of All through his trial, and for some days after he was sentenced, Dr. Pritchard asserted his innocence; he then attempted to palm off a confession in which his guilt was admitted; and it was not till his spiritual advisers told him to believe his statements that he made a second statement, in which it is believed we have all the truth. The case of Constance Kent is widely different. Her confession was made to the Rev. Mr. Wagner, the well-known Tractarian minister at Brighton, and to the lady superior of the religious house in which she was confined. The condemnation of this novel system of auricular confession in the English Church has been here repeated, nor our opposition to the claim Mr. Wagner set up for himself, that he was not bound, even for the ends of justice, to reveal what his penitents have confessed, but it seems to have been at his instance that the confession thus made was afterwards repeated in public. The sentence, however, will not be carried out. The distance of time since the murder was committed, the prisoner's youth, her sex, and her voluntary confession of guilt—are all so many pleas in mitigation that the Crown should be extended to save her from the worst doom of a felon. Lord Grey has therefore advised Her Majesty to commute her sentence to one of imprisonment for life.

This case of Constance Kent's confession, and the refusal of Mr. Wagner to reveal what she stated to him as her confessor, has stirred up the question how far the practice of auricular confession is allowed by the canons of the Church of England. A case for consideration was submitted to Mr. J. D. Coleridge, the Queen's counsel, and himself deeply imbued with Tractarian opinions. The opinion of this gentleman was in favour of the practice, and mystified, but he evidently leans to the opinion that the practice having been introduced up to the time of the Reformation, was not distinctly prohibited by the Reformers, nor is the obligation laid upon the clergyman to reveal what he has heard in confession thereby taken away. We are not competent to enter into the question; but if the case be as the learned barrister inclines to put it, the more reason the more why the reformers of the English liturgy should bestir themselves to remove the practice.

We are glad to learn that the proposal for an expedition to proceed to Palestine, thoroughly to survey and examine the antiquities of the Holy Land, is to be amply successful. The funds for the purpose are coming in freely from all denominations, it is understood, are about to lend their aid to the accomplishment of a purpose in which all churches are alike interested. Much encouragement was given to the return of the party who went out on a trigonometrical survey, and subsequently extended their labours towards taking the levels of the Holy Land. The commander of that expedition announces that they have brought home interesting information, which will shortly be published. This greatly followed up by one still more cheering—the moderate cost at which the expedition has been done. The commander intimates that his original estimate of the cost was exceeded by a few pounds, and that was caused by the unexpected detention of the expedition while waiting for a favourable opportunity to proceed.

Evangelical Christendom.

MR. RUSKIN ON SOCIAL DUTY.

FROM the first Mr. Ruskin was almost as much a moralist as a critic, and not a few artists and amateurs have complained that, going to his books to find directions how to draw stones and trees and running brooks, they were beguiled into listening to the sermons which, as Shakespeare tells us, may be extracted from all these. Religious people, on the other hand, caring less than they should do about art, and not sufficiently reflecting that the Divine hand which has filled the valleys with golden treasures for our sustenance has touched the mountain-side with a glory that outvies imperial purple, and vaulted the world with infinite loveliness of blue sky, and chosen for the emblem of His covenant of mercy the fundamental colour-harmony of nature, as the sun strikes it out on the weeping cloud, concluded that, as Mr. Ruskin's declared object was to speak of beauty, he could say nothing worth listening to of goodness or of truth. Had those excellent persons looked into the second volume of the first book Ruskin ever gave to the world, they would have discovered, as the starting-point of all his reasonings, this proposition: "Man's use and function are to be the witness of the glory of God, and to advance that glory by his reasonable obedience and resultant happiness;" while the entire volume to which this formed the introduction was devoted to an exhibition of the mode in which the grand phenomena of nature set forth the glory of the Divine attributes, and the way in which art emulates or ought to emulate the tracings of the Divine finger. In this, also, as in the preceding and all following volumes, no opportunity was lost of enforcing those laws of purity and of righteousness without obedience to which art is but a form of paralyzing luxury; and on many occasions the words or incidents of Scripture were used, or the doctrines of the Gospel alluded to, in terms which proved that the mind of the writer dwelt with habitual reverence and unfeigned love on both. For example, what Christian reader could fail to be edified by the passage in which, starting from that element of repose which all right critics recognise as an essential in great works of art, Mr. Ruskin rises to the contemplation of that rest for which the Lord Jesus called the weary and heavy-laden to Him? "That which in lifeless things ennoble them by seeming to indicate life, ennoble higher creatures by indicating the exaltation of their earthly vitality into a Divine vitality, and raising the life of sense into the life of faith—faith, whether we receive it in the sense of adherence to resolution, obedience to law, regardfulness of promise—in which from all time it has been the test as the shield of the true being and life of man—or in the still higher sense of trustfulness in the presence, kindness, and word of God; in which form it has been exhibited under the Christian dispensation. For whether in one or other form, whether the faithfulness of men, whose path is chosen and portion fixed, in the following and receiving of that path and portion, as in the Thermopylæ camp; or the happier faithfulness of children in the good-giving of their Father, and of subjects in the conduct of their King, as in the 'Stand still and see the salvation of God' of the Red Sea shore—there is rest and peacefulness, the standing still' in both, the quietness of action determined, of spirit unalarmed, of expectation unimpatient; beautiful even when based only as of old, on the self-command and self-possession, the persistent dignity or the uncalculating love, of the creature; but more beautiful yet when the rest is one of humility instead of pride, and the trust no more in the resolution we have taken but in the hand we hold." And to what mind except one habitually conversant with Scriptural themes and

sistent even with the state of the unfallen; for the angels who rejoice cannot but feel an uncomprehended pain as they try and try again, they may not warm hard hearts with the brooding of their kind.

It was perhaps, therefore, not surprising, though it unquestionably surprised persons by surprise, that Mr. Ruskin, in his later writings, should more and more sink the critic in the moralist, and finally, declaring that from the first, been with him secondary and subordinate, should hold himself to his contemporaries as a *censor morum*, an ethical teacher, and a teacher of methods by which life is to be ennobled and well-being to be gained. Wealth but life—life, including all its powers of love, of joy, &c. That country is the richest which nourishes the greatest number of human beings; that man is richest who, having perfected his own life to the utmost, has also the widest helpful influence, both on the means of his possessions, over the lives of others;”—this is the substance of his later writings.

He publishes his views under the name of political economy, extremely severe upon the acknowledged masters in that science, of having based their system upon selfishness, and exclaims that all founded on self-interest is “the fulfilment of that which once bore the policy of angels, and ruin into the economy of Heaven.” For confess that, having read a little in Smith, Ricardo, Macculloch, Mill, political economists, we have understood them never to teach how to be rich at the expense of another, or how one nation is to distance the race of material wealth, but always how individuals and nations to share most of those elements of wealth which the Almighty has allotted. We shall not say of those men that their conception of life and its end is Mr. Ruskin's, but we are certain that every one of them would have felt full indignation from a proposal to point out how a man may accumulate the greatest quantity of gold. That is the political economy of Smith and Ricardo opens the hearts of men and makes them act upon the natural, seemly, and altogether legitimate principle of the largest amount of material good provided for them in this world, and of their abundance to each other. But if Mr. Ruskin's instructi-

and liberality, and practical earnestness, and sterling worth, which exist in the Christian circles of our country. The "imaginary Christianity" of England he denounces with an eloquence of invective which, had he been more guarded in its application, we should not have called too warm. "The dramatic Christianity of the organ and the candle"—we quote from the just published "Lectures at Manchester, in 1864, by Mr. Ruskin"—"of dawn service and twilight revival—the Christianity which we do not care to mix the mockery of, pictorially, with our play about the devil, in our *Satanellas*, *Roberts*, *Fausts*, chanting hymns through traceried windows for back-sound effect, and artistically modelling the 'Dio' through variation on variation of mimicked prayer (while we distribute tracts next day for the benefit of uncultivated swearers, upon what we suppose to be the signification of the Third Commandment)—this gas-lighted and gas-inspired Christianity we are triumphant in, and draw back the hem of our robes from the touch of the heretics who dispute it. But do a piece of common Christian righteousness in a plain English word or deed, to make Christian law any rule of life, and found one national act or hope thereon—we know too well what our faith comes to for that! You might sooner get lightning out of incense-smoke than true action or passion out of your modern English religion. You had better get rid of the smoke, and the organ-pipes, both: leave them and the Gothic windows, and the painted glass, to the property-man; give up your carbonated hydrogen ghost in one healthy expiration, and look after Lazarus at the doorstep. For there is a true Church wherever one hand meets another helpfully, and that is the only holy or Mother Church which ever was, or ever shall be." We shall not say that no man who enjoys and patronises operatic music can be, in the right sense, a Christian; but it is exceedingly incorrect to estimate the extent or quality of the Christian religion of Englishmen by the exhibition made of it by habitual frequenters of such operas as *Satanella*, *Robert*, and *Faust*. Little of righteousness, little of charity, little of any Christian virtue will you find in these. But there are Christians in England—there are tens of thousands of Christians in England—who, while they would start as at a pang of agony at the mimicry of prayer on the stage, and deplore as the very delirium of blasphemy the modern plays about devils and reprobates, perform every day of their lives actions of righteousness, and speak words of beneficent tenderness and of pious wisdom. There are Christians—there are tens of thousands of Christians—in England, of whom it is strictly true, as it was of their Master, that it is their meat and drink to do the will of their Father in Heaven; who watch for opportunities of kindness and beneficence; who sacrifice themselves for the good of others; who are patient in well-doing, and faint not though they reap little in the way of result from their labours; who try method after method to make their charity effectual—who would gratefully thank Mr. Ruskin if he would tell them how the poor are to be helped and the lost to be saved. And of one thing we can assure Mr. Ruskin, that if his cry to England to be a righteous and a merciful nation, to do her people justice, and to feed her poor, is not to be vain and resultless as the wind of Sahara, he must find some way of allying himself with these still surviving Christians in England. The frequenters of operas may cast a hasty glance at what he says, as one of the topics on which a word or two may be spoken in polite society, but not even the eloquence of Ruskin will penetrate the apathy to all spiritual things in which their souls are steeped, and they will fling aside his book with a contemptuous smile, to run after the last sensation novel, or the last operatic delirium about ghosts and devils. Christians were declared by Christ to be the salt of the earth, and if that salt has lost its savour, Mr. Ruskin may give up didactic and hortative writing altogether, for beyond question there is no other part of society that will undertake the work he calls it to.

he says, "mighty of mind—'magnanimous'—to be this is indeed to become this increasingly is indeed to 'advance in life'—in the trappings of it. My friends, do you remember that old Scyth the head of a house died? How he was dressed in his finest dress chariot, and carried about to his friends' houses; and each of them at his table's head, and all feasted in his presence? Suppose it were in plain words, as it is offered to you in dire facts, that you should gradually lose honour, gradually, while you yet thought yourself alive. Suppose this: you shall die slowly; your blood shall daily grow cold, your heart beat at last only as a rusted group of iron valves; your life you, and sink through the earth into the ice of Caina; but day after day you shall be dressed more gaily, and set in higher chariots, and have more breast—crowns on its head, if you will. Men shall bow low before it, shout round it, crowd after it up and down the streets, build palaces with it at their tables' heads all the night long; your soul shall stand by it to know what they do, and feel the weight of the golden dress and the furrow of the crown-edge on the skull—no more. Would you offer, verbally made by the death-angel? Would the meanest among them think you? Yet practically and verily we grasp at it, every one of us. Many of us grasp at it in its fulness of horror. Every man accepts to advance in life without knowing what life is; who means only to get more horses, and more footmen, and more fortune, and more public notice, *not* more personal soul. He only is advancing in life whose heart is warmer, whose blood warmer, whose brain quicker, whose spirit is entering. And the men who have this life in them are the true lords or kings, they, and they only."

We believe that writing like this is fitted to do much practical good. Young men, attracted to it by Mr. Ruskin's eloquence, will be more interested in ideas than those of material advancement, and will be encouraged to listen to those voices of worldly ambition, above all to the voice of the syren, wealth, which are transcendently powerful in these days. It succeeded by his works on art in rousing artists to a more honest and true love of nature, and in teaching the public to appreciate art more justly.

THE GOSPEL OF THE INFANCY.

ONE of the most valuable treasures in our National Gallery is the "Holy Family" of Murillo, and amidst the ten thousand pictures which have striven to realize the dreams of fancy on the domestic interiors of Bethlehem and Nazareth, this "great vision" of sacred beauty rightly occupies nearly the most honourable place. Here stands aloft the infant Jesus, between Joseph and Mary, his face beaming with ineffable sweetness and dignity, such as He may have appeared when the Wise Men from the distant East "came to worship him." Lingered awhile as before this "pleasant picture," in which Art has truly served Religion, let us recount the ever-living story, with some of its lessons so applicable to our own necessities.

The reign of Herod had almost ended. The aged tyrant (Nero and Caligula compounded into one person) sat upon the throne of Judah, a sort of visible viceroy of the Evil Power, casting the black shadow of his soul over the whole region which groaned beneath his sway. Suddenly Jerusalem is agitated by the arrival of a company of venerable strangers—Magians—from the sun-rising, who announce that, having seen, nearly two years ago, the star of the long-expected King of the Jews hovering in the western sky, they had come from the ends of the earth to offer homage at his feet. Alarmed at the sound of his rival's name, and dreading the extinction of his dynasty, the instant thought of the hoary tyrant on Mount Zion was to assist the Magians in discovering the birthplace and present residence of the Son of God, so that under colour of presenting his adoration along with theirs he might procure his murder. With this view, he immediately assembled the chief priests and scribes of the Holy City, probably in his own palace, and demanded of them, WHERE THE MESSIAH SHOULD BE BORN? We see the aged King, his face crimsoned with the blood of years, that was already on his conscience, awaiting their answer with anxious, wicked eye, as he sat, surrounded by his guards, under his canopy of state. Some of the wise men of our own time would have answered him that "all prophecy is unintelligible till after the event." But they replied, and rightly, *"In Bethlehem of Judah; for thus it is written by the prophet, 'Thou, Bethlehem Ephrathah, art not the least among the thousands of Judah, for out of thee shall come a Governor, who shall rule my people Israel.'"* Places are truly great according to the quality of the men that inhabit them, or who have been born there. A great man's residence or memory is the truest glory of any neighbourhood. Territorial magnitude sinks down as a claim to distinction before illustrious characters or events. Bethlehem was "great in the sight of the Lord," because out of it should come the Ruler of the House of Israel, and of the Gentiles also. Thus also is this "little world" great before God. It is but a village in the creation, but it is the Bethlehem of the universe, the birthplace of the King of Glory, "God manifest in the flesh." The greatest events do not always occur in the largest worlds.

Furnished with this clue to the centre of the labyrinth in which Providence was hiding its purposes, Herod next secretly called the Wise Men, and inquired of them accurately what time the star appeared. Finding that it was two years ago, he dismissed them to Bethlehem, in order that they might ascertain the hiding-place of the King Messiah; commanding them, if they were successful, immediately to return to Jerusalem and inform him of their discovery, when he too would "go and worship him." Thus bad men for their own ends endeavour to penetrate the secrecy of God, who nevertheless hides the true light within impenetrable clouds, wraps it in "darkness as a swaddling-band," and suffers it to shine through only where He pleases.

When they heard the King, they departed, and, lo, the star which they saw when in the east went before them, till it came and stood over where the young child was. The broken thread of Divine communication is always restored for the friends of

truth. Here was first the star seen in the East, which had led them to Palestine and then disappeared; secondly, at Jerusalem the prophecy respecting Bethlehem which had been rightly interpreted; and now at last the star appeared again as the travellers travelled in the dark to the "place where the young child was." Thus God never abandons his servants to hopeless entanglements. Guiding stars are given the Heaven's elect shall never miss their way or lose their labour, and clearest lights in the darkest nights to those who take the longest journeys, in the search for love divine. A man's literal "walk" determines his character at least as much as his "conversation." "*Ye came unto Me.*" Other objects beside business and amusement may well move men to distant journeyings; to visit the seats of ancient wisdom or the places consecrated by the actions of departed saints and heroes; much more to form an acquaintance with living wisdom and living greatness. The Queen of Sheba shall "rise up in the judgment" to condemn those for whom every walk is far too long which leads them only to worship or instruction, and no journey too remote which promises an idle pastime at the end.

The sacred "place" in Bethlehem was no longer the stable, where Jesus was born. Joseph had doubtless settled in the town, under the impression that it was to be his permanent abode. It was some cottage-temple on the white and shaded slope of Bethlehem, where the Magians worshipped the Infant King—an ordinary peasant's home. We now see them entering—after solemn and reverent salutation at the door—not a little, perhaps, to the surprise of the inmates. The cottage, bearing probably traces of the skill and craft of its master, "the carpenter," is pervaded by an air of order and sanctity. The working-man who lives here is no richly-paupered drunken "operative," with a "mouth set against the heavens," and a character vile than that of the beasts that perish; but, as we see in Murillo's picture, beneath the mechanic's coat there dwells a princely soul. He is "a just man," and the lineal descendant of kings and righteous men. Here, too, is Mary, his young wife—like her husband, not destitute of the indelible traces of high descent in mien and aspect and lighted as to the face with a suffusion of divine dreams and mystery, yet with a peasant in her apparel and surroundings. They at once relate the purport of the visit. *Where is the Son of David? Where the Holy Child, to worship whom they have crossed the breadth of the world?* Jesus was now two years old, not yet the "man of sorrows" or "acquainted with grief." Summoned by his mother, he stands there as the great painter has portrayed him, between Joseph and Mary, on a stone beside the door, and receives, much wondering, the prostrate homage and gifts of the eastern sages. Here is the curly hair, the broken speech of infancy, as everywhere but the eye, the forehead, and the heavenly expression of the sunlit sinless countenance are peculiar to Him. Were they not "wise men" who had sought out and discerned the beauty of "the Rose of Sharon," even when folded and concealed in the bud of infancy; and "wise men" who poured out the homage of devout and learned souls at the feet of that Eternal Lord, before whom, so soon, innumerable millions will cast their crowns upon the sapphire pavement, while heaven itself resounds with the cry of "Worthy is the Lamb?" And who can doubt that Mary, who "laid up in her heart" and "pondered" the sayings of the temple-saints, and the report of the shepherds of Bethlehem concerning the descent of Heaven's inhabitants in splendour and in songs on the night of his birth, would lay up also in her most sacred cabinet the "gold and frankincense and myrrh," the first-fruits of the wealthy Orient, rendered to her Lord while as yet Israel knew him not?

What high communication they held with the blissful Mother over the Holy Child we know not. Doubtless, in simplest words, they would express their sense of her high honour and blessedness as the Mother of the Great Predicted King.

whom Asia and the Isles should one day all obey. And surely we cannot say that such expressions were unfitted to be uttered by them, or received by her. With what wonder must they have looked upon her! With how much more of holy awe, in her more conscious hours, must she have thought upon herself. To this young Jewish maiden not long ago the chief Angel Gabriel, clothed in heavenly glory, had appeared at Nazareth, with the salutation on his tongue of fire—"Hail, highly favoured, blessed art thou among women!" And, though clothed herself with humility and maidenly reserve, from her own lips had burst in inspired song that loud exulting *Magnificat*, which has since re-echoed for ages beneath so many a sacred dome: "*My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour; for He hath regarded the low estate of His handmaiden, for behold from henceforth all generations shall call me blessed.*"

With this celestial sanction, can we wonder if succeeding ages have looked back upon her memory with a feeling of delighted congratulation? Nor can we pronounce such feeling to be wholly sinful or idolatrous. With the growth of the Church's understanding of the majesty of Christ has grown the understanding of Mary's "blessedness." But who that had stood among the Magians in the cottage at Bethlehem—gazing with them upon her humble countenance, irradiated by so divine a gleam of awe and thankfulness—could have imagined her future history, or guessed that the perverse theology of all future generations would find in her the subject of its chief delusions? Pass on in thought a thousand years, and read with wonder the story of this peasant wife and mother. To all Christendom she has become "the Queen of Heaven." She is conceived of by all its millions as sitting beside the throne of the ETERNAL DEITY, and exerting the chief influence on His counsels. All Europe and its scattered colonies worship her, as in fact the chief availing Mediator between God and man. Our English calendar still flashes with the brightness of her name in our "Lady's Day." From the Atlantic shores to the extreme limits of Christendom, cathedrals and parish churches without number become the seats of her adoration, while lamps, more numerous than the stars of heaven, have burned through centuries before her shrines. To beseech her patronage and intercession, ten thousand choirs send up their interwoven harmonies. Before her statues and pictures, in which the art of every land has breathed forth its finest inspirations, the living multitudes bend in silent worship. To her flies the Pope of this very day as to his "Queen," his "loving Mother," his "Rock," and his "Refuge." To her the cardinals before Rome's highest altars direct their importunate prayers. To her myriads of learned priests, and shaven monks, and cloistered sisterhoods address to-day their morning and their evening song. In her honour this very night the peasants on the lakes of Switzerland, and the veiled nuns at either extremity of the world, from China to Rome, will alike chant their *Ave Santissima*, and repeat to-morrow their solemn lay; and, finally, to exalt her to the highest pinnacle of greatness, at length, within the last ten years, a Roman council of bishops assembled from the whole earth, pronounces that she was "born without stain"—one spotless lily blooming in the midst of a world of sinners. It would have been strange if the Magi had foreseen all these things while looking upon her and the Holy Child at Bethlehem.

Whence all this world of worship offered to "Mary the mother of Jesus?" Surely the nearly universal outpouring of such a tide of passion bespeaks some natural sentiment. How was it—since neither prophets nor evangelists indicated so great an exaltation—that Mary became the chief mediator of Greek and Roman Christendom, and almost its Goddess? The answer is not difficult to find. It sprang from a profound want, which Christianity itself awakened in the world—a

yearning after tenderness on high. Man's heart, breaking under the burden of his outward sufferings, and still more deeply agitated within by a guilty conscience, and by dread of the "judgment to come," longs to find repose in some heavenly power that "can be touched with a feeling of its infirmities." When the essential spirit of paganism had corrupted Christianity, the spirit which disintegrates the true and embracing idea of ONE GOD, HOLY AND MERCIFUL, and had fixed in the mind of Europe the conception of a God too "holy" to be kind and compassionate, then the necessities of man's condition generated the thought of a separate Power of Men to balance and limit the action of the Avenging Deity. When the true character of God in Christ was forgotten, through the neglect of the Scriptures, the "God of all grace," it was inevitable that some heathenish substitute should be found, some pagan representation of the attribute of tenderness, now separated from the complex unity of God. And what thought more natural, when once the doctrine of mediation was cast aside, than that recourse should be had to her whose salvation was so certain, whose honour was so distinguished, and whose relation to the "terrible Judge" was so near—to that mild and affectionate Mary, whose motherhood could be depended on both for influence in the heavens and compassion upon earth. "She, to whom nothing will be refused, will prevail upon her Son, who will then prevail upon His Father, to grant mercy to sinners upon earth. And this is the very essence of paganism—to segregate the Divine attributes, and worship them under isolated symbols. The remedy for it is the true Protestant Apostolic doctrine of Mediation and Atonement; that the same God who is just is also merciful, and that "God so loved the world as to give his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Romanists often say to Protestants, "You have a Father, but you have no Mother." The answer is—"Ye worship ye know not what," for the Lord himself hath spoken: "AS ONE WHOM HIS MOTHER COMFORTETH, SO WILL I COMFORT YOU." (Is. lxvi. 13.)

But turn again, in parting from this picture, to contemplate the Holy Child once more. We possess four narratives of the Passion, but only a few descriptive touches of the Infancy. *He grew in wisdom and in stature, and in favour with God and man*—a trifling statement to make respecting anyone else, but noteworthy in relation to Him in whom "dwelt all the fulness of the Godhead bodily." In the bosom of holies dwelt the EVERLASTING LIGHT; but it beamed with a restrained radiance through the vail which separated it from the human mind that received its reflection beyond. Only gradually was the Wonderful One revealed even to Himself, as the innocence and weakness of childhood dwelt unchanged beneath the overshadowing of the Infinite. Unchanged so far as this, that the finite intellect did not cease to be childlike; but not uninfluenced by the Divine companionship, since the "image of God" shone forth from a face like the blue heavens without a cloud. Noble as is Murillo's endeavour, we may well believe that art has failed as yet to depict worthily the childlike countenance that expressed the sweetness and majesty of Eternal Love. We may well believe that a divine, unusual calm surrounded the Holy Child, growing up in blissful silence, and afterwards that a constant, affectionate obedience, an industrious compliancy with the will of his much-pondering Mother, and freedom from all sinful passion and boyish vulgarity of tone, attested the presence of the heavenly Beauty blooming in the shade.

Yes, the mind labours to picture to itself the scenes that must have been present in the Carpenter's workshop of Nazareth, which had become the most sacred temple in the world! To think how the first efforts of Joseph and Mary to convey to the opening mind knowledge of the things of God were met with wondrous readiness!

velation from within ; how his understanding in religion seemed a growth from
ard life, much rather than an instruction from external agency ; how the prattle
the playfulness of early childhood were free from the common vanity ; if, indeed,
holy childhood bore not rather in a natural exceeding pensiveness the prophetic
as of his destiny ; so that a melancholy seclusion of spirit, not less than an innate
imity of thought, separated from other children the " rejected of men ;" how his
r prayers were not the form of an infantile liturgy repeated night and morning
oy or weariness, without thought or care, but from the earliest use of speech and
n of reason the passionate divine breathings of a heaven-born soul, turning by a
ral instinct its eagle eye upon the Sun of Spirits—a soul without the sense of
that feasted itself upon the Divine Brightness as upon its proper intellectual
ent—a soul not once disturbed by anger or moroseness, by crafty dealings, or
spasms of obstinate self-will—a spirit that moved evenly in its orbit, like a
iant planet unclouded by the mists of evil, and poised for ever upon " the poles
truth." See him in Joseph's workshop, as he grew old enough to lend a hand of
p to that " just man," now holding the tools required in succession, now trying an
steady hand with the hammer or the saw ; while ever and again Joseph was struck
mb, or brought to a halt in his industry, by a sudden glance at that marvellous
ntenance, like a window into heaven, or by some soul-searching, truth-piercing
estion from his lips. See him again, on clear Sabbath mornings, in the village-
y's best attire, clean and holy, the " spotless lamb," hasting, in Mary's hand, in
d time to the synagogue on the hill-side " where he was brought up," there dis-
guished amidst the crowds of formal or noisy worshippers by his devout attention,
the zeal of his adoration, and by his voice, as the Chorister of God, in psalmody
lifted with the warmth and vigour of an angel's hymn. See him too, sometimes,
en a little older, on summer evenings, ascending the heights alone to gaze abroad
er the vast panorama of Northern Palestine, while the Mediterranean lay west-
rd like a " sea of glass mingled with fire," flashing under the beams of the
scending sun, and Hermon in the east flung back the radiance from his snow-
owned summits—there gazing until the short twilight had darkened into the
aming, and the firmament was alight with the constellations ; when He, the Son
the Blessed, would prostrate himself before the King of Eternity, and pour out
a ardour of his youthful spirit in an ecstasy of delighted worship, or in the lonely,
r-resounding voice of a psalm. Was there ever such an altar, or ever a worshipper so
re ?—And lastly, we see him among the doctors in the temple—his mind under
e operation of the law by which the human soul is appointed to learn by " asking
estions." Each generation of children is born with a divinely-inspired instinct so
do ; but one of the chief objects of corrupted education is to destroy this spirit of
uthful inquiry. It was not to be extinguished in him ; and doubtless many a
earer of that famous colloquy felt that a power of simple truth and fervent love to
od was before them, before which the rabbinical puzzles of many generations would
e driven as chaff before the wind.

The infancy and childhood of JESUS have thrown a glorious ray of hope over
e whole world of the young. The King of Glory was once a babe, a child ; and can
is fact signify less than that He is the Redeemer of children ? He has carried with
lim to heaven the charter of their eternal salvation, in the recollections of His own
nfancy, and in the scars of His death for the whole world. Not only on earth will
le " take young children in his arms and bless them." Not only on earth, will He
set a little child in the midst of his disciples ;"—but doubtless the Good Shepherd
a high cares for His " lambs " as well as for His " sheep," and " carries them in His
oom." FEED MY LAMBS were among his last words on earth ; and we will not

doubt that the Son of David, standing in the Temple of Heaven itself, delights ears there, as He did below, with the Hosannahs of the little ones.

For the childhood of Jesus is everlasting. He continues to be a little child amidst all the strength and majesty of His manhood enthroned in the skies. Simplicity of character is the element of the highest greatness. It is to God's "Holy Child Jesus" that the weary and heavy laden may come; and it is because He is "meek and lowly in heart," that they shall "find rest unto their souls." Infinite Wisdom childlike in the simplicity of its character, and Infinite Love is childlike in the warmth of its affection.

And so we take our leave of the priceless Murillo; and, as Wordsworth says:—

What mine eyes behold, see thou,
Even though the Atlantic Ocean roll between.

E. W.

THE DAY OF REST: A SERMON IN LONDON.

THIS is the day which the Lord hath made. He made it in Paradise; the exile Eden were allowed to carry it with them when they went forth on their long, desolate pilgrimage; to the Holy Land and to the peculiar people a new and special version was given; and with all its blessedness, and with a new reason for observance, it has been transferred into the kingdom of our Lord and Saviour Jesus Christ.

This is the day which the Lord hath made. He made it as a memorial of man's creation, and it carries us back to that time of innocence and communion with God when no sin had blighted the scene, and when no cloud had come between and his Maker. He made it as a memorial of the great Redemption, and every time that it returns it tells, "The Lord is risen. Jesus hath entered into His rest, for the people of God that rest of His remaineth." A memento of the Paradise it is a prophecy of the Paradise to come.

Of such a day the very essence is rest—a rest holy and rejoicing. It comes to interrupt our toils; it takes from our galled hands the implements of industry; it closes the haunts of traffic; it lulls the tumult in the street; it brings the child home from school; it re-unites the family; it stops the area bell and the postman's knock, and converts the little dwelling into a household sanctuary; in the day completed round the table it gives rare opportunity for affectionate converse; in the quiet morning or evening hour, with the door shut to—what a rare opportunity for reading, meditation, and prayer—what an opportunity to commune with our hearts and lay in strength for fresh toils and duties!

It is a boon needed by all nations, but in this "Old World" needed by none so much as Britain, and nowhere in Britain so much as London. Here all the demands are for high-pressure engines, and these are usually worked top-speed; and whether you attend to business or follow a profession—whether you write articles for a newspaper or manufacture goods for a contractor, everything is done *ex-tempore* and express, and so with a prodigious expenditure of vital power. And it is all in vain that friends entreat, Take time. Take time to improve your mind. Take time to enjoy your family. The true Mammonite—the hapless man who has got sucked into this central vortex—gets time for nothing. He has no time to look at the beautiful world; no time to read the Bible; no time to go to church; no time to save his soul; no time to prepare for eternity.

But the wise Christian takes time, for his Heavenly Father insists on it. He insists on your taking the Sabbath. So take it, and take the whole of it. In the days "labour and do all your work," so that no unfinished task may intrude into it.

consecrated hours, nor haunt you with that worst preparation for a restful Sabbath—the consciousness of neglected duty, the remembrance of an idle or wasted week. And when it comes, husband it for yourself and for those around you. A cheerless meal, a tawdry toilet, a fireless chamber, is no right reception for such a guest; and with a view to do it honour and get the full good of it we must set our houses and ourselves in order. Surely that labour is legitimate which makes the Sabbath more abbatial; but with a little forethought on the previous evening, such labour, such lighting of the Sabbath lamp, need not infringe materially on your own leisure, or the leisure of your servants.

When the Sabbath comes, surrender to its influences. Surrender to its sanctity, say to yourself:—

Another six days' work is done,
Another Sabbath is begun;
Return, my soul; enjoy thy rest;
Improve the day thy God hath blessed.

Oh that my thoughts and thanks may rise
As grateful incense to the skies;
And draw from heaven that sweet repose
Which none but he that feels it knows.

And as you have now time for ample and deliberate devotion, take time to pray. Take time to get into the spirit of prayer. Think over the mercies of the by-gone week; think over its opportunities and advantages; think over its shortcomings and its sins. Think over your own wants and necessities; think of the work before you, and think of the help which you are likeliest to need. Think of your high calling. Remember that you are following Christ, and that you hope to join the society which is gathering around Him in Heaven. And as your thoughts mount upward your horizon expands. You look in on the sick-room and pray for your suffering neighbour. You look in on the other dwellings like your own, from which the same morning incense is beginning to wreath upward, and you pray for fellow-worshippers and fellow-Christians. You look out on the distant dwellings, some eastward and already bright beneath the noonday beam, some westward and still dim in night's shadow; and, as you commend them to God, you rejoice to think that the dear and the absent have the same Almighty Guardian beside them who has watched your own slumber, and who now makes glad your own waking. And before you come home, perhaps, you espy a light in a garret, a lamp in some study-window, and, as you see the dark figure bending over the concordance and Bible, you think of the hundreds of missionaries, the thousands of preachers, the hundreds of thousands of Sabbath-school teachers, who are this day furbishing their armour; and you pray that the arrows may be sharp, that the success may be signal, and that many happy captives may be brought into the camp of Immanuel—into the kingdom of our Lord and Saviour Jesus Christ.

The Sabbath comes; surrender to its leisure. Take time to rest. In Exodus we read that "the taskmasters hasted the Israelites." Up early, down late, long hours, short meals, everything was made anxious and irksome by the demands of an inexorable urgency. And most of us have taskmasters; and perhaps those who have the least leisure are the people who look the most autocratic, the people who call no man master, and who only give orders to others. But there they are, of all slaves the most hotly pressed, and the hardest driven. Their taskmaster is business, ambition, fashion, the care of a family; and see how it "hastes" them. As you meet them in Cheapside, see how seared and hunted is their look, how nervously they snatch their morsel of food; how instantly, as if they again heard the baying of the hounds, they start to their legs, and, expressed down to the country, like Samson's foxes with fagots flaming behind them, see how they set the very fields on fire, and make the place hot wherever they come. But behold an asylum. Whosoever runs into the Sabbath is safe. He is safe from fantastic alarms and real importuni-

ties; and a wise man will take the full advantage. You take it. Rest and be thankful. Don't strain your mind. Even books of sound theology, if the thought need be severe, reserve for other days, and instead of hacking and hewing in the tanjungle of controversy, keep within the clearings; frequent the still waters and pastures green, the Bible, Christian biography, and those books which edify with demanding too much exertion. And let this be a day of pleasant converse. Some people seem to gather a family around them as other people collect a library. They intend some day to commune with those mighty thinkers and grow wise; but meanwhile the mighty thinkers stand in neglected pomp till their brilliant coats get faded. And you have built yourself a house; God has planted a family around you; when are they to have the benefit, or you yourself the blessing? When are you going to break the silence? When do you purpose to form the acquaintance of children? When do you mean to take off the bushel, and let your light shine so that in the house may see it? When do you mean to take the pressure from off that clogged brain of yours, the rack from off that strained and tortured faculty, and unloose in the bosom of your family? This is the day to do it. This is the day for friendly cheerful, hallowed intercourse. This is the day when brothers and sisters may gather into a true companionship. This is the day when parents may drop the loving word or holy lesson which shall be found again after fifty years. This is the day when those who have lived together the longest may strike open new fountains of thought and affection, and start topics which, if they cannot be exhausted on earth, may be resumed in Heaven. This is the day when, betwixt bodily repose and spiritual renovation, what with the cessation of wonted pursuits, and the play of kind affections, what with taking the good that God sends you and trying to do some good to others—you may renew your strength; and, with fibres fresh strung, with tempers no longer throbbing, with new hopes and new powers, may to the morrow mount like an eagle.

Although the Jews do not keep the Christian Sabbath, many of them keep their own seventh day most strictly, and those of them who have Gentile servants usually give them every facility for observing Sunday. Shall I tell the children here a tale which the Jews of Frankfort tell their children? Joseph Moschabbe not only forbore from all work on the Sabbath-day, but consecrated the best to it as to some honoured visitant. If successful in business through the week, he said, "Here is something to bestow on the guest whom the good God sends me;" and when Friday arrived he hastened to the market and bought a fish: then, lighting the Sabbath lamp and singing a joyful psalm, he and his household feasted together. But his wealthy neighbour often taunted him, saying, "A fine way to lay up for old age is this Sabbath-keeping." And this rich man who had no other pleasure than in scraping together and hoarding—this miser, kept no Sabbath. One day, however, an astrologer said to him, "You need not be niggardly. In the stars it stands written, and all your wealth shall go to Joseph the Sabbath-honourer." "What!" thought the miser, "shall all my savings go to a man who saves nothing, and whose money is constantly passing from hand to hand and rather than such a result he resolved to get out of the way. All his cash was converted into pearls, and, stringing them together, he tied them round his waist and took his passage, and went to sea. But one day on shipboard his hat was blown off, and as it whirled overboard and vanished among the waves the horrified miser could hardly refrain from leaping after it into the seething abyss. Soon after, a noble fish was brought to market. Everybody admired it, but it was so dear that he said, "Joseph only can buy that fish." It was Friday, and Joseph soon came running into the market. The fish was very dear, but it was worth the money, and the

ce that was asked Joseph paid without haggling. And a good bargain it was, there on opening the fish was the string of pearls, a splendid endowment for Joseph's old age.*

Into this story the Jews have thrown the result of their own experience—that sacrifice for the sake of the Sabbath will come back into your own bosom; and any a Christian can confirm the testimony. For the moment you may need to give some advantage; but the immediate gain which you forfeit, and which has passed to the hand of the unscrupulous worldling, if to the eye of sense it has gone into depths of the sea, will come back to yourself in pearls of great price. For, far more precious than any gem ever fetched from the depths of the ocean, are peace of science, serenity of spirit, the social affections, mental repose, bodily renovation, all those numberless blessings which attend a Sabbath duly honoured. "If thou turn away thy foot from it, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honourable: and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord, and I will cause thee to ride on the high places of the earth, and will feed thee with the heritage of Jacob my chosen; for the mouth of the Lord hath spoken it."

At the same time, it is interesting to observe how this boon of the all-bountiful Creator is beginning to be appreciated by many who are not prepared to devote the day to its highest purposes. To instance in one class only: Ten years ago there were 2,745 cabs in London, of which 570 took a six-days' licence. Last year, these vehicles had doubled that number, and out of the 5,665 there were 1,865 which took six-days' licence: in other words, between the years 1854 and 1864 the proportion of those claiming the Sunday rest had risen from a fifth to a third of the whole. And even although the 2,000 drivers thus set free may not all of them spend the day religiously, in the interests of humanity and social progress who can help rejoicing at the concession of their rightful release from labour? When the contest as lately raging in California which has terminated in the public protection of the Lord's-day, a distinguished actress in San Francisco refused to play on Sunday nights, saying in her card: "I would rather be, as I am, deprived of my engagement—which was averaging 771 dollars a night—than to act in violation of law, and my own conviction of right."

The Sabbath comes: comply with its invitation. Christ has entered into His rest, and is now supremely happy, and, in the spirit of all holy happiness, He desires to make you a sharer in His own. Having finished Redemption and having left in His grave the load of man's transgression, He now rests from His labour, and to you who still labour and are heavy laden He says, "Come to Me, and I will give you rest." Still burdened with besetting sin and the bondage of corruption—heavy laden as you are with a sense of unspeakable unworthiness, from out of the deep, calm Sabbath of His finished work the Lord Jesus invites you into forgiveness and the fulness of all joy: Himself most blessed forevermore—overflowing with infinite compassion and with the sweet solace of His own accepted sacrifice, He invites you into that love of God which, beaming so brightly on Himself, takes in all who come to God through Him. So come. Trustfully and thankfully come to the Lord Jesus; or, perhaps I should rather say, from the Christ who comes to you run not you away. From the Gospel which comes to you do not let your thoughts retreat with a secret subtle shrinking—as if the tidings were too good or the time too soon. Do not say to the Saviour, "Not yet. I am not ready yet. I wish to be more serious first. I wish my spirit softer. I

* Tendlau's "Sagen und Legenden Jüdischer Vorzeit," No. 19.

wish a longer interval between myself and my worldliness. I wish to lessen my amount of sin." No, harden not your heart by such absurd attempts to soften it, but to-day, if you will hear His voice, be persuaded of God's pardoning mercy, and surrender to that grace which now appears unto all men, bringing salvation. From that lover of lost souls who comes seeking you run not you away. If you feel as if you had not strength to follow Him, beg that He would carry you, and, Good Shepherd that He is, weak, wounded, and paralyzed as you are, He will bear the lost sheep on His shoulders rejoicing. The bells have their minstrelsy; the musical chime has its meaning. But the Lord's-day—in its hushed and holy silence the angel anthem comes again; and peace, good will, glory to God, are still sung from the open firmament. It is not only the memorial of the past, although we have its faithful record, and—

Your eyes by faith the Lord behold,
How, on the week's first day of old,

From death He rose, on earth He trod,
Was seen of men, and went to God;

but you have its present Gospel besides :—

And as we fondly pause to look
When in some daily handled book
Approval's well-known tokens stand,
Traced by some dear and thoughtful hand,

Even so there shines one day in seven
Bright with the special marks of heaven,
That we with love and praise may dwell
On Him who loved our souls so well.

It is this which signalises the Christian Sabbath—that on this day so many a son, so many a daughter of Abraham has been loosed from his bond, and so many a withered arm has been stretched forth and endued with power from on high. It is this which makes it so memorable in the annals of the Church of the Saved; and it is this which may make it a day much to be remembered by you. To its proclamation of free grace answer with your cordial compliance; and from the open well, the public fountain, with joy draw salvation. To the silver trumpet which sounds from the Temple into which the King of Glory has entered, and which proclaims to a captive jubilee, answer by quitting Satan's thralldom, and returning as a ransomed sinner home to God. To the true Sabbatic minstrelsy, to that voice of free grace which speaks to you from Heaven, and which bids you bear no burden on the Sabbath day, answer by laying your sins on Jesus, the spotless Lamb of God; to that strain which, from the battlements of glory, repeats the name of Jesus, let your heart be the echo; and as it tells how, all His work of atonement completed, Jesus resting, if you believe it you too will enter into rest. Blessed are the people that know the joyful sound. Happier than they who only obey the church-going bell will be you who in the name of Jesus rejoice exceedingly, and in the brightness of God's face move forward to the heaven-going sound of the Gospel.

The Lord's-day comes: seek to be "in the Spirit." Pray for the Comforter. Last week in the world you had tribulation: you had sorrow, molestation, anxiety, ill-usage. In the world you had tribulation; this day seek the society of Jesus, and you shall have peace. Listen to that voice which greeted the first waking of Job in Patmos, "I am Alpha and Omega, the first and the last;" and as you meditate on Christ's glory, on His mysterious friendship for sinners, and His changeless love, your spirit will be soothed and strengthened; and as you yourself are drawn upward the vexations of everyday existence will dwindle; and even for the graver sorrows and solicitudes you will get that inward serenity, and that hope in God, which is the best preparation. This is one great use of social worship. Whatever the words spoken may be, on the wings of consenting prayer and praise our spirits rise; as we are able to overlook—to see over—some of our lesser trials by climbing a little up the Hill of God; and the sufferings of the present time we can face more courageously after enjoying a glimpse of the glory hereafter to be revealed. And as we are caught up where stately worshippers are exclaiming, "Blessing and honour and glory as

power be unto Him that sitteth upon the Throne, and unto the Lamb for ever," glorification and gratitude may lift us out of our habitual selfishness, with all its murmuring and moping; and if enabled to subjoin, "To Him that washed us from our sins in His own blood, to Him be glory and dominion for ever," we may return to life and its labours, if not with a countenance no more sad, at least with a spirit less sour, touched by a sense of infinite obligation, and by the thought of Him who loved us so divinely charmed into that love congenial which beareth all things, hopeth all things.

Foreign Intelligence.

FRANCE.

—, France, August, 1865.

THE RELIGIOUS AND POLITICAL FETE OF THE 15TH OF AUGUST.

Do your readers know what the *fête* of August 15 is in this country? No, perhaps. When I will give them some details on this subject; for there is herein a singular and curious amalgamation of very different things.

The solemnity of August 15 is in the first place consecrated to what is called the *Assumption of the Virgin Mary*. The Romish Church pretends that Mary was raised again well as Jesus Christ, and that she was body and soul transported into heaven. This is an invention which dates from the eighth or fifth century of the Christian era. The theologians of Romanism who are a little enlightened and scrupulous, maintain, as true, through a feeling of shame, that the bodily ascension of the Virgin has never been determined to be an *article of faith*, agreed by the councils or the fathers; but the Jesuits and the priests take great care to indoctrinate the people with the more superstitious opinion.

Such is the *religious* aspect of the *fête* of August 15, and it has become yet more solemn and pompous since Louis XIII., a pious and bigoted prince, in 1638 placed the kingdom of France under the special protection of Mary. This *vow of Louis XIII.*, as historians speak, has been upheld by the Romish clergy, notwithstanding the progress of public opinion, and the changes introduced by revolutions.

But an altogether different element has been introduced into this solemnity since the commencement of the present century. Napo-

leon I. was desirous that the anniversary of his baptismal name should be celebrated by the French people. But what day was to be chosen for that ceremony? There was not a *St. Napoleon* in the calendar. The conqueror of Austerlitz and of Marengo therefore conceived the idea of taking the 15th of August for his own *fête*! Thus he divided with the Virgin Mary the homage and the rejoicing of the public.*

An intrusion of this kind was very audacious, and rather sacrilegious in the eyes of the Romish clergy. But what of that? Napoleon was then at the height of his power and glory; he governed at Rome as well as in Paris! The aged Pontiff Pius VII. dared not make any objection, and the French prelates humbly bowed their heads before the Imperial dictatorship. It was therefore agreed that the same day should be consecrated to the Virgin Mary and to Napoleon I. This amalgamation has been re-established by his successor Napoleon III., who regards it as the first of his duties to imitate, as much as possible, all that was done by the founder of his dynasty.

Here, then, is a double *fête*, religious and political, Popish and national. The reports of cannon are mingled with the sound of bells; military reviews are associated with religious processions. Civil functionaries and priests, officers and monks, all have their part to fill on the 15th of August, and the people pass by turns from the solemnities of the Church to the worldly exhibitions of theatres and fireworks. This is ridiculous enough; but popular customs are often very strange, and it is probable that the Virgin Mary and St. Napoleon will continue to be associated,

* [In Romish countries, instead of celebrating the anniversary of their birth, persons observe the day assigned in the calendar to the patron saint after whom they are named. Whether or not the Papacy discovered a "St. Napoleon" after the first Bonaparte had become famous, the saint had, as our correspondent intimates, no day appropriated to him in the calendar.]

famous formula enunciated by Count Cavour, —a free Church in a free State. But in spite of this lofty and disdainful opposition the *utopia* makes progress in the national mind. Already all the liberal journals, and even the most moderate, energetically develop this thesis, that the quarrels renewed without ceasing by the sacerdotal power with the civil authority cannot be appeased except by a complete separation, or a reciprocal independence. Very well! This serious question has recently occupied one of the sittings of the Legislative Chamber. M. *Jules Favre*, one of the most eminent orators of our parliamentary assemblies, when discussing the part of the budget devoted to the salary of the priests, distinctly called for the legal separation of the two powers. He showed that the Romish Church and the State divide the mass of French society into two hostile parties, and that this profound disagreement must sooner or later produce terrible catastrophes. "The only method of pacifically resolving the problem," said the illustrious speaker, "is liberty. . . . I am convinced that the [Romish] Church fails to understand its true interest in refusing this separation, for it might draw from liberty a new life; it would bring together the popular classes, would obtain their respect, and the renewal of faith would recompense them for momentary sacrifices." The speaker for the Government naturally expressed an opinion precisely opposite. He said that the missions of the Church and State are *alike*, that the two powers are charged to maintain order in

either the Romish Church profound transformation, created from the State.

TWO PETITIONS TO

According to the Cor-
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How so? A priest in Fran
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Protestant pastor; and he
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The petitioner, therefor
to ask that the *ex-priest* s
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Matthieu, Archbishop of
member of the Senate, pre
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abandoning his office. T

requested the Government to take energetic measures against the progress of immorality in France. The author of this request drew a shocking picture of the vice which prevails in families and in society at large, and begged that the legislature would be more severe against persons of both sexes who could set a mischievous example of scandalous excess.

Assuredly the intention of the petitioner was good, and the Senate discussed his memorial with laudable solicitude. M. Dupin, an aged man of more than eighty years, *Procureur-General* in our highest court of justice, delivered upon this subject a very remarkable speech, in which, after having severely blamed the growing luxury in female dress, he proposed to the mothers of families to form associations to check expense in clothing, after the example of *temperance societies*. There would then be for women *societies for promoting simplicity and modesty!* This is all very good, and very fine in a senatorial harangue; but what will be the practical results? Will the severities of the law and the police render our population more modest and more moral? It is not likely. The remedy, and the only effectual one, must be sought in the revival of religious faith. When souls are turned towards holy things and the treasures of heaven, everything assumes a new aspect, and bad habits are attacked at their roots. Unfortunately, Christian convictions become more and more weakened in France. Here is the main source of the evil, and all the speeches of senators will do nothing with it. Besides, it must be owned, the shameful spectacle of domestic vice is displayed in the highest walks of society; and when the people contemplate such scenes, even up to imperial palaces, how can we hope they will not imitate them?

A SCANDALOUS TRIAL.

Since I am speaking of these sad topics, I will say a few words about a recent judicial affair which has produced the most painful impressions. A monk, a *Brother of the Christian Doctrine*, named *Brother Paul*, was condemned on the 17th of July last to perpetual penal servitude, by the Tribunal of *Versailles*. Do you ask what crime he had committed, to bring upon his head so great a punishment? Alas! it is always the same story. These *Brothers*, friars, or Popish monks, make vows of celibacy, and when they cannot control their passions, they plunge into the most monstrous profligacy.

Brother Paul had been guilty of many assaults upon modesty, to use the terms of law. For a number of years, public opinion had kept a timid silence as to his enormities, for fear of disgracing the monkish character. At last the excesses of this unhappy man reached such a pitch that justice was compelled to interfere. The Romish Church ought to learn a serious lesson from this, and to understand, at length, that the obligation to perpetual celibacy often opens the way to the most detestable scandals. The Pope and the bishops would do well to say to themselves that the arbitrary ordinances of their communion cannot subdue natural instincts. But these serious lessons are lost, and the condemnation of this Brother Paul will alter nothing in the evil institutions of Romanism. The forced celibacy of the priests and monks gives the high dignitaries of the Vatican a servile agency, which they keep at all cost.

INFERIORITY OF OUR COUNTRY IN THE SPHERE OF PUBLIC EDUCATION.

Let us pass to a less painful subject. I have already mentioned in my correspondence the efforts making to improve and extend popular education. M. Duruy, Minister for Public Instruction, displays in this matter a zeal and an activity worthy of our praise. Besides other acts, he has sent inspectors, or distinguished professors, in order to examine scholastic establishments in other countries, and especially among Protestants. These servants of the Government have been sincere and faithful in the performance of their task. On their return to France, they have published official reports, in which they declare without reserve that Protestant nations are more advanced than the French in the matter of public instruction. Not only do they affirm our state of inferiority, but they rest their declarations upon numerous and irrefragable proofs. These avowals are not by any means flattering to the French people, who profess to be the *first people in the world*, and to march in the vanguard of humanity. But M. Duruy has not been stopped by the fear of wounding national pride, and has placed the interests of truth above everything else. Let us hope that our honourable Minister for Public Instruction will not lose the fruit of his courage and pains. But he encounters on the way terrible enemies—to wit, the Jesuits, bishops, priests, and monks, who, docile to the word of command from Rome, and stubborn in their old traditions, hinder with their whole might the extension of popular teaching. They labour to keep

Popish clergy, and the French will not consent indefinitely to the humiliation of being, in their education and schools, lower than Protestant countries.

ATTACKS OF PROTESTANT RADICALS UPON
THE SUPERNATURAL IN CHRISTIANITY.

I have little to communicate to you in this letter about the writings and doings of the Radical school in our Reformed Churches. Matters are unchanged. On the one side, the Evangelicals maintain and defend with immovable firmness the vital doctrines of Christianity, and employ all lawful means to triumph in a struggle which involves the most sacred interests of souls. On the other side, the Rationalists or Neologians, continue their attacks upon the Christian faith, seizing every opportunity to demolish the ancient edifice of the Reformation, and to put in its place I know not what Tower of Babel and image of chaos and anarchy.

One of the points which they contest with the most violence is the reality of *miracles*, or the *supernatural* element. This is their war-horse. They continually repeat that the Gospel altogether is concentrated in the two precepts of *love to God* and *love to man*, and that all the miraculous facts concerning the person and work of Christ are utterly insignificant. But is it not evident that such a religion is no more than a mere system of moral philosophy, a work of the human mind, an undecided and variable system of teaching, subject to all the variations of our own mental conceptions? If the super-

pare catechumens for their to comfort the unfortunate, courage of the sick in the recognise, at the bottom of they need to teach positive upon the Divine testimony derstanding is carried away path, and their mouth often reject in their secret though

This equivocal state of t endure, for it is painful to selves who have still prements of sincerity and of g do not believe in the fund of the Gospel their duty pastor's gown. Some have and others will follow th ample.

Paris, Au

THE EMPEROR'S

Yesterday was the great and this beautiful city de attire, notwithstanding th Majesty and the threateni overspread the sky. The some 350,000 visitors to and to swell the throng of : less thousands of lamps v the illuminations at night, expense all that artistic ski suggest was done to gratif hours, the pleasure-loving said that the Emperor is profusion and extravagant

dowed Churches also received the accused missive from the Keeper of the Seals and Minister of Worship to offer prayers for the Imperial house, and an announcement is published to the effect that in all the churches of the National Reformed Communion in Paris "a *Te Deum* would be sung, and special prayers offered on the occasion." It is believed that in the undowed churches also of the city and of the *vid,* many a fervent prayer was presented for the welfare of this remarkable man, who holds so mighty an influence in our days. that the churches of Britain would join us in earnest petition that He "by whom kings reign and princes decree justice" may bless the monarch! His "heart is in the hand of the Lord as the rivers of water, and He can turn whithersoever He will." What a glorious influence might this one man exert on the *ir* land of France, and other lands near and *ar,* were his heart but touched with the love of Christ, and his power consecrated to the service of the "Chief Ruler." Would that our fellow-Christians at home might remember the great country and him whom the King of Kings has set up as its governor.

MEETING OF THE FRENCH ACADEMY.

The annual meeting of the Academy has just been held, at which the usual prizes were distributed to those who had distinguished themselves by philanthropic and virtuous conduct. These prizes, amounting to about 10,000 francs per annum, were founded some one-and-forty years ago by the celebrated Antoine de Montyon. On this occasion the *is* of heroism and "virtue" of those to whom the rewards had been adjudged were recounted in an eloquent address by M. Sainte-Marie. Prizes were also awarded to those who during the year had rendered themselves remarkable by works of "high literature." The address of M. Villemain, pronouncing the adjudication, is worthy of mention, and is of special interest to us on the honourable terms in which he refers to two eminent gentlemen—Protestants and lovers of Evangelical truth—M. Jules Simonet and M. Rosseeuw St. Hilaire. The *acts* for which the prize was awarded to the former were "Historic Studies of the Period of the Reformation" (Olympia Morata and Calvin), and that which received the well-merited distinction by M. St. Hilaire was the ninth volume of his "History of Spain," specially recording some of the cruelties of the Inquisition, and of the war of Philip II. *giving* the Low Countries. "These works,"

said the venerable Secretary of the Academy, "are animated by that jealousy of religious liberty by which our age is so honoured . . . Nothing can better deserve the title [of "high literature"] than these wise and free testimonies rendered with talent to the spirit of tolerance, under the condition, however, that that tolerance be as general as it is sincere, and specially that it recognise rights superior to mere human power, and a religious authority all the more inviolable because it is unarmed." These words were warmly cheered, as they well deserved to be. The fact that they were uttered by one who fills such a position, and delivered from so exalted a station as the chair of the Academy, is a sign of the times.

The lecture delivered at this annual gathering by M. Saint-Marc Girardin is worthy a place in your record of the past month in Paris. The subject was "The Apologues and Parables of Antiquity," and the address was marked not only by learning and eloquence, but by moral and Christian sentiments. It is delightful to hear from such a quarter a warm acknowledgment and eulogium of "the grand and beautiful parables of the Old and New Testament." That of the poor man's lamb is given at large, with such remarks as these: "What an admirable parable is this! Nathan said unto David, 'Thou art the man.' What a revolution! What a home-thrust is there! How the allegory disappears in a moment! How the cloud breaks and the lightnings gleam!" After drawing a comparison between certain faithful preachers of modern times and the prophets of the Old Testament, he speaks of the latter in these terms: "How beautiful upon the mountains are the feet of men who bring truth; because inspired by God they come to announce it to prince and people. They are not able to speak or to hold their peace of their own accord, since it is *He* who opens and who shuts their mouth." Then follows the quotation of Jeremiah's words, ch. i., v. 4-9. "These parables of the Bible," he continues, "have another merit, besides their having without cessation sustained truth amongst the Jews. They have sustained it and proclaimed it to the nations, even down to this day; all the world knows them, understands them, appreciates them. It is no small merit of the Christian religion to have given to the world these symbols which are the maxims of the State and of modern civilisation. Mark, too, how these symbols mutually illustrate and support and supplement each other. . . . The parable of the poor

FRANCE.

man's sheep—there is embodied justice. The lost sheep found and restored—there is embodied charity."

PROJECTED ORTHODOX ALLIANCE.

We hear this month of a project on foot for the promotion of an "Orthodox Alliance," and it will not be surprising to find it speedily developing into a vigorous and active association. Such concerted action appears needful to counteract the influence of the "Union Libérale." The *Lien* complains of this proposed organization in very amusing terms: "It will be to set temple against temple, worship against worship, to send missionaries into every parish to attack the ministry of the Liberal pastors, and undermine their influence amongst their people." The Liberals may use these tactics towards their opponents and form what societies they please, but that the *Orthodox* should follow their example is matter for bitter complaint. The advocate of this association has published his views in a brochure entitled "Projet d'Alliance défensive de l'Eglise Réformée de France contre les abus du Ministère, &c." He complains that "there are ministers who substitute for the Christ of God whom they have engaged to proclaim, some false Christ of human wisdom, which is folly in the sight of God." He cites some of the larger churches, as Paris, Lyons, Bordeaux, &c., where, by the side of faithful preachers of the Gospel of Christ, there stand up those whose aim is to neutralise and contradict the truth, and to teach and apologise for soul-destroying error; and more sadly still he bemoans the pitiable condition of those parishes which are wholly at the mercy of heterodox ministers—where the congregations never hear the doctrine of the Cross that alone can save; and where they who have embraced the truth can never hear the Gospel which they love and prize.

But let not British Christians suppose that the present struggle on this side the Channel indicates any progress amongst the Liberals or Freethinkers. Do not think that the "broad" theology is gaining ground in the Church of France. We believe it to be rather the gathering power of the Orthodox which is awakening to new energy the opposition of the anti-supernaturalists. Some forty years ago it is said that not more than five or six could have been found in this land who proclaimed the Gospel in its purity. Now, within the borders of the Reformed Church the Evangelicals are perhaps on a numerical equality with the Liberals, whilst among the Free Churches there are probably not less

than 200 pastors and evangelists who earnestly contending for the faith or venerated to the saints.

THE FRENCH LUTHERAN CHURCH

In your review of French Protestantism the Lutherans must not be lost sight of. The Lutheran Established Church (*Eglise luthérienne*) embraces but 120,000 members, and 400 places of worship, and 400 pastors. These are chiefly to be found in the departments bordering on Germany, and are not confined to them. In Paris there are eight churches of this denomination, and many of the services in which the German language is used. The Protestant Establishment in Paris consists of 44 consistories or *conseils presbytéraux*, or kirk sessions. It appears to be almost more than the sister church under the control of the Government. The pastors are appointed by a Directory, of which the *Ecclesiastical* is named by the Government as a person of importance; it being the parish once in four years, to consecrate the pastors, and to exercise other episcopal functions. The eight directories are the supreme court of the Church, of which these *conseils* are members. The proceedings of this body have been published. It appears that the appointment of the pastors is not discussed, as it is sires no alteration. Its members embrace "all the forms of the great central belief of the ministers, all freedom of conscience they prefer. Notwithstanding the known desire of the subject, doctrinal way into the meeting is sistory. M. Léon de declaration of faith in the atonement and the as well as in the supply in the writings which men. This proposition received than it was ago, and though it is the majority of the adherence to the doctrine also is a hopeful Evangelical opinion, this branch of the

OPENING

Your readers

the indications afforded of life and growth in the Protestant Churches in the dedication of new places of worship. At Deauville, near Trouville, on the coast of Normandy, on the 10th of July, a large assembly was gathered, forming a miniature Evangelical Alliance. M. les Pasteurs Melon, President of the Reformed Consistory of Caen; Meyer, Inspector-Ecclésiastique of the Lutheran Church; Lognon, of Paris; and Edmond de Pressensé, of the Chapelle Taitbout, took part in the services. Nearly twenty other pastors were present, and a congregation of more than 100 of different Evangelical denominations thronged the new church, in which many of the frequenters of this rising watering-place will, it is hoped, hear the Gospel of salvation. Here, also, a house of prayer was dedicated at Château-Ponsac, near Villefavard (Haute Vienne), in which place Protestant worship has been conducted for upwards of ten years.

CONVERTS FROM ROMANISM.

It is refreshing to meet with any proofs of the power and progress of Divine truth in the very presence of the dominant superstitions of Romanism. Whilst you at home are watching "the Popish Crusade in England," and reckoning some of its triumphs, our readers will be grateful to receive tidings of some little progress made even here by faithful men, valiant for the truth. They would be deeply interested in the prosperity of a little New Testament church, flourishing under the very shadow of one of our largest Catholic cathedrals. The two pastors and eighty members of this communion are, it is believed without exception, converts from the Romish faith. They are now endeavouring to obtain funds that may enable them to migrate from their upper room, and rent a house for the worship of Him who called them from the darkness of Rome to the light of His truth.

PRAYER FOR THE PROTESTANT CHURCHES OF FRANCE.

Will British Christians remember the churches of Christ in this land? Brethren, pray for us. The churches of France need new life, new baptism from Heaven, a great and glorious revival of God's work. We want to see those men who are defenders of the faith against Rationalistic error going forth in the spirit of Whitefield or Wesley, to lay upon the population of this great country. What signs might follow the faithful, bold preaching of the old Gospel in its simplicity, empowered by the Spirit of the

living God! May He who has given the Word send forth a great company to publish it with burning eloquence and quenchless zeal. Here, as elsewhere, the great problem to be solved is to comprehend in one church the agencies necessary for the spiritual education of cultivated people with those indispensable for the effectual evangelization of the natives. Is not the union of these functions the test of a true and standing church? Nor let any imagine that these agencies are antagonistic, as at first sight may appear. The one is not only helpful to the other, but each is indispensable to the full development of the other.

WORK AMONGST THE ENGLISH.

Your readers will be interested to know that their own countrymen in this city are not forgotten. The British population of Paris is supposed to be about as large as that of Exeter or York, and presents a wide field of work, for which the labourers are but few. We hear of services being established in different parts of the city and its environs. At Passy, at Neuilly, at Batignolles, at Ternes, at Asnières, at St. Denis, rooms are opened for worship. Two services, intended specially for grooms and jockeys, have been commenced, and English libraries established for their use, the one at Chantilly, the other near the Champs Elysées. These latter efforts are very encouraging; many have been induced to attend, and a deep interest appears to be awakened. At some of the places mentioned above Sunday-schools and Bible-classes have been established, and many tracts are being constantly distributed amongst the English residents.

FREEDMEN'S AID ASSOCIATION.

There have been formed in different parts of France, within the last few months, various associations to send help to the enfranchised slaves in America. The "Association des Dames Françaises en Faveur des Eclaves Afranchis" has already raised about 30,000fr., besides sending out large packages of garments free of charge, by the generosity of the railway and transatlantic companies. The first consignment was accompanied by a noble letter, breathing a truly Christian and sympathising spirit:—

Moved by the recital of the sufferings through which our enfranchised brethren are passing during their transition state, and full of sympathy in the work of reparation which you have undertaken for them, we have desired to associate ourselves with your labours, and now send the first-fruits of our efforts. . . . In this solemn moment, when the eyes of Europe are

turned towards you, and a task more difficult than conquest on the field of battle is laid upon you, we, the women of France, reach forth the hand of friendship, with the desire that the bonds which have united our countries in the past may become each day more mighty in the future.

The letter has been re-
equally expressive of ear-
manent peace and good-wil-
nations. May the God of
of concord answer their pri-

ITALY.

Florence, August 19.

RAVAGES OF THE CHOLERA.

The universal subject of conversation and dread here at present is the cholera, which, after devastating Alexandria and Constantinople, has fastened upon Ancona. Two thousand cases in that city within a few weeks, and the outbreak of the plague in San Severo, have created a panic throughout the country.

People are flying in thousands to what are considered the healthiest spots, and the fine fruit of this season of the year finds few purchasers. A few sporadic cases have occurred in various districts of Italy, but the hope is general that, as the great heat is now passed, and rain has recently fallen copiously, and gales of wind have been occurring over the country, the ravages of the fatal morbus will be stayed. The popular dread exhibits itself in an unpleasing aspect. The ignorant peasantry attribute the infection to the Government, who poison the air with some deep political design. The mob of Palermo crave to have the street in which the first case occurs barricaded against all communication from without. In several of the isolated cases here and in the North, a medical man, with all appliances, has been shut up with the sufferers, and the house put in quarantine.

A lady visited her two daughters the other day at Sanzana, but within a quarter of an hour it became known, or was suspected, that she came from Ancona, and the whole population arose and drove her from the town. The case of greatest cruelty, however, is that of a gentleman, travelling southwards from Ancona to Foggia. Seized with cholera on the way, he got out at a station and took the express train back to Ancona. A medical

the Cabinet have gone to
gifts from the King and th
and have sent a number
reinforce the medical staff
Turin, Milan, and Flore
have forwarded handsom
leading newspapers open
private subscriptions in a
working classes of this c
The Italian Medical Asso
porised a "moveable colu
members to go immediat
is urgent need of their ser

Florence has instituted
mission, which is doing
health of the city, overcro
by the arrival of 50,000
for whom no suitable
yet been prepared. On a
rities are issuing admi
advice, and in some pla
franc for every room nev
the most crowded localit
pamphlets, an admirable c
by the Claudian Press, w
lated over town and cou
on the merits of good wa
ventilated houses, sobriety
The quarantine at the Me
is necessarily causing a gr
munication, but is being
even the English fleet at
being obliged to submit to

PRIESTLY PERS

The evangelization nev
entirely of the persecutio
courage which the priest
taken from the recent at
modation with the Pope
Italian Government. It
enter into the details, a

At Viareggio interment in coffins is refused by the local authority, although in accordance with the law of the land. In Sassari and in Alessandria the meetings are invaded by disturbers of the peace, and riots are produced, for the purpose of shutting up the places of Evangelical worship. At Brescia the funeral cortège of a worthy custom-house officer is hustled and hooted—the priests in this, as in other cases, being pre-eminent in the fray. At La Tour, the capital of the Waldensian Valleys, where few Romanists reside, a Protestant shopkeeper is intimidated and maltreated for keeping open his shop while a procession was passing, and a considerable disturbance ensues. At Lucca and Arcola the priests most offensively shout “Victory!” and harangue in the newspapers or over the grave against the Evangelicals, because persons who had only sometimes attended the Evangelical church, at were never recognised as members adherents, had recanted their so-called heresies. At Assola, again, a priest in high office condescends to push himself unbidden into an Evangelical family when one of its members is dying. A colporteur in the Basilicata is rudely treated, and on two occasions has a portion of his stock burned in the public square before his eyes, once at Colobraro, where the priest collected among the bystanders and bought twenty francs’ worth of Bibles and Testaments, and again at Montemilone, near Melfi, where thirty francs’ worth were purchased, and, amidst much excitement, committed to the flames.

It should be mentioned, however, that at Lucca, and other places, similar outrages have been prevented by the energetic syndics, who have not scrupled to fine or imprison the offenders and protect the Evangelicals concerned; while at Rio Marina, in Elba, and elsewhere, vast crowds have from curiosity attended Protestant funerals, and conducted themselves with the utmost decorum, being seemingly impressed favourably with the services. It should also be noticed that the report of these proceedings, like that at Brescia, in the public prints, has called forth editorial and popular indignation against the priests and their myrmidons.

POSITION AND POWER OF THE PRIESTHOOD.

In fact, these cases, and other political interferences, are thrusting before the attention of the public the whole question of the position and power of the priesthood. A tract, written the other day by Dr. De Sanctis, is circulating widely under the title of “Why

is the Priesthood wished for in Italy?” He shows clearly the inconsistency, so notable everywhere, that the priest is in bad odour, is disliked and spoken against, yet no one will dispense with his religious services, and that not the abolition of the “temporal power” of the Pope alone will give relief, but that only the practical neglect by the people of the priesthood will bring about the overthrow of the politico-religious system of the Papacy, which stands in the way of all progress and enlightenment. A Lucca priest, who very naturally withholds his name, also scatters abroad a remarkable letter he wrote to the *People's Journal* of Florence, advocating similar views. He shows that to imprison a priest here and there, or withhold his pay, or fulminate diatribes against him, because he will not pray for the King, or attend the national *festa*, or absolve a dying Liberal, is only to prove the importance of the man, and that his prayers and his presence and his priestly functions are really sought after and appreciated; whereas the true way to humble the clerical faction is to pass them by without notice, to have no faith in them, as necessarily the sworn foes of liberty, and to dispense on all occasions with their services. This is plain speaking on the part of a priest, and scarcely to be believed as authentic, were it not that the very journals which strive after a reconciliation of the throne and the altar, and which are written mostly by Liberal priests, are full to overflowing with *exposés* of the intolerance and bigotry of their own brethren. The other question—of the propriety of out-of-church-door processions—which I noticed last month as under discussion in the journals, is still on the tapis, through the eccentric action of Don Ambrogio in Turin, where he has been the means of stopping the famous procession of the “Madonna degli Angeli.” He seems to have wished to take part with the clergy before starting, and then to have addressed the multitude outside, who were about equally divided in their sympathy and opposition to him, on the gross abuses of the priesthood. The clergy, who knew the intrepid party they had to deal with, would not start the procession, which in the end never left the church, unless the magistrates would afford them a strong posse of police—a request to which the syndic of Turin thus replied: “It is my duty to maintain order, and I shall not be wanting in this; but if a procession cannot take place without an imposing military force to repress inevitable disorder, it seems to me more

Christian to suspend and suppress the service itself ; " a reply which has been favourably received by the public.

TYRANNY OF THE PAPAL RULE IN ROME.

I have seen a good deal of late of a friend from Rome and a member of the National Committee there, whose descriptions of the state of things in the Eternal City sadden the heart of the patriot and the Christian. I cannot give the name, and must be particularly cautious even in this short reference to the circumstances ; but this person assures me that friends are suffering severely in the prisons of Rome merely for liberty and conscience' sake, for free opinions or the suspicion of them. I am assured that they are let starve and die, and that fever is let riot among them, and that only the feeblest help of a few daring women, who persist in claiming the right of a weekly visit, can reach them in their dungeons. All this in the name of religion and by the orders of the Pope ! How it makes one long with a more earnest longing for the speedy advent of the time when the Lord will sweep away the Papacy with the breath of His mouth, and cause all the nations to rejoice with a hearty and intelligent joy that " Babylon is fallen ! "

POLITICAL STAGNATION.

In political affairs there is a complete stagnation. It is singular to notice that of late years the habit has become general in France and Italy, as at home, from the prince down to the working man, of considering July and August as the period of the long vacation. Everyone, of every age and profession, is in the country, at the baths, making an excursion. I know of various towns in France and elsewhere, where, ten or fifteen years ago, scarcely one was from home at this season, whereas now you will certainly

meet your friend more readily at the railway station or in the country retreat than at his own house at home. Our predecessors neither had the facilities nor did they require the " outings " of present-day folk, for they lived a quieter and more healthful life. Now that the vital energy is expended much faster, and that we travel through life at express speed, it is well to bring the machine to a standstill for a little, even when not necessitated by the invasion of disease, to restore the waste and repair the " wear and tear " against the severe strain and long pull of another ten-month labour.

THE KING : AN OMINOUS WHISPER.

It is whispered about confidently that the King is resolved to go to Rome, *fas aut nefas*, popularly or unpopularly, and that the Ministry is greatly disturbed and divided by reason of this decision, which bodes ill good to Italy or to the Savoy dynasty. Like his father, the highest in the land has taken to the rosary, attends the daily mass with much devoutness, confesses to his priest with great frequency, and frankly acknowledges all around him that he is in distress on account of his personal and political past life, and that only the Pope can give him absolution and peace by bestowing his blessing on the uneasy head that wears the Italian crown. This is what has been feared by many would take place as years rolled over the head of Victor Emmanuel. These and other things have given rise to the general conviction, that despite the opposition of Parliament and the intelligence of the country, the King either has initiated, or is too ready to initiate fresh communications of a more private kind with the Pope, and is displaying a willingness to concede more than a constitutional monarch can or dare, and that this is bringing up the hopes of the politicians of the Papacy.

SWITZERLAND.

RELIGIOUS LIBERTY IN THE FRENCH AND GERMAN CANTONS.

Lausanne, Aug. 2, 1865.

If very often I have been embarrassed when I had to write to you, not having anything truly worthy of your interest to communicate, it is not so to-day. I hope my country is about to enter altogether upon the path of religious liberty, that conquest which is so precious and so dear to the Evangelical Alliance. Already the three cantons of French Switzerland—Geneva, Vaud, and Neuchâtel—had all accepted it

as a fact, if they had not professed it ; but German Switzerland, to a great extent whether Catholic or Protestant, was absolutely ignorant of it twenty years ago. Nevertheless, in 1848 there was obtained liberty for recognised forms of worship—it is to say, for official Protestantism and Catholicism ; though in the case of mixed marriages there have been constantly difficulties with the authorities. Yet this would not have sufficed to bring about an advance

as liberty, if Holland and France
ven a lesson to our intolerant can-
using to conclude any treaty of com-
of free settlement with Switzerland,
ondition that the French and Dutch
ined throughout the country full

liberty, and were treated as equal
ther citizens. Some cantons hav-
ed in their refusal, and the Federal
a not giving to the central Govern-
right to compel them to effect a
became necessary to think se-
modifying the Swiss constitution, in
troduce the principle of "freedom
orms of worship, provided they
ontravene morality nor disturb
peace." The question is now
ussion before the public, and the
re for the most part favourable to
n proposed. A vigorous effort to
this liberty into our laws has just
e by the President of the Swiss
ion. In an anonymous pamphlet,
scribed to him, he pleads earnestly

the difficulties with foreign Go-
created by intolerance, there are
h are encountered in the country
reely anywhere in German Switzer-
issenters assert their social and civil
ess they have been baptized or mar-
e official clergy. In some cantons,
of Appenzell (Rhodes Exterieures),
acerne, the gendarmes have been
take children and carry them to
nd parents who neglect this cere-
been threatened with punishment,
to the law which inflicts correc-
parents who *pervert* their children.
been imposed upon Baptists who
for worship and observed the Lord's
the same time. Quite recently the
Council of State consented to au-
senting meetings, and presented a
law to this effect to the Grand
the canton, but the draft was re-
gh, it is true, by a feeble majority.
French cantons we have been af-
all these acts of intolerance, and
lar the committees of the Evan-
liance. To that of Geneva be-
honour of having made the first
movement on behalf of the de-
of our persecuted brethren. A
ry explicit and very firm, and re-
both for substance and form, has
essed by the Genevese Committee
Council of State, to the Grand
and to the people of Appenzell

(R.E.), to ask, as an act of justice and a
Christian duty, religious liberty for all
Dissenters. This letter, having appeared in
the German and French journals, has made
a great stir, and an Appenzell journal has felt
called on to reply to our brethren of Geneva.

At Lausanne, our committee has judged
that it could not do less than give its full
and entire adhesion to the principles and
sentiments set forth in the letter from Ge-
neva. We have therefore written in this
sense to the Government of Appenzell, and
published our adhesion in the journals.
Neuchatel, we hope, will do the same. May
our feeble endeavours be crowned with
success, so that free Helvetia may not have
to reproach itself for oppressing consciences,
and for being more jealous of its political
rights than of that which permits to all its
inhabitants to lift freely both their hands
and their hearts to heaven!

You will not learn with less interest that
if the Evangelical Alliance does not make
progress in the Canton de Vaud as a distinct
organization and society, its principles are
largely diffused in various places. From year
to year the number of summer meetings in-
creases. At these the brethren of all deno-
minations are invited to speak in the open
air, and often to considerable multitudes.
They have been instituted around Lausanne,
and upon many of our Alpine heights. I
learn that in the park of Madame de Stael, at
Copet, an assembly of this kind has just been
held, where Nationalists and Dissenters,
brethren of Geneva and of Vaud, have united
to proclaim before a numerous gathering
the unsearchable riches of Christ.

The committee desires to encourage meet-
ings for mutual edification without eccle-
siastical distinction. These have hitherto had
a private character, but the question is asked,
whether it would not be possible to effect
during the winter, in a hall, what is practised
with great edification during the summer
under the vault of heaven. It cannot be
doubted that there prevails a necessity for
inter-communion between the members of the
body of Christ; and if all, chiefly among the
clergy of the National Church, do not rally
around us, there is still progress. It is
very necessary that the brethren should
keep united to resist the current of the world,
which is always growing stronger. Sunday
is, to a very great many, nothing but a day of
worldly holiday-making and dissipation; and
hence the progress of religious indifference,
libertinism, and drunkenness. May God be
our helper! Pray for us.

sionaries sent out by a Swedish society direct to heathen lands. The most difficult undertaking the committee of the National Institute has had, is the publishing of an old, very good, but also very large commentary on the Bible, which has required rather extensive loan transactions for the editing, printing and binding departments, while in the meantime the payment for the *parts* of the work only are slowly coming in to the committee. Last year was (for what reasons I do not know) remarkable for its pressure in pecuniary matters in this country. Money was more scarce than had been the case for some years before, and this has been felt also by the Christian societies and enterprises in general. I hope that, since the American war is finished, a change for the better will take place. The colporteur school in my house goes on, in spring and autumn, hopefully, and though it gives me some trouble and care, undoubtedly the Lord has also given me in connexion with it many

thens, so that I have been one or two assistant teachers was great need. And although the establishment is in a barrassment, I trust it Pastor Ahlberg, in the same who also has such an teachers and colporteur greater difficulties than I, to purchase soil and to build.

It will be interesting to see there is dawning a hope closer combination between Norway in regard to mission. A Scandinavian very likely be started in tracts both in the Swedish languages, and editing a Sunday school weekly, with engraving beginning such a Tract there shall be a connexion and Norwegian believers, well received by friends in

TURKEY.

Constantinople, August 9, 1865.
TERRIBLE RAVAGES OF THE CHOLERA IN
CONSTANTINOPLE.

The great annual pilgrimage of Mohammedans to Mecca has this year brought upon the world a curse, which should rouse the Governments of Europe to take most decided measures against this absurd custom, which is now maintained only by funds furnished by the Turkish Government. The Turkish officials in Constantinople claim that the pestilence this year is the fault of a single man,

small space. The Turkish Pasha of Jedda should have the refuse of these sheep prepared for the purpose, but neglected his duty, and under the burning sun the result was the immediate cholera among the pilgrims alleged to have perished 46,000 died in two days Medina. Of course, I cannot truth of this story; but I

Rev. Mr. Lansing, of Cairo, was
ed of his wife and child, and many
valuable European lives were lost.
asha and his family fled to Constanti-
and all who could leave Alexandria
e same. I know of a single Greek
who paid 2,000*l.* sterling for a
r to take them to Trieste. The
also followed the pilgrims to Bagdad,
it has broken out with great fury.
Alexandria the pestilence has followed
eat steamer routes in all directions,
first of all to Smyrna and Constan-

atever theory may be adopted as to the
d in which the cholera is propagated, it
mple and incontestable fact that it was
at from Alexandria to Constantinople
Turkish frigate, which, on account of
aths taken by the captain and surgeon,
lowed to come into the Golden Horn
chor at the inner navy yard. This was
st of June. The next day fifteen cases of
were taken from the ship to the hospital
arsenal, and a week later the disease
red most unmistakably in the great and
Turkish quarter behind the arsenal.
t the same time it appeared at a village
e Bosphorus where the Pasha of Egypt
esiding, and opposite to which he had
red his steamers. From these points it
read over the whole city, in a form far
malignant and fatal than the cholera of
, 1848, or 1855. Everything has been
by the Government to stay its progress.
vigour and energy as they have shown
opting and enforcing sanitary measures
never been seen before in Constantinople.
weather also has been specially favour-
to the health of the city. Through the
month we have had constant cold north
s, and occasionally heavy rains, which
cleansed the streets and sewers.

it, in spite of all this, the disease has
ily increased in extent and malignancy,
the number of deaths has exceeded *one*
and a-day. Constantinople has become
of the dead and dying. Business has
d. At least half of the shops are closed.
e streets, at almost every turn, you meet
itter or the bier. Upon the Golden
you may see the dead carried by boat-
to the burial-places, and even piled up
hastly heaps on some of the wharfs.
air and terror are written upon every
which you meet in the almost deserted
s and market-places.

thing is thought of or talked of but
, and no one feels that he has more

than a few hours' lease of life. The people
fly from one point to another in the vain
hope of escaping the disease, and many
thousands are encamped upon the hills, in
tents and booths. Thousands have crowded
the steamers leaving the city for the Black
Sea, hundreds of whom have died by the
way, and found a watery grave. The steam-
packet companies have crowded their steamers
with at least five times the proper num-
ber of passengers, taking from 1,200 to
2,000 deck passengers at a trip. Upon these
decks have occurred scenes too horrible for
description, a hundred deaths taking place in
a single night in some instances.

The terror among those who remain may
be illustrated by the fact that after the
breaking out of the disease at Therapia, a
small village on the Bosphorus, the English
Vice-Consul and a few friends united to
collect and bury the deserted dead. They
found no less than *fifty*, whose friends had
fled from them in horror and dismay. Mr.
Hughes, the Oriental Secretary of the British
Embassy, has done a noble work in that
village, and has been almost unaided by the
natives. Rev. Mr. Trowbridge and Rev. Mr.
Long, American missionaries, have laboured
constantly among the poor in the great khans
of Stamboul, and have undoubtedly saved
hundreds of lives, as these men have no fa-
milies to care for them, and have such a fear
of the cholera hospitals that they prefer to
die alone and uncared for in their rooms,
rather than apply to the Government phy-
sicians. I have not the time or space to
mention here the names of others who have
laboured as opportunity offered among those
who lived near them or were in their ser-
vice; but it may be said generally of the
British and American residents that they
have acted with the greatest courage and
efficiency among all classes. I have yet to
learn of a single instance where any person
has taken the disease while caring for the
wants of the sick.

CHARACTER OF THE DISEASE.

The disease, as it now exists in Con-
stantinople, is unquestionably the most ma-
lignant form of Asiatic cholera. I have
seen it in its worst form in my own fa-
mily, from which it has taken a precious
child. He was stricken down as by light-
ning, while he was quietly sleeping in my
own room. No reason can be given why
the disease should have selected him.
On the contrary, there was every reason
why it should not. He was in perfect

matters, the course of which produced the impression—"All felt there was something impending." Nothing, however, was apprehended beyond "seizure of property, and an expulsion from the country." His own work being finished, he started for the coast, the King being absent from Gondar, the capital, when he left. He was proceeding on his journey, when, at Woggera, he writes—

To my surprise I saw the King's white tent glimmering in the sun's rays on one of the heights which dot the plateau. Duty as well as courtesy forbade me to advance without saluting his Majesty. This induced me to halt, and towards the afternoon I proceeded, accompanied by two servants, one of whom spoke a little Arabic, to the royal camping ground. After waiting about two hours his Majesty came into the open air. Myself and attendants immediately made a most humble obeisance. There was a frown on the King's countenance which augured nothing auspicious. Between the first question and the death of my two servants the hand of time could not have advanced ten minutes. The gloom of approaching night, the rattling of the sticks, and my own doubtful fate, mechanically prompted me to put my hand to my lips, or, as it was said, to put a finger into my mouth. This was construed into a crime, and in less time than these lines take to pen, I was stripped, beaten, and almost lifeless on the ground. Wounded, bruised, and bleeding, my executioners dragged or rather carried me down the hill, where my swollen wrist was fastened by a hoop and chain to the arm of a soldier. My guardian, moved with compassion, tried to staunch with rank grass the blood which profusely welled out of more than a score of gashes and scars, but finding the effort useless he wrapped himself in his shama, and with my battered form clinging to him, fell asleep. I also sank several times into a feverish stupor, and oh! how gladly would I have passed the wearisome hours of night in forgetfulness, had not the shifting motion of blood in my mouth and throat denied me this indulgence. At daylight I was given in charge of several chiefs, whilst the King moved on to Gondar.

His guards, however, and the villagers behaved kindly to the unfortunate man. Orders had been sent that he should be fettered hand and foot; but his ankles were too much inflamed to be ironed without great agony, and so the royal order was transgressed. His left hand was tied to his right foot, and, in that state, he and his servants were marched to Gondar. There his luggage was searched. Referring to this period, he writes:—

My prospects now looked bright and hopeful, when unexpectedly his Majesty was informed that I had papers unfavourable to him. This was exactly four weeks after my beating and incarceration. Not dreaming of anything inauspicious, and animated by the sweet hope of liberty, I passed the greater part of the day in conversation with my guards—when, unexpectedly, Samuel [a professed convert], and a party of soldiers came rushing into my prison, seized

every article in it, and carried them off to the King. My Egyptian servant, Joseph, who had been my fellow-prisoner, though not in chains, was requested to follow. Two hours of torturing suspense had elapsed, when bags, boxes, &c., were again brought back, minus every paper and book. They had been handed to M. Bardell, who acted as examiner, and now and then the King said *Cobab* (my name) is *belhadanya* (clever man); then again, a *toungoulanya* (a cunning rascal). The glowing prospects of freedom and restoration to the bosom of my family from that hour sank from before my mind's vision. In the evening I was given in charge of severer guards, and tied hands and feet. Twenty-five soldiers and five chiefs were now appointed as my regular guard. No stranger was allowed to approach my tent. A servant of the chief gaoler now and then baked me a few flat cakes, and brought me a leather bottle of water. Some of the guards, in whose good graces I had wormed myself, informed me that I had an enemy at Gondar, and snapping their fingers (a sign that all is over), ejaculated, "We are all dust, and must die!"

After several days of suspense and suffering came a gleam of hope. Mr. Stern was now told that the longed-for letter from the British Government would arrive in two days, and that he would be liberated. That period elapsed, and he was called before the King:—

I immediately obeyed the summons, but, instead of a private interview with the monarch, I found the whole army drawn up in a square, the utmost line of which was occupied by a kind of throne on which sat the King, shaded by silken umbrellas. On the left side of his Majesty I noticed Messrs. Bardel and Zauder, and on the right a host of priests and scribes, whilst in the interior of the square, squatted on carpets, were ranged, in opposite lines, the King's European workmen, H.B.M.'s Consul, and the missionaries. Scarcely one of the Europeans ventured to gaze at me, whilst myriads of black glittering eyes vainly tried to pierce my inmost soul. On looking round I saw Rosenthal in chains standing about a hundred steps from me.

They were to be judged according to a code which pronounces the penalty of death on all who by speech or writing offend the King.

Ten articles, I believe, were brought forward against me, and the most formidable of these were the assertion that a war between the King and a foreign Power would remove intolerance and introduce religious liberty; that since the death of Mr. Bell the King had no good counsellor; that various provinces, and also Genda, had been plundered; and lastly, that in passing a place where lay bleaching in the rays of the sun 700 or 800 skulls, I had stated in my diary that they had been murdered in cold blood. The only offensive statement in my book, of which I had unfortunately one copy, was the pedigree of his Majesty, and the last heavy crime consisted of my having added a few harmless and complimentary notes from the Metropolitan. Rosenthal's sins (which were laid upon me, though I knew not a word of what he had written till that very moment) consisted in some remarks about the King's private life in a letter to a relative in London. Myself and Rosenthal, not-

random, and her eyes fell upon the composing words of Joseph to his brethren—"Fear not; I will nourish you and your little ones." God did bless the supply of Mrs. R.'s nourishment, so that she kept the two poor babes, ours and Mrs. Flad's, for three days from famishing. They were however, soon brought to the camp, and at the end of January permitted to visit us. O my God! what a meeting this of mine with my poor wife and child, after two months' separation under such trying circumstances! I pass over the liberation of the German missionaries, a painful illness and operation of Mrs. R., and a dangerous fever of the child, and come to Sunday, February 29. On that day the King asked something of Mr. Stern in reference to the Bible which I happened to answer, and being thus informed he gave immediate orders for the opening of my chains. I was indulged also to occupy the same tent with Mrs. R. within a few yards of the European prisoners, and thank God, we both say, we were never since separated. Thus we remained until that fearful evening, the 12th of May, only alluded to by Mr. S., when we were tortured. Mrs. R., hearing our groans and cries, rushed out of her tent towards us, and with the baby in her arms (who was then only ten months old) was beaten, knocked down, trod upon, and dragged back to the tent senseless. The marks of this treatment were visible after many days. That evening the poor child relapsed, and remained weak and sickly for many months. When Mrs. R. revived, she lamented and agonized over the supposed death of myself and Mr. S. I was at last conducted back to her, lacerated, and with the distorted features of a madman. The same tragedy was re-performed the following evening upon three of us [Captain Cameron was the third], and Mrs. R.'s sad pleasure consisted afterwards in healing our impotent arms. [The torture seems to have been the tying of ropes round the missionaries' arms so tight that the blood oozed out at the finger ends.] I was again chained, and remain so ever since. We passed the incessant rains of a tropical winter in an old torn tent, experienced many disappointed hopes, were dragged two and two,

chained together, across the country on mules, every moment in danger of pulling one another off our animals and breaking one's neck; and when arriving here were huddled together with about 200 persons of various ranks, ages, and sexes, with real or supposed crimes attached to them, and variously chained, and stuffed in a place about sixty feet in diameter. . . . We came here to preach the Gospel, but God taught us practical lessons out of it. We have indeed experienced the believer's portion in an eminent and extraordinary degree. "No exemption from but great help under afflictions. No overflows. No scaldings!" Why, then, should we despair for the future! Our covenant God will bring us back to you, restore to us our Christian privileges in a Christian country, and our lost liberty. And though He tarry long, yet will I wait for his time!

Since the above was in type, we have learned from the *Record* that another letter has been received from the Rev. H. A. Stern, dated so recently as the 30th May last. It was written under circumstances of painful privation, which mark the rigours to which the prisoners are subjected, and it is abruptly closed, from the exhaustion of the only scrap of paper obtainable. Yet, while thus evidencing a state of suffering, its tone is firmly reliant, and on the whole hopeful. Most earnestly does the captive entreat, for himself and fellow-prisoners, a continued interest in the prayers of God's people at home. May they be unceasingly remembered at the "throne of grace." The relatives of the captives have recently addressed a joint memorial to the Secretary of State for Foreign Affairs.

Mr. Gifford Palgrave has been entrusted by the Government with the mission of endeavouring to obtain the release of the captives; but it is at present doubtful whether he will be allowed to enter the country.

MADAGASCAR.

MISSION WORK ON THE NORTH-EAST COAST.

It will be remembered that the Church Missionary Society is represented in Madagascar by two missionaries, stationed in the province of Vohimare, on the north-east coast. The journal of one of these—the Rev. R. Maundrell—throws considerable light upon the character and habits of portions of the population of whom little has hitherto been known. We quote a portion of this interesting communication from the *Church Missionary Intelligencer*:—

Jan. 7, 1865.—To-day Mr. Campbell and I have witnessed the sacrifice of an ox. It was brought to the middle of the Sakalava town, and there thrown down, and made fast by the legs. Rascanoro, a Sakalava woman, who has

attended many of our meetings, placed one small vase of incense on the ground, a little distance in front of the ox, and another a little distance behind it. She then poured some water over the ox from a bottle. After this, Rafojia, the chief of the Sakalavas in this part of Madagascar, kneeling down, prayed to *Yanahary* ("God"), and to the *razana* ("the ancestors"), on behalf of a sick child, for whose recovery the ox was being offered up. When Rafojia had finished, an old Sakalava woman also invoked *Yanahary* and the *razana*, and then the ox was slain by an Arab. When the ceremony was finished, Rascanoro and many others listened to me attentively while I told them that God is the only hearer and answerer of prayer.

Jan 8: *Lord's-day*.—On our way to Hiarana yesterday I saw the remains of another bullock that had been offered up in sacrifice by the Saka-

plant their rice. Many of them are in the fields, working on their small lots of land. The service this morning was consequently thinly attended.

Feb. 1.—The Malagasy flag has been flying to-day in honour of the arrival of Ramanansoa. This man is bitterly opposed to Christianity. When invited to dine with the Governor, some time ago, and on the Governor's saying grace, he left the table.

Feb. 5, Lord's-day.—Had our usual services to-day. The Governor, whom I had not seen all he week, came to breakfast. He has suffered or several days past from fever, and is looking him and weak. Poor man, I am afraid he has a very difficult position to fulfil, and receives but very little sympathy from any of his officers. Here he lives in the midst of the Rova, where Satan's seat is, surrounded by unbelief, ignorance, superstition, idolatry, and blind opposition to the truth. He disclosed to me the fact that Ramanansoa (see journal of Feb. 1), who professed such friendship for us when he called the other day, is doing all in his power to prevent our settling at Amboanio, and that he held a habary last evening with Radozy, the second commander, the three idol-keepers, and many other influential men, for the purpose of speaking to the Governor on the subject. The Governor was made acquainted with their deliberations by a friend, and was consequently troubled in mind the whole of the night. After conversing a little on this matter, we read together the 2nd and 3rd Psalms, and were greatly comforted in the thought that the Lord of all flesh is our hope and confidence.

Feb. 6.—The second commander of Angoney, who arrived yesterday on a friendly visit to the Governor, called on us to-day. He had on a beautifully clean dress and lamba. Ramanansoa accompanied him, and professed the greatest friendship.

Feb. 9.—Heard from the Governor the result of the three habarys, which were held respectively on Saturday, Monday, and yesterday by the enemies of the truth, for the purpose of expelling Mr. Campbell and me from Amboanio, and of confining us to Hiarana. The Governor and a few others fought hard against them, reminded them that it was by their consent we came to Amboanio, showed them their folly and duplicity, and told them they ought to remember the good England has done to Madagascar; that missionaries have only one object in coming to their country—the present and eternal welfare of the people; and finally he ended all dispute by saying that he would not consent to any of their measures, but quietly await the Queen's message. What a source of thankfulness to God! what a monument of the power of his grace we have in the Governor! Nothing is plainer than that the Lord has placed him here for the defence of his truth.

The second commander of Angoney called for medicines this morning. I asked him to take some copies of the New Testament and Psalms with him for those people at Angoney who are able to read, which he did, with a copy of the Prayer-book. Thus the Word of God is preaching us to surrounding towns and districts not yet visited by the missionary. From what we have heard of Angoney I am led to think that it may be a good centre for missionary operations.

It is healthy, with nearly as many inhabitants as Amboanio, and what is of great importance, it is only about two days' march from Maranaset, a district as thickly populated as Tamatave.

Feb. 11.—The Governor and his wife came and informed us fully of the battle he fought with our enemies. They have been defeated in their wicked attempt to remove us to Hiarana; and finding that Mr. Campbell and I go everywhere among the people here, and that we intend going to the regions beyond as soon as convenient, they have become on a sudden so solicitous of our welfare, and equally desirous of fulfilling to the utmost one of the laws of the Queen, which commands them to protect the missionaries, that they intend coming in a body to beseech us not to venture out alone, or go far from Amboanio, lest we may be killed by robbers, or stabbed by an evil-disposed Sakalava. In the midst of this opposition it is very comforting to witness the love that some of our friends have for the Word of God.

Feb. 25.—This is the first day of the Malagasy new year of 1865. All their houses (and ours too) have been decorated by new mats, called *Tsihy manulrosa*—i.e., "invitation mats"—mats on which they invite their friends to sit and feast with them. All cooking utensils have been thoroughly cleansed, and every person is dressed in a new or nicely washed lamba, or European suit. The flag was hoisted at the Rova early in the morning. The cannons were fired this afternoon, and men, women, and children are either singing, playing, or drinking.

Feb. 26: Lord's-day.—This has been a strange day, as a brief account of its proceedings will show. At half-past seven A.M. took place the baptism of Ratsiza. He is a native of Amboanio, and has never left the district. The account of his conversion is so interesting that I must not omit it. A Hova man of Angoney was his first teacher, who taught him to read, and preached the truth to him. The people had not then heard of the release of the Christians by Radama II., and Ratsiza and his friend often retired to the sea-side to read, sing, and pray in secret.

His second teacher was Raindreperenina, who is now at Tamatave, a dear friend of good old Symeon of Moka, Mauritius, and who when at Tamatave, on his way to the north of Madagascar, about two years ago, wrote to Mauritius for books for the people of Vohemare. On his arrival here he preached the Gospel of Christ to the people of Amboanio, and sanctified his teaching by a holy and consistent life. He became a great blessing to Ratsiza, who was his almost only Christian friend. On his departure he took Ratsiza out of the town to admonish him for the last time. They wept and prayed together, and Raindreperenina gave Luke xii. 4, 5, to Ratsiza as his parting words. From that time till now, Ratsiza, as the Governor says, whose scribe he is, has shone as a light in a dark place. He is about twenty-five years of age, and his past and present conduct leads us to hope that he will be a most efficient preacher of the Gospel to his fellow-countrymen, either as a layman, or, if released from the "fanompoana," as an ordained minister. The baptismal ceremony was performed by Mr. Campbell, in the presence of the Governor and about twenty-five of our friends.

Sydney, New South Wales,
June 17, 1865.

CHURCH OF ENGLAND.

The Church of England in this colony has just passed through a crisis that seemed to be dangerous. About four months ago a Conference of the diocese of Sydney, consisting of clergymen and lay delegates, having been summoned by the Bishop, met in the metropolis, to devise a scheme for the establishment of a Synod. The Rev. Canon Allwood, whose views were expressly stated by the Bishop to be in accordance with his own, proposed that the Conference should apply to the Legislature for "an Enabling Bill," simply authorising the members of the Church of England to form Synods. One party in the Conference—of whom the Rev. W. Stuck, a clergyman distinguished by the eloquence of fervent piety and the fidelity of many years zealous labours in the colony, may be regarded as the representative—held that no legislation at all was necessary; that the Church possessed power in herself to discharge her proper functions. A third party, led by Mr. Robert Johnson, an attorney distinguished by his very lucrative practice and a seat in the Legislative Council, held, on the contrary, that a mere Enabling Act would not be sufficient—that the Conference ought to draw up a set of "fundamental constitutions," and ask the Legislature to legalize them as the constitutions of the United Church of England and Ireland in this diocese. The Conference, which was a numerous one, preferred the counsel of the attorney to that of the clergyman; and, adopting certain "constitutions" drawn up by Mr.

principle of colonial point of a weightier character, least of the promoters arisen from another quar Bishop of Newcastle, D dressed to the members England in his diocese a the evils which would passing of the "Sydney Bill," and recommending withdrawn, and a general Church of England in the to consider and sanction Temporalities Bill." I mail the Bishop's letter in the *Empire* newspaper of basis of his argument, principle, that "The Church a spiritual body; its highest spiritual, ministering spiritual members. Its highest spiritual discipline, and ment is the loss of spiritual expulsion or excommunication in its highest character, every member remaining free choice, for the sal blessings which he there submit to any discipline he does so of his own may not lose the spiritual membership by expulsion any branch of the Church accepted the aid of the communion with her—special civil privileges on with her, or by imposing abilities on those not in h

ralities Bill may, in the new circumstances of the Church, be necessary, for "churches, parsonages, schools, burial grounds, glebes, and other endowments," but nothing more. He maintains "that it would be unreasonable and invidious for the Church to ask the Legislature for any other kind of Church Act;" and hopes that if she does so, "the Legislature will refuse her unwise and unreasonable request."

The Bishop afterwards embodied his chief objections in a petition to the Legislative Assembly, where it was received by many members with a lively expression of satisfaction. Whether the promoters of the Bill are convinced by the Bishop's arguments of the unfitness of that measure, or whether they are apprehensive that, in the face of such an opposition, it would be vain to expect to carry it, they have, at all events, allowed the session to come to a close without any further effort to press it forward. And before another session it may be expected that the principles so clearly and forcibly set forth by the Bishop of Newcastle will have still further leavened the minds of the members of the Church, and increased the numbers and the determination of the opponents of the measure, both in and out of Parliament.

PRESBYTERIAN UNION.

The happy sequel of the Preliminary Union which took place in November, and of which

an account was published in *Evangelical Christendom*, was attained on Wednesday last, 14th June, when, after a week's conference on the last remaining points, the negotiating churches came to a unanimous agreement, and after united thanksgiving to the God of peace, fixed the 8th of September for the official and public consummation of the Union. The churches thus united are—(1), the Synod of Australia, in connexion with the Established Church of Scotland; (2), the Synod of Eastern Australia, founded two years after the great Disruption on the principles of the Free Church of Scotland; (3), the Synod of New South Wales, founded by the Rev. Dr. Lang and his colleagues, on the voluntary system in 1850; and (4), the minister and congregation of the "United Presbyterian Church." The second and third of these united in November last, forming the General Synod. When the consummation has taken place a fuller review of the work of union will be appropriate. As that work is virtually accomplished, and a committee of all the uniting Churches is arranging the schemes of operation for the General Assembly which is to meet in September, a lively satisfaction is felt in all parts of the land; thanksgiving for the success vouchsafed to the Conference, and prayer for the Divine blessing upon the consolidated Church, are ascending from many a household and congregation in New South Wales.

AMERICA.

New York, August 7.

THE NATIONAL CONGREGATIONAL COUNCIL.*

The Congregational Council which was convened in Boston in June last, was, in some particulars, the most noticeable religious body that has assembled in this country for a long while. I meant to write you an account of it a month ago; but a temporary sickness prevented me. By this time, no doubt, very many of your readers will have received, from other sources, some information concerning so interesting a convention. Yet a notice of its characteristic features ought to be recorded upon the pages of *Christendom*. A body that represented the Congregational Churches of this country could not but be large and respectable. Some of the best known names in America were upon the roll of the Council; and a very large measure of characteristic American zeal of course was

present in a reunion of the religious progeny of New England. It was surely a fine idea to bring together in Boston, as the war was closing, the diffused representatives of that earnest Puritan race, who, two and a-half centuries ago, almost upon that very spot, had helped to plant those principles of religion and just government to which the nation had now owed its steadfastness and triumph. The Council was called, however, with an eye to results more than to sentiment. The Congregational Churches of this country, like the Unitarian, which continue Congregational in government, seem to have been reminded by the national struggle for "union," that, whatever evils may be thought to reside in certain forms of ecclesiastical organization, their denomination could not attain to its greatest strength and efficiency without some sort of concert and co-operation. The new condition

* [Although a notice of this assembly appeared in our last number, we should do injustice, not only to the writer but to our readers, were we to omit the account given above, from another and independent source, presenting, as it does, several new points of interest.]

of the nation, demanding as it does the vigorous employment of every religious influence, furnished the motive for the present experiment. The designation of the leading committees of the Council will sufficiently indicate the ends which it was thought important to gain. These committees presented elaborate reports on "Evangelization in the West and South;" on "Parochial Evangelization;" on "Education for the Ministry;" on "Ministerial Support;" on "Church Polity;" on "Declaration of Christian Faith;" and on "Systematizing Benevolent Contributions."

The reports which elicited the most discussion were those which concerned "Church Polity," and "A Declaration of Christian Faith." It is easy to see that these are the very points upon which a council of Congregational Churches would be apt to have difficulty. All the other topics could be discussed with equal interest, and, for the most part, in similar terms in any council, or synod, or conference. But the settlement of a church polity or of a doctrinal platform by a council of independent churches would necessarily be a task of no little delicacy and difficulty. The strife, as in the late Unitarian Convention, lay between the radical and the conservative elements of the body. The western members, chiefly, resisted any extensive definition of doctrine, and any declaration of policy that should conflict with the practical independence of individual churches. The more thoughtful representatives of the eastern congregations saw how an equivocal statement of Evangelical doctrine and an acknowledged deference of individual churches to the judgment of neighbouring churches could not fail to conciliate the confidence and respect of the religious community, and to prove a safeguard to the churches themselves. The details of the debate you will not expect me to give. The results, which were decided by large majorities, while they involved some concessions upon the part of the conservatives, will not diminish the respect in which this large and influential denomination is held in the American Church. The declaration of doctrine was made, with no little dramatic effect, upon the very Rock of Plymouth, to which the Council had taken an excursion. It is brief and untechnical. But it recites, in clear language, all those fundamental truths upon which Evangelical Christians rest for comfort and salvation. The definition of church polity took a shape which, from its brevity and interest, I quote entire:—

Resolved, That this Council recognises as distinctive of the Congregational polity—

First, The principle that the local or Congregational Church derives its power and authority directly from Christ, and is not subjected to ecclesiastical government exterior or superior itself.

Second, That every local or Congregational Church is bound to observe the duties of mutual respect and charity which are included in communion of churches one with another; that every church which refuses to give account of its proceedings, when kindly and orderly desired by neighbouring churches, violates the law of Christ.

Third, That the ministry of the Gospel members of the churches who have been called and set apart to that work, imply itself no power of government, and that ministers of the Gospel not elected to office in any church are not a hierarchy, nor are they invested with any official power in or over the churches.

The Council resolved that an effort made to raise, during the present year, a sum of 750,000 dollars for the evangelization of the country.

The most memorable scene of the whole session, which lasted for ten days and was of interest, concerned in no small degree the delegation of English Congregationalists who were present. It was hardly possibly the body so enthusiastically loyal as a Congregational Council was sure to be, could be indifferent to any matter that should seem to concern the honour of our nation, or the sacredness of our recent cause. It happened accordingly when the committee appointed to reply to foreign delegations presented report, that no indistinct allusions were made to the lack of sympathy for the North which had appeared upon the part of many English Congregationalists. The debate which followed was as spirited and interesting as could be conceived. I will not attempt to reproduce it, or even to describe its quaint and citing features.

Its great interest for the purpose of this letter lay in the conclusion, when Rev. H. Ward Beecher, after having been loudly called for, came forward, and, after something more than consent to the criticism embodied in the report, which he balanced, however, by a generous recognition of the real and extensive sympathy which our cause had received in England, demanded, in the high strain of his characteristic eloquence, that henceforward there be a true unity and concert between the two great Protestant nations upon whose fidelity to the cause of Christ and of liberty the welfare of the world largely depends. In the midst of this glow of eloquence he walked to the edge of the platform, seized the hands of the British

delegates, one of whom at least had, during the debate, been receiving somewhat less cordial treatment, and exclaimed, "I give the hand of fellowship and love to Old England." It opened all hearts, and healed all jealousies. The whole crowded assembly rose and shouted, and waved hats and handkerchiefs, and, with every demonstration of fervour and delight, consented that by-gones should be by-gones. In this matter, I think, American Christians will be satisfied to have Mr. Beecher and the Congregationalists speak for them all.

INCREASE OF ROMISH INFLUENCE.

The passage of a few months has done wonders in diverting our people from the feelings and interests which the war had excited. Nobody thinks it worth while now to utter his zeal for the punishment even of Mr. Davis. A few years of thrifty business promise to leave only a scar of the great wound by which the nation was so recently bleeding. But we must not be thought to flatter ourselves with the notion that because the civil war is successfully ended, all our national problems are satisfactorily solved. The ending of the rebellion is giving men leisure to think of the tremendous and growing power of Roman Catholicism in this country. The Catholic Church has by no means sympathised in the great work which the North has had to perform. Many of its members, indeed, have fought bravely on the side of the Union and of liberty; but it is perfectly plain that the Roman Catholics have had no interest in the abolishment of slavery. And it is to be expected that whatever effort may hereafter be made to embarrass the Government in its kind designs toward the negroes will receive the hearty and almost unanimous help of that numerous body. The Opposition, of course, will flatter and serve so important an ally. The Administration and its friends will be careful not to offend them; and so this immense power has all the conditions of daily growth. Protestant Christians have long seen and bewailed this state of things. Statesmen are beginning to see it; and there is at this moment, I think, a more anxious inquiry than has ever been made before, What can be done to check and resist the political power of the Romish hierarchy in America? The very question, if it become general, will go far toward providing an answer; for if the evil be fairly recognised there is ability enough to correct it. There are, however, one or two special sources of light upon this grave question. Our immense and in-

creasing German population is, for the most part, far from friendly to the increase of a Roman Catholic influence among us. The Germans are in many respects our best immigrants. Thrifty, attached to home, intelligent, steadfast of purpose, they are the very material to be moulded into a democratic community. Those of them who bring a Protestant piety with them lack no element of good citizenship but knowledge of our institutions. And even that numerous class who are more or less tainted with infidelity, at least will not easily consent that the Romish priesthood shall dominate in the land.

"It's an ill wind that blows nobody good." The Fenian movement, upon which your readers will not be apt to look with favour, is far more likely to shake the power of the Popish clergy here than the power of the British Government in Ireland. The clergy, as you know, unanimously take ground against it. Perhaps they think that matters are progressing well enough for their Church in Great Britain as it is. At least they know that a people seized with republican fervour is not far from rebellion against the Pope. "Look at Young Italy persecuting our Holy Father! Young Ireland would do the same." These sentences in a recent harangue of a priest in Trenton, New Jersey, show how the Catholic clergy dread the movement. But the love for meetings and speeches and cheap patriotism that is not expected to fight is so strong, that the Fenians do not disband, but increase; and the power of the priest is proportionally weakened.

CHRISTIAN UNION.

The prospect of any union among Protestant Churches that may offset the numbers and influence of the Catholic Church does not seem to be very definite. There has of late been a new attempt made in this direction. Bodies as respectable as the two Presbyterian Assemblies have endorsed it. But prudent second thoughts are not likely to encourage it. Opposition to Popery, or indeed to anything wrong, is the duty of every Christian man; but a formal alliance of churches under any such banner, even if it were possible, could not but degrade them. At the same time it is distinctly felt that the increase of confidence and good feeling among the different denominations of Protestant Christians would be a great gain not only to the cause of religion, but of the country. Under this conviction an effort is now making

upon a liberal scale to set on foot a periodical to be devoted to the illustration of the practicability and desirableness of a real fellowship and concert among the Evangelical Churches. The friends of the measure are confident of its good results. I shall be able to speak more definitely of the undertaking when it shall be somewhat further advanced.

HIGH CHURCH TENDENCIES—BISHOP POTTER AND DR. TYNG.

I know of no new development in the dispute between Bishop Potter and some of his clergy. Dispute it is, for Dr. Tyng, pastor of the largest Episcopal congregation in New York, has published his reply to "a printed pamphlet purporting to be a pastoral letter to the clergy of the diocese of New York," in which he takes ground that a "pastoral letter" to the "clergy," is "extra-canonical, and becomes merely personal and didactic, and not only permits, but seems also to invite individual conference and response." In the response which he proceeds to make, he disputes the Bishop's law, sustains his own different interpretation by the usage of the Episcopal Church in England and America, and has the characteristic frankness to say: "The coming history can only be a repetition of the past. We can never concede the exclusive interpretation which your letter appears to claim for alleged law upon this subject. The forcing of your views, as you seem to intimate by the capital letters on your eighth page, can only result in dividing the church, destroying much fruit of the ministry therein, driving valuable ministers therefrom, or constraining into a selfish hypocrisy for bread those whom

power may have the opportunity to oppress and whose earthly condition is without a comforter. That any circumstances should be found sufficiently constraining to lead to this course, or that any courts should be found sufficiently partisan and blind to sustain such a system of wholesale excision from the church, I can only believe when the facts shall give their indubitable demonstration. You will pardon me for this freedom of speech. But Bishop Hobart* was not willing to carry out the practical logic of principles, though he openly threatened bringing them to their test in preventing Bishop Meade's consecration; and Bishop Ravecroft urged him to exercise them in the punishment of Dr. Milner. We can only say: now, what we have been compelled always to say: superior power can have our places, but no earthly power can have our principles. After describing the liberty which he has always exercised in receiving occasional services in his congregation from non-Episcopal divines, and in using or dispensing with the Prayer-book when preaching to other than Episcopal congregations, he says: "To change this practice, and silence this universal freedom, is beyond the power or the right of Episcopal authority."

A short note prefaced to this spirited letter (of twenty octavo pages) says that it is printed at the unanimous request of the Clerical Association of the Protestant Episcopal Church. The Bishop's pastoral, therefore, does not seem to have reduced his clerical flock to the attitude of submission. It remains to be seen how the shepherd and the sheep can now fully come together.

Home Intelligence.

ELECTIONS TO CONVOCATION.

Convocation, it is well known, is co-existent with Parliament—the old one is dissolved and a new one summoned simultaneously with the writ for the dissolution and re-election of the House of Commons. Like that body, too, the Lower House of Convocation is elected by the clergy of the various dioceses, while the spiritual Peers, like their temporal brethren, are subjected to no such chance of exclusion. But the elections of the Lower House of Convocation differ very materially from the election of the House of Commons. In the first place, there is an

important portion of the House that is not subjected to the contingencies of an election at all; every Dean and every Archdeacon being a member of Convocation in right of his office. It might be thought this was sufficient recognition of the importance of the position of the dignified clergy; but not content with this, it is arranged that the Dean and Chapter in every diocese shall also select a proctor to represent them; and, as the prebendaries and non-residentary canons are not allowed to have any voice in the affairs of Convocation, and as many canons find their way to Convocation through other channels, it follows

* The father of the High Church scheme in America.

that the election of the capitular portion is little more than a form. The only semblance of popular feeling in these elections is to be found in the meetings of the clergy of the various archdeaconries for the choice of their proctors; and here, too, various and glaring anomalies may be found. To begin with the diocese of London, which is divided into the two archdeaconries of London and Middlesex. It is the custom for the clergy in each archdeaconry to meet and elect two proctors. The four are then sent up to the Bishop, who, in the exercise of his discretion, selects the two who are to represent the diocese; always, or almost always, taking care to select one from each archdeaconry. This arrangement chafed sorely against the feelings of the clergy of London at the recent election, and much discussion took place as to the best mode of altering it; but something of the kind is common to all the dioceses, and a plan for the reform of Convocation is one of the great questions of the day. In the diocese of Lichfield there are three archdeaconries, each of which meets and elects two proctors. The six clergymen thus chosen subsequently meet together and determine which two of them shall be sent to Convocation. In the dioceses of Oxford and Lincoln the meetings were presided over by their respective Bishops, which is said to be an innovation on the ancient practice; and in the case of the former diocese the Bishop was accompanied to the meeting by Emma, the Dowager Queen of the Sandwich Islands, who was then on a visit at Cuddesdon; this being probably the first time that ever a lady attended at a clerical election meeting.

At all the meetings the revival of Convocation appeared to be considered as a settled fact. The feeling is not universal, indeed; for the Rev. Canon M'Neile, who had formerly been a member of the Northern Convocation, wrote to his constituents, declining to be re-elected on the following grounds:—

Therecently-published correspondence between the Archbishop of Canterbury and Sir George Grey has, I think, made it abundantly clear that Convocation can act only conformably to the common and statute law, including therein the rubrics and formularies of the Church; in other words, that Convocation can act only where no further action is required; and that it has, and can have, no license to make any specific alterations. Any alterations propounded by it must be submitted to the Queen, who may allow and ratify, or disallow, annihilate, and make void the whole or any part thereof. This being the case, it seems to me more dignified to accept the position in silence than to go through the empty formality of proposing resolutions and

conducting debates which are felt by the country and by the Church to be nothing but talk.

We have already alluded to the dissatisfaction existing among the metropolitan clergy with the fractional part in Convocation that is allotted to them. The London archdeaconry put two candidates in nomination, the Rev. Michael Gibbs and the Rev. Wm. Scott; and both were, as a matter of course, declared duly elected. The Middlesex clergy put three in nomination, all new men, for the Rev. Mr. Baker, of Fulham, the proctor in last Convocation, had retired. The clergymen nominated were the Rev. J. E. Kemp, of St. James; the Rev. Mr. Mayow, of West Brompton; and the Rev. Canon Boyd, of Paddington;—the special claims of this last gentleman being that, as an Irishman, he would maintain in Convocation the rights of the Irish Church. But this recommendation did not appear to find much favour in the eyes of his metropolitan brethren; for when the vote was called he was lowest on the poll. The names of the four elected proctors have been since presented to the Bishop, who has nominated to serve in Convocation Mr. Gibbs and Mr. Kemp. The former sat in last Convocation; the latter had the largest number of votes. The elections in the other dioceses do not call for special remark. Generally, it may be said that wherever a member of the old Convocation was willing to be returned, his claim was admitted by his brethren. The subjects that were most discussed at the meetings were, the Court of Appeal, the Judgment of Convocation on Essays and Reviews, and on Dr. Colenso, and the reform of Convocation itself.

THE BISHOP OF LONDON AND RITUALISM.

Since the speech of the Bishop of London in the House of Lords, deprecating the extreme ritualism which has of late found a place in certain churches of his diocese, and promising to endeavour to restrain it within proper limits, great alarm has been felt by the ritualistic promoters. The columns of the Tractarian journals have been filled with intemperate attacks on the Bishop, sometimes by way of letters from clerical correspondents, sometimes by editorial articles; and the English Church Union has prepared a memorial—we have not heard how it has been signed—addressed to the Archbishop of Canterbury, protesting against any restriction of the present extent to which the law allows ritual to be carried, and insisting that the regulation of these matters lies in Convocation alone, not in the Crown or in Parliament. The Bishop himself has not been

altogether idle in the matter of the promise he made in the House of Lords. At a meeting of the archdeacons and rural deans of the diocese, held at Fulham Palace by his lordship's invitation the other day, the means were discussed by which the tendency to excessive ritualism in so many quarters may be restricted. We do not learn from the report communicated to the journals that any practical step was resolved upon. The truth is, that the task is more difficult than is generally supposed. According to the rubric, all such usages and ornaments in churches are to be allowed as were in use in the reign of Edward VI.; and the ritualists have not been slack in hunting out all the vain and superstitious usages which were in any quarter tolerated at that time, and insist on adopting them now. From this position they can only be driven by an Act of Parliament; and any attempt to procure an Act of Parliament on this subject might have a tendency to disturb more questions than it settled.

DR. COLENZO.

Dr. Colenso issued from the press, a few weeks ago, the fifth volume of his "Critical Examination of the Books of Moses and Joshua," and in his preface he announced that he was about immediately to return to his diocese in South Africa. That intention he has since carried into effect, and he is now on his voyage. We believe this last instalment of his attack upon the Old Testament, like all his former ones except the first, has fallen still-born from the press. The small profits, or rather the certain loss, resulting from the publication of these latter volumes may help to explain the necessity for the subscription that was raised among his admirers, "partly to relieve him from the position in which he was placed by the withholding of his episcopal income, and partly also to testify to the services rendered by him to the cause of free expression of opinion within the Church of England." That subscription amounted to 3,330*l*. In his reply to the contributors, thanking them for their donations, the Bishop complained strongly of the conduct of the Trustees and Council of the Colonial Bishops' Fund in continuing to withhold the arrears of his salary after the decision of the Judicial Committee of Council. They had compelled him to resort to fresh litigation in order to obtain his arrears, and though he had filed his bill in Chancery on the 5th of May, yet on the 26th of July they were still asking for further time to reply to it:—

He hardly required to say that, but for the

generous aid of those present, and his old friends, at that critical moment, the very debt itself would have crushed him. He had patiently borne the twelve months' unavoidable suspension of income pending the judgment of the Privy Council, but he would frankly own that his own resources could not much longer have maintained the struggle. He was obliged, therefore, to say to his personal friends, "I am now to be engaged in another protracted litigation, I must turn my thoughts at once to some other means of livelihood, and forego the thought of returning again to Natal." The solution of his difficulty was the solution of his difficulty. They had made it possible for him to return to his diocese.

As to the resolution which his clergy have come to, not to render him canonical obedience in case of his coming again among them, the Bishop appeared to make very little of it. He disputed the statements which he appeared on the subject altogether.

It is well known that Bishop Gray of Cape Town has announced his determination to excommunicate Dr. Colenso, if he should attempt to resume episcopal functions in his diocese, and there is no reason to doubt that he will keep his word. It seems equally certain that Bishop Colenso, with his view, will treat this fulmination with contempt; he does not make it the ground of another action against his Metropolitan. But the proceedings will involve the unhappy Church in South Africa in endless complications.

COMPREHENSION OF DISSENTERS IN THE CHURCH OF ENGLAND.

It appears that some months ago the Chancellor of the Exchequer, at the invitation of the Rev. Newman Hall, met at the house of the latter a small party of gentlemen, consisting chiefly of leading Dissenting ministers and spent an evening in conversation on some of the practical questions at issue between Churchmen and Nonconformists. The Rev. Dr. Vaughan was the principal speaker on behalf of his brethren. The Rev. H. Christopher, minister of New College Congregational Chapel, St. John's-wood, was one of the company, but did not take any active part in the discussion. The following correspondence occurred shortly afterwards. Wm. Gladstone had ceased to represent the University of Oxford, Mr. Christopher asked and obtained permission to give it to the public:—

THE REV. H. CHRISTOPHERSON TO THE RIGHT HON. W. E. GLADSTONE.

Sir,—I had the pleasure, on Tuesday evening of joining the small company of gentlemen at the house of my friend Mr. Newman Hall, who you honoured with a visit, and with whom and his guests you held a conference on certain

ecclesiastical questions. I took but a slight hare in that discussion, partly because the views which I entertain upon the chief topic then in and would have placed me in a minority, and could probably have occasioned some controversy amongst ourselves, whereas the object before us was an interchange of opinions between our distinguished visitor and the general company then present. But I was also influenced by allowing sentiments to pass with which I differed, by recollecting that they were the sentiments of my seniors, and of men who cherished them with a strong but honourable jealousy. At the same time, I beg to be allowed the liberty of assuring you, in this more private way, that there is, to my certain knowledge, a very large amount of opinion among Nonconformists and among Nonconformist ministers, of which the general character of the remarks made to you on Tuesday is not a complete expression. I fully admit that the opponents of "Establishments" would be found in a majority, doubtless in a very large majority, among Dissenters, if opinions could be collected and compared. But I entirely demur to the statement of Dr. Vaughan (certainly made from his sincere conviction), that the adversaries of all connexion between "Church" and "State," in the ranks of Nonconformists are, to the remnant, as fifty to one. I am the minister of a congregation in this suburb, which is composed of men of various complexions of creed on this subject, and I have the means of knowing many congregations beside my own; and my firm belief is, that there is an influential section of Nonconformists with whom an Establishment is not the barrier in the way of conformity—that many Dissenters prefer some recognition of religion by the "State" (quod a "State")—that a large number, whilst discerning the evils of "Establishments," believe the mischiefs to be nearly as great in unendowed Churches, so that there is an almost even choice of defects—but that a larger number still are indifferent altogether on that part of the question.

Why are they, then, Dissenters? They are Dissenters on the ground of the present rate of Subscription; and my chief reason for troubling you with this note is to assure you of that fact; because if you carry away from our conference an opposite impression, it is plain that the weight of your immense authority on the side of Liturgical Reform, or relaxation of Subscription, will probably be withheld. If I recollect accurately, you expressed an opinion that no important section in the Church of England even entertained the idea of a separation between "Church and State." If, therefore, you should be misled into the conclusion that no relief would be valued by any considerable party among Dissenters short of the entire disendowment of religion, you would consider any action towards such relief wasted energy. Now, I submit that on a great question like this, statesmen should learn even the judgments of minorities, and I am one of those who agree with the dictum uttered, I think, by Mr. Isaac Taylor, that "half a dip of ink would reconcile hundreds of Nonconformists to the Established Church."

Without further trespassing on your time (although it would gratify me much to be able to proceed from assertion to demonstration), I beg permission to affirm that multitudes of men who

would be acquisitions to the strength of the Church of England remain outside her borders, because, like myself, they cannot strain their charity to the full extent of the service for the "Burial of the Dead;" they cannot sanction, even in words, the *opus operatum* of the "Baptismal Office"—they cannot claim co-ordinate authority with the apostles in the "Order for the Visitation of the Sick"—they cannot offend their notions of modern decorum and decency in the office for the "Solemnisation of Matrimony;" and lastly (and pardon the egotism if I say that this last is the cardinal hindrance which bars my own admission to your venerable section of the one Church), they cannot consign to everlasting damnation, so far as their creed could do it, all the victims of a doubt on the transcendentalism, the microscopical transcendentalism I had almost said, of the Athanasian Creed. I am a firm believer in the doctrines intended to be avowed in that confession of faith; but I would rather starve in the cold shade of Nonconformity than declare as a parish priest, several times in the year, that "except a man believe as I believe, on the subject of the Trinity," "he shall, without doubt, perish everlastingly."

In fine, permit me to assure you that whilst, no doubt, the thousands of Dissenters are Dissenters chiefly through a love of liberty as well as of truth, there are hundreds of Dissenters besides those, who, though not mean enough to undervalue liberty, find their truest ideals of liberty in the farthest remove from a religious republic, men who remain Dissenters by a stern compulsion through a love of truth and charity, and men who would sacrifice speculative dogma on Church government, and even surrender some personal freedom, to avoid the calamities of religious strife, could they only be delivered by a second Reformation from burdens which neither they nor their fathers have been able to bear.

Sir, I have the honour to be, with the highest respect, your very faithful servant,

HENRY CHRISTOPHERSON.

The Right Hon. W. E. Gladstone, M.P.

MR. GLADSTONE TO THE REV. H. CHRISTOPHERSON.

11, Carlton-terrace.

Dear Sir,—I have read your letter with great interest; but I am doubtful whether it opens any wider ground of co-operation than the conversation of last Tuesday evening appeared to open.

In 1689, when it was proposed to reform the Common Prayer Book by expunging some of its distinctive features, the scheme was abandoned, and I apprehend for no other reason than this: that it was found that the plan of comprehension, to which very high authorities, including Archbishop Sancroft, were in principle more or less favourable, was so distasteful to a great part of the members of the Church, that either it could not be carried, or, if carried, it would eject many more than it would admit. This was, I think, if true, a just and a conclusive objection. It is, I confess, my belief that the same result would follow now.

It is probably true that a smaller proportion of the members of the Church of England are keenly attached, at this period, to what may be called roughly her distinctive features, than were so attached in 1689; but, on the other

hand, there is much more alarm about extended changes, embracing other views and aims than yours. Nor is it to be denied that, among the members of the Church of England, there is a very prevalent sentiment of profound thankfulness for the Prayer Book as a whole, which indisposes them to consider critically what any of them might in the abstract take to be defects (and probably the defect in the eyes of one would be a virtue in the judgment of another), and which, combined with a conviction of the real difficulty of the business, very greatly deadens any wish in the direction of change.

There is no doubt that the view you describe is practically in rather sharp antagonism with that stated by Dr. Vaughan. Let us consider the effects of the two on the opposing power. Many a Churchman would deal liberally in questions of admission to equality of all civil, social, or educational privilege, who not only would resist attempts to alter the Church itself, with a view to comprehension, but would, from fear of this latter object, become jealous of all concessions appertaining to the former. I do not speak of my opinions or predilections in this matter, because I have no more right to the enjoyment of the national establishment of religion, as such, than any other subject of the Queen. And if it can be shown that a change would enlarge and strengthen the Church on the whole, I should admit at once the justice of that change, however unfavourably it might affect myself.

But the time is evidently unfavourable for grappling, on any footing, with the broader questions—and, as far as I may presume to have an opinion, the wisest plan for all parties is to be content with what may be at the moment practicable, not forfeiting any right nor renouncing any hope, but limiting the work of the moment to the capabilities of the moment, and striving to do small perhaps, but solid good. If the good be real, it will always tend, in the end, to beget more good.

Such remarks as these, so freely, and at the same time so roughly expressed, will require, I am confident, all your indulgence. Indeed, I can well conceive that no amount of indulgence would suffice, if they were to be tried by rigid and abstract rules. But my opposition has for many years been a rather peculiar one, placing me in contact with very extended varieties of opinion in affairs like these, and this, perhaps, is the origin to which the tone and colour of my thought ought to be referred.—I remain, reverend and dear Sir, your very obedient and faithful,

W. E. GLADSTONE.

The Rev. H. Christopherson.

WESLEYAN METHODIST CONFERENCE.

The Conference of Wesleyan Methodist ministers, which met this year in Birmingham, was the 122nd annual assembly of the successors of John Wesley, reckoning from the first Conference, which took place at the Old Foundry, Moorfields, in 1744, when he and his brother Charles, with four other clergymen, were six out of the ten persons who met together. The Rev. W. Shaw was elected President, and the Rev. John Farrar,

Secretary. The new President's early ministerial life was passed as a missionary South Africa, and he is described by *Watchman* as the Apostle of the Kaffirs. He was not only the founder of a mission, was for nearly thirty years "the chief of Colonial Methodism in Southern Africa as well the director of the missions to the Kaffir tribes. He was the General Superintendent i.e., the Patriarch or Archbishop (if we were to adopt the higher ecclesiastical phraseology)—of all the Methodist churches of South Africa, whether among the Colonists Kaffirs. Something like thirty years ago he paid a visit to his own country, and took English circuit. He was at that time, then a young man and a missionary soon to return to his foreign field, chosen by his brethren into the ranks of the Legal Hundred."

The proceedings of the Conference were preceded, as usual, by those of the preparatory committees, in which laymen took part. These were well attended. *The Journal* already quoted says: "There can be no doubt that the measure adopted a year ago by the Conference, in virtue of which a layman from every district is required to attend the several committees of review has operated very beneficially; and that has helped to establish a living sympathy between the central administration of Methodism and every province included within its territory. Each committee presented special points of interest. Sunday and Day-schools, the Chapel Department, Home Missions, Foreign Missions, the provision for maintaining and educating the children of ministers, the great and pressing question of the Theological Institution—all these primary matters were represented at the various committees."

It was reported that there are now in the Connexion 4,986 Sunday-schools, attended by 537,311 scholars, being an increase of 4,792 scholars; of the scholars, 29,356 are members of Society. The number of day-schools is 579, being an increase of 17,8 containing 88,525 scholars, which is an increase of 6,192. The disparity between the number of day and of Sunday-schools is still enormously great, although it diminishes slightly year by year. The total annual cost of the day-schools is 66,902*l*. The Rev. Clulow, appointed by the last Conference to inspect and report on the condition of the Wesleyan Sunday-schools, and by whom the report was read, was re-appointed for the ensuing year.

In the Chapel Department it was stated

the amount of work accomplished last year in the department of chapel-building was that of any former year. The total of the undertakings completed during the year has been 206,329, which is an increase of 92,000% more than last year, and 1% more than in the highest former year.

These undertakings include 124 new churches, 55 enlargements, and 12 schools, and 3 organs.

It appeared that there has been promised to the Missionary Jubilee Fund £227,000, or about £200,000. Of this total, about £108,000 has been paid. The subscriptions were undertaken to extend over three years. Sums were distributed for the following purposes: The support of a college for the training of missionary students; the relief of the distressed trustees in the West Indies, with a view to the missions becoming self-supporting; the payment of money for the support of superannuated missionaries; and of the widows and orphans of missionaries; the erection of a chapel at Lausanne, memorial of John Wesley, and towards the missions in Italy, France, and India.

In connexion with the Home Mission and Agent Fund, it was reported that while the missionaries were appointed by the year Conference in 1857, there were 72 chaplains, in addition to eight ministers appointed to the charge of Wesleyan soldiers in the Army. Since 1859 fifteen home missions have, in consequence of the war, been incorporated with circuits, and chapels in consequence been built. The same this year in circuits where home missionaries are labouring is 1,389 members of society, and amounted last year to 20,000. It is quite insufficient to accomplish the work contemplated. On the subject of chaplains a conversation took place, turning on a desirability of securing Government grants for the support of Methodist chaplains in the Army. The work has not been supported from the Home Mission Fund, and it was generally admitted that the relations between the Government and the Home Mission Committee are of so satisfactory a character, that it is desirable to settle the matter with the committee.

At the proceedings a resolution was passed by Dr. Hannah, seconded by Rev. J. W. Jones, and supported by Rev. W. Arthur, expressing his sense of the beauty of the late President's character, the value of his services, and the sorrow of the Conference for his death. Mr. Arthur said it was the first

time any man had ever died President of three Conferences.

There were about 140 candidates for the ministry, all of whom had undergone preliminary examinations. The cases of all were reviewed by the Conference, and about thirty candidates were declined. Those who were accepted were ordained by the President and other ministers, at a public service, Bishop Janes, of the Methodist Episcopal Church, taking part in the ordination.

A long and serious discussion took place upon reading the report of the number of members. It appears that there are 19,091 on trial, 18,793 new members have been received during the year; there have been 5,557 deaths; there are 330,827 members in Great Britain; 283 circuits have an increase, and 284 a decrease. The total increase is 1,174. After the reading of these figures, the Conference was addressed by the Revs. Dr. Osborn, Dr. Rigg, S. R. Hall, D. Hay, J. Tindale, and others, and the state of all the departments of Methodism came under review. "Why have we not greater success?" says the *Methodist Recorder*, "was the question to which a hundred answers were given by a score of men. Inefficient leaders, numerous removals, lack of pastoral care, the want in some cases of point and directness in preaching, the peculiar circumstances of some districts, and many other reasons, partially account for it. But the Conference was fully prepared to adopt the view of Dr. Osborn, that there was nothing in the altered circumstances of the age, and nothing in the present method of working Methodism, which could explain and justify this temporary stagnation. Bringing forward an old volume of the minutes, the Ex-President showed, from Wesley's own words, that a precisely similar state of things existed in his day, and, reading one by one the advices which Wesley gave in order to the 'promotion and extension of the work of God,' he showed how these were applicable still, a hundred years after the conjuncture they were intended to meet: 'We don't want anything new; attend to every part of the work; don't neglect any one of the old-fashioned means of grace; cherish Society meetings, love-feasts, and the Spirit, which alone can make even these methods of working mighty; and we shall not lack success.' This was the gist of that very remarkable speech; one which produced so great an impression that it was unanimously resolved at once to close the conversation."

The native church in connexion with the Free Church mission self-sustaining. Dr. Mullens mentions that at the principal of the city the people are advancing in the same direction, owing to pastor. "For a long series of years," writes Dr. Mullens, "they towards the simplest elements of their own worship, chapel re society bought the very mats on which they sat in church. All t

From Nagpore there are reported, by the Free Church baptisms; from Nusserabad, by the United Presbyterians, the hopeful convert of the merchant caste; and from the Nallur dist Church missionaries, the conversion of a family, the first-fruits of province, whose father has been baptized with his two younger cl convert, Jagannath (lord of the world), a youth of fifteen, who l a-half under the care of the missionaries, is spoken of as having u nation of character. Till about a year ago, we are told, perhaps of his character were indolence and timidity. Now, his whole nat noble activity, while his former timidity and fear of observation a endurance. This latter feature of his character was well illustrat up a marriage agreement into which his father had entered abot behalf. The Rev. Wm. Martin, by whom he was baptized, says :-

The guardians of his intended bride, having learned that he was l and was being rapidly perverted, sent a deputation to bring him witl several days the deputation plied him with every kind of message, var derness and the most withering denunciations; but still the boy remai the father alone came to the bungalow, and tried to shake his resolution; along with him the deputation, who, as a last resource, besought me t bungalow. I answered, "He is before you. If he chooses to go, he n rity over him. He is now of age to speak and judge for himself. Y money to have this case prosecuted in a court of law, and have him authority. I give you a friend's advice: let law alone. The judge can decision, whether he shall go or stay, and you may have that from his ov Jagannath to explain his reasons for not wishing to get married, and for mission compound instead of anywhere else. He who for the past ho shrink out of sight in the corner of the room, now summoned an amoi could hardly have conceived as possible, and addressed his father, as ne the following terms: "You are my father, and I never was so anxious a you, and I hope you will not lessen my respect by trying to compel o which is opposed to the will of God. Since coming here I have got: am too young to marry; and although it were my desire, I have got n wife. Although not yet baptized, I am a Christian in heart, and ca Christian woman. The girl may be very good, and may make a good get married, you had better secure another husband for her! As for lea do so, unless sahib sends me away. It is here my eyes have been

part of the country than that of the other members of their little church—"the long unproductive pettah of Mysore."

CHINA.

From Tien-tsin to the capital of the province of Peche-li, in the almost unexplored interior of China, has been traversed by the Rev. Messrs. Lees and Hall, of the London Society, accompanied by a native teacher, in the prosecution of a missionary tour. Their journal describes the opportunities they obtained of opening the Gospel message in new regions, the novel and picturesque scenes they witnessed, and the enormous population through which they passed. In one case, they reached a country market, and wishing to preach, says Mr. Lees—

A good-tempered fellow led us to a quiet spot, and we began our work, our friend planting himself by my knees and keeping order. We greatly enjoyed the simple kindness of the people, and they were many of them plainly much interested. Hall told me after that more than one quite understood the great truths proclaimed. They have a habit of saying "Hau hwa, hau hwa" (good words), when anything is said which pleases them; and this was uttered to-day at times and in a way which showed that it was not mere politeness. A crowd followed us to the boat. No missionary, they said, had ever visited them before, nor had any books reached the village.

At Sheng-fang also, a town of some 40,000 inhabitants, the people told them it was the first time that they had heard the "strange foreign doctrine." Here the missionaries write :—

Our boat was hardly anchored before a scene began which was new in our experience. It was not without difficulty that Chang and I got ashore. We were at once besieged for the books we carried. Making our way across the bridge, I pushed into a temple yard, but the crush was so great that I had to ask a man to guide us to some larger space. He found us a capital stand, and made himself very useful. I told them the story of Jesus raising the widow's son. There is a wonderful power in these "Bible stories." Latterly I have been much struck with this. One may preach away most earnestly and plainly, illustrating as best we can, and all in vain; but the moment some incident from the Gospels is told, and the lessons taught by it naturally drawn, every eye is fixed.

Preaching over, the missionaries asked for the reading men, in order to give them books :—

For a moment all went well; but soon the eagerness of the people broke all bounds, and I found it needful to announce that we would give no more: they must buy. At once fifty hands were outstretched; and, for fear lest others should forestall them, there was a rush forward on the part of each to snatch them from us. Again and again we implored them to be patient. More than once, by main force, I pushed back those who crowded up the temple steps. All to no purpose. There was nothing for us but to beat a retreat. We made for our boat; but not to rest. The people, young and old, followed us; and for upwards of three hours there was a scene of the most exciting interest. Over a thousand must have visited us. Kept constantly supplied with books by Mr. Hall [who was an invalid], who most of the time remained inside out of the turmoil, and with the boatmen and others trying to keep order, it was still more than I could do to supply the demand. Many a time, in sheer self-defence, I had to clear the boat; for they swarmed upon it like bees, and some poor lads got ducked repeatedly, but, nothing daunted, their cash was the next minute once more presented, and they got one book only to return the succeeding minute for another. The men on shore, except when they wished a forty-cash testament, trusted all to these nimble messengers. Soon the bank presented an extraordinary appearance. It was a gradual slope of considerable height, and crowded from top to bottom with natives. I was too busy to notice much, but Hall speaks of it as the most wonderful thing he has seen in China. Many were supplied with books; and these were being opened and read with eager curiosity. Numbers more were, with outstretched hands, demanding the coveted treasure. The perspiration ran down my face. I begged for rest. They crowded round the open window. I expostulated, got angry. No; books they wanted, and books they would have. We resolved to drop down the river. As we took up the anchor half-a-dozen fell into the water. No matter, they followed us down the bank. We crossed, and shut up shop for awhile, leaving Chang to preach while we had a quiet stroll. They pressed us with questions and entreaties for books. We soon found there was no rest for us at Sheng-fang. It was close on seven o'clock, and I was worn out. I began to fear, too, that the excitement would be too much for Brother Hall. So we resolved to go. Before leaving, however, I mounted a high grave-mound, and preached again. There must have been 500 present. They were as attentive as before. We now said "Good-bye." When a mile from the town, scores still lined the bank, crying, "Don't go, don't go! let me have one book. See, here is money: only one!" We thought to supply just these, and pass on. No sooner had we pulled to one bank than those on the opposite one pulled off their clothes, and, holding them upon their heads with one hand, while the other contained their money, plunged into the water towards us. As soon as it was known we had stopped, the stream again began to pour from the town. We once more pulled up anchor; but some poor fellows followed the boat for two miles, until their pleadings proved successful.

A Directory of Protestant Missionaries in China has just been published, from which it appears that there were actually in the field, on the 20th March last, no less than 187

and the Lord's Supper was administered there for the first time. Group stalwart natives, clad in their red blankets, marched into the church but until, we are told, the little building was filled to suffocation by the Red missionaries writes :—

I cannot help contrasting what was that day seen, heard, and done, with moral desolation which presented itself a year ago in this region. Twelve months ago no sound heard was the wild song of the dance and the heathen shout of mirth was no preacher, no Sabbath observance, no sound of melody and praise to God. What a contrast ! Sabbath-day and week-day the temple of prayer is open, and we hear the story of redeeming love. Every day the children are taught to read and sing, and the sound of thanksgiving and adoration is echoed by these rocks, which only a few years ago were the wildest yells and savage outbursts of joy and mirth.

A few days ago, after the baptism at Thomas River, four conveyed to another station—that of the Umgwali.

MADAGASCAR.

The Bishop of Mauritius writes cheeringly of the progress and prosperity of the London Society's mission in Madagascar. In reference to the Society's work on the island, the Bishop says : " Their beginnings have indeed been thus far encouraging : both Mr. Hey and Mr. Holding show some of the missionary character. Four additional men could be employed at once after training here."

In our earlier pages will be found extracts from the interesting journal of R. Maundrell, of the Church Missionary Society. It relates, among other things, of the baptism of the secretary to the Governor of Vohimare.

The Rev. Mr. Ellis writes encouragingly of the progress of the London Society in the distant frontier villages, in opposite directions, there arrives, sometimes by sea, a letter, informing the missionaries of little companies of Christians who were before unknown to them. Mr. Ellis adds :—

It is also a source of great satisfaction to us, and encouragement in our work, to see the friendly relations with our brethren the missionaries of the Church who are labouring in Madagascar to promote the same great work. I hope we shall only in heart, but in using the same educational works in our respective spheres, and preaching the same Saviour to the different races of the Malagasy by which we are surrounded.

Two or three of the missionaries of the London Society have, unfortunately, been in collision with the authorities. During the Queen's absence from the city, erected at the principal entrances to the city, which no persons are allowed to enter without giving their names. The missionaries in question refused to do so, and were arrested. These sentries were punished, the missionaries were released, and the British consul was satisfied. But at home there has followed

not one of them, with the exception of the Prince, her husband, appears to be truly converted ; and among the boys, especially, there is some lack of order. The church, without being anything remarkable, gives me satisfaction and very little trouble. There is a considerable increase in their numbers. Our place of worship is large, well situated, and built of wood. It also serves as a school. Near this edifice is a place where for thirty years and more a Protestant school was held. Shortly before my arrival Catholic influence succeeded in suppressing it. The building was simply taken and placed within the enclosure belonging to the Sisters of Charity, and there it is still used by them. Prudence prevented me from making an immediate protest. I did so, however, as soon as we had got a footing. Useless trouble ; we were regarded as too ambitious ! And besides, the site of the school was, according to the plan of the town, to become a public square, and have a fountain. A new Governor came. I saw him. He understood me, and said at my first interview with him, "Can I do anything for you ?" Without loss of time I took him a formal request. The very next day I had a favourable answer ; he granted the spot I asked for, and added besides 2,000fr. for the erection of two large school-rooms. I opened a subscription forthwith. Two English merchants subscribed 1,000fr. each, and your humble servant 500fr. It is absolutely necessary to make a generous effort, so do not be astonished, my old and kind friend, if I have taken a great liberty with you, and put your name down for 1,000fr., which you will, I doubt not, send to M. Casalis, Secretary of the French Missionary Society, Paris. I think we want two rooms, each capable of holding 150 children. How shall we get the money without an effort ?

Literature.

Symbols of Christ. By CHARLES STANFORD. Jackson, Walford, and Hodder.

Sermons Preached at Union Chapel, King's Lynn, by the late Rev. E. L. Hull, B.A. Nisbet.

MR. STANFORD'S work consists of twelve sermons, each devoted to the elucidation of some principal type or symbol of Him in whom all the shadows and emblems of the patriarchal and Mosaic dispensations found their substance and reality. The selection is somewhat varied, and thus brings under notice a large amount of Scriptural truth, on subjects of the most vital importance. Some of the topics are derived from Old Testament history, these being "The Royal Priest of Salem," the "Angel in the Burning Bush," and the "Captain of the Lord's Host ;" others from the prophetic utterances of inspiration, which predicted the advent of "Shiloh," of the "Teacher of the Weary" (Isaiah l. 2-4), and of the "Refiner Watching the Crucible ;" two—the "Shepherd of Souls," and the "Awakener"—are from the Psalms ; while of the rest, the texts, with one exception, are supplied by the Gospels. These last comprise "The Healer" (Luke viii. 45) ; "The Master of Life" (Luke viii. 49) ; "The Wings of the Shekinah" (Matthew xxiii. 37) ; and "The Advocate in the Court of Mercy" (1 John ii. 1). In one of these, it may be noticed, that while the text is from the New Testament, the title of the discourse is from the Old. The idea will be seen to be substantially the same in both ; but this illustrates one characteristic excellence, as we venture to think, of our author's method. He never so confines himself to his text as to forget that after all that human ingenuity and learning can do to bring out the true meaning of Scripture, he is its best interpreter who seeks to make it interpret itself. And this is done not in the bald, uninviting, and irksome manner we meet

with in some theological treatises we might mention, but in such a way as invariably to sustain attention, and for the most part to awaken renewed interest. Mr. Stanford, while showing that he is no inattentive observer of men and things, and gathering wisdom from ancient and modern writers of every class, is evidently, above all, a reverent student of the Bible. Hence not only the constant appeal to the Written Word with which we meet in his pages, but the absence of fanciful speculations and theological novelties. He concerns himself almost exclusively with those great verities which from age to age have sustained the spiritual life of the Church, as they centre around the person and work of our Lord, unfolding their significance and showing their adaptation to the varying needs of human nature. The book is less fitted for the man of the world than for the Christian, though even the former could scarcely fail to be struck with the beauty of the style. To the latter, cherished and familiar truths are presented in a great variety of aspects and with much richness of colouring, and the old words often seem to glow with fresh life. Sometimes, indeed, we cannot help deeming the style too ornate ; but Mr. Stanford will not fail to find readers who will be of a different opinion.

The volume bearing Mr. Hull's name, although not printed now for the first time, is posthumous. It comprises thirty sermons, of which twenty-two were printed for private circulation. This unpublished edition was well received ; after it was exhausted the demand continued ; and hence the present issue. None of these sermons were revised by the author for the press, and some are from short-hand notes taken during delivery. Some are therefore very brief, and all appear somewhat unfinished. The volume is, in respect of style, in complete contrast to that of Mr. Stanford ;

but the vital truths which it inculcates are the same. Clear reasoning, and powerful thought, expressed in the simplest language, and leaving the impression that the preacher has far from exhausted his theme, make these sermons very suggestive and valuable. Mr. Hull's discourses may be read with advantage by preachers as well as hearers.

The Handbook of English Literature. By JOSEPH ANGUS, M.A., D.D. The Religious Tract Society.

THE aim of Dr. Angus, in this work, is, as he tells us, to give a photograph of our literature with sufficient minuteness of detail to supply the curious inquirer with facts that may serve his purpose or guide him to further inquiry, and with such fulness and breadth of treatment of the more important eras and writers—the great centres of literary influence—as shall secure a vivid and just conception of the whole. With this view, after devoting a chapter to Anglo-Saxon, another to Anglo-Norman literature, and a third to the English language, he discards the strictly chronological plan which has been followed by his predecessors, and gives a view of each branch of literature in a separate division of his work. We have thus brought under notice, in uninterrupted succession, the English poets from Chaucer to Montgomery. The dramatists, in like manner, are treated together. This leaves the prose writers to be dealt with apart from the rest, according to the class to which their works belong—history, theology, philosophy, or general literature—a special chapter being devoted to the novelists. The work is so arranged, however, that by reference to tables supplied for the purpose, it may be read in centuries, reigns, or literary periods. Of the execution of the work, it may suffice to say that it is worthy of the high reputation of the author, and his position as Examiner in English Language, Literature, and History to the University of London. There may be those who may question the propriety of the issue of a work of this kind by the Religious Tract Society. Let such objectors point, if they can, to any other book in which the entire range of English authorship, living writers excepted, is reviewed from the same stand-point—that of Evangelical Christianity. We may sometimes differ to a certain extent from Dr. Angus's estimate of a particular writer, and of the moral tendency of his works; but our ultimate standard of ethical criticism being the same, the divergence between us can hardly be a wide one, and where we do not follow him, we can securely trust to his arriving at a substantially sound judgment. In fine, valuable as have been the preceding educational works of the Tract Society, we deem this, in some important respects, the best of all. It supplies a desideratum, and should obtain wide

acceptance as a class-book and a manual for private study.

Commentary on the Gospel of St. John. By HENGSTENBERG, D.D. Translated from German. Vol. I. Edinburgh: J. and J. C.

THE selection of books for Clark's Foreignological Library has for some time past exceedingly good. The volume before us is well fitted to be useful. The name of it is a guarantee for learning, piety, and orthodoxy as well as for other high qualities. This edition promises to fill a gap in our literature the very time when such a work is so wanted. The admirable depth and spirituality of the fourth Gospel have been the theme of many in all ages; but of late certain critics in France, Germany, and England, have laboured to depreciate and to destroy our confidence and our reverence for it. At such a juncture is cause for gratitude that one of the most experienced and honoured of popular divines has himself to the work of expounding this book. We have the first half of the new and the handsome volume before us, and the remainder will soon follow. To call it exaggerated is not to exaggerate, for it is most thorough in mode of treatment, and carefully investigates and analyses the text. All the author's treasures of learning and of intellect are brought to upon the exposition; and the consequence is every prominent word and phrase receives attention, and is pointed out and illustrated. It cannot be a difference of opinion as to the character of the work, for the honesty and ability of the writer are exemplified in every page. We do not mean to say that we can adopt every idea which he advances, but we will say that the book is a most excellent contribution toward a right understanding of St. John's Gospel.

Lost Friends Found Again; or, Heavenly Rest for Christian Mourners. Edited by EDWARD SHEPHERD SMEDLEY. Hamilton, Adams and

MR. SMEDLEY has made a series of selections from celebrated authors on the state of the departed during the period which is to intervene between death and the resurrection, and the recognition and re-union of friends in heaven. These two important subjects are discussed in the twenty chapters into which the work is divided, such subordinate topics as "Happiness of the Defied Spirits," the "Communion of the Dead with the Living," and the "Perpetuity of Sacred Affection." The writer has performed a real service to Christian households anticipating or experiencing the pangs of bereavement, which sooner or later, are called to suffer. It is a melancholy interest to this work that the timable nobleman to whom it is dedicated, Earl of Shaftesbury, has, since its issue, become one of that large class for whose consolation it is specially prepared.

Monthly Retrospect.

FOREIGN.

THE festival day of the Emperor of France is the same as that set apart by the Popish Church for the celebration of the Assumption of the Virgin. Thus one of the greatest names in the Romish calendar is made to lend her honours to the Imperial dynasty that now rules France. It must be said this is not the arrangement of the present Emperor; it was the work of his uncle, and the nephew has done no more than revive so astutely-contrived a festival. Accordingly, on the 15th of last month, not Paris alone, but all France, was in a blaze of decorations, fireworks, and other gaieties; and the visit of the British fleet, which was at the time within the harbour of Cherbourg, was represented by the official journals as a compliment paid by a foreign nation to the name-day of the Emperor. That visit, we may add, has done much to cement the goodwill and friendly feeling which at present subsists between England and France; and it is admitted that the alliance, which formerly was for the most part confined to the two Governments, is now extended to the people. But while these festivities were proceeding, the Emperor, like our own Sovereign, had withdrawn himself from the popular gaze, and he has since been paying a visit to the little Swiss canton where the days of his youth were spent in exile with his mother. The villagers among whom he went gave him a hearty welcome, and there were many who remembered his departure from among them. His excursion is well-timed, for his dominions are tranquil, and the factions and intrigues that have dogged his steps and disturbed his whole reign are for the moment still. Politics are at a discount, but the machinations of the Jesuits are restless as ever. It is said that they have devoted all their arts of late to the perversion of Protestants of distinction in the country, and it is reported that Madame Duruy, the wife of the Minister of Instruction, has, at their instigation, revoked her profession of the Protestant faith. In the meantime it is satisfactory to find that the Word of God is not bound. From the letters of our correspondents it will be seen that Evangelical religion is making head, not against Romanism alone, but against the subtler foe of infidelity in its own borders.

The news from Italy is full of interest. According to our correspondent, King Victor Emmanuel, as he advances in life, begins to feel the superstitious terrors of the Romish Church get the better of his judgment, and to be filled with remorse for the personal and political offences of his past life. Hence, it is said, the recent attempts at reconciliation with Rome, which might have been successful but for the blind obstinacy of the men who are around the Pope, and for which the political and religious reformers of Italy alike give them their thanks. In the meantime a spirit of persecution has been stirred up against persons of the Reformed faith all over Italy; and the priests are everywhere exerting themselves to bring up their flocks to the polling-booth in the forthcoming elections, to vote for candidates who will support the cause of the Church. If a majority can be returned in favour of reconciliation with the Church, it is thought they will meet with little opposition on the part of the King. But in the meantime, the Government proceeds with great energy in their work of consolidating the newly-won liberties of the people. The Minister of Instruction was lately induced to resign; and his successor has already given notice of his intention to introduce into the new Parliament the measure for the secularisation of the revenues of the monasteries and nunneries which was so unaccountably withdrawn in the last session. With such projects on foot, it is plain there can never be real peace between Italy and Rome. There is another measure in which the Government has displayed much energy. The cholera made its appearance at Ancona, and committed dreadful ravages among the population. The priests attempted to persuade the people that this was Heaven's judgment on account of the backslidings of the Government; but the Ministers faced the storm, sent money and gifts to the town; the Commander of the District shifted his head-quarters into the heart of the infected city; and confidence and quiet were restored. It is satisfactory to add that the pestilence has now subsided.

Germany continues to be distracted by the high-handed conduct of her two chief Powers. After long-protracted, angry, and sometimes threatening negotiations, Austria and Prussia have at last come to an agreement respecting the government of the Duchies they

wrested from Denmark—a temporary and provisional arrangement they call it, and in a sense it may be so, but we fear there is no chance of any alteration being made in favor of the independence of the people. By this agreement, Holstein and Schleswig, whose invisibility while under Denmark was the war-cry of the Germans, are now wholly separate. Austria taking the administration of Holstein, while Schleswig is made over to Prussia. also is the little Duchy of Lauenburg; in fact, it is formally annexed to the Prussian kingdom; and as some compensation, Prussia pays to Austria a certain sum for her expenses the war. Austria is not to interfere with any part of Schleswig, but Prussia has obtained important concessions in Holstein. Such is the present arrangement; but there is reason to apprehend that the aggression of which this is the immediate result will hereafter bear bitter fruit.

America appears to be slowly settling down from the violent exertions and excitement of the war. The reduction of the military and naval armaments has proceeded at a rapid pace, and has entirely falsified the predictions of those who maintained that, as soon as civil war was at an end, the Union would turn its arms against France or England. The Minister of Finance is doing his utmost to gauge the debt of the country, and to take measures for the payment of the interest. The President is engaged in the yet higher and more arduous task of re-settling the lately insurgent and now conquered States. His work is a difficult one; and the difficulties are aggravated by the resistance he encounters from extreme parties on both sides. The opposition between North and South is not confined to political questions: it extends to ecclesiastical matters as well. Thus, a short time since the bishops of the Episcopal Church in the Northern States held a meeting, at which they invited their brethren in the South to assemble with them again as they were wont to do, and to form one Episcopal Synod throughout the Union. But the bishops in the South declined the invitation, and declared their resolution to have nothing to do with the North, either in religion or politics. No stronger proof could be given of the bitter animosities that still continue to exist between the conquerors and the conquered.

Messrs. Stern and Rosenthal, the missionaries to Abyssinia, with the Consul there, still enduring cruel hardships and privations at the hands of King Theodorus, the tyrant of that country. For more than two years their sufferings have continued; and though no hope of relief appears yet to have dawned upon them, their letters all through their imprisonment, the last as strongly as the first, breathe a remarkable spirit of resignation and meekness—the true tone of martyrs. But though they themselves see no hope of relief, we are glad to say that they are not forgotten either by the Government or by friends at home. Lord Russell has commissioned Mr. Palgrave, whose narrative of his travels through Arabia has become “the book of the season,” to proceed to Abyssinia, and negotiate the deliverance of the captives. In addition to this a subscription is now in course of being raised to send out Dr. Beke, the well-known African traveller, on the same benevolent errand. We have transferred the substance of Messrs. Stern and Rosenthal’s letters to intelligence columns, and we are sure our readers will heartily join in the intercessions and entreat from all Christians on behalf of themselves and their fellow-prisoners, and that the means now employed for their deliverance may be crowned with success.

HOME.

The greatest effort yet put forth by the scientific projectors of our day has failed. The Atlantic Cable has broken, and telegraphic communication with America is not yet accomplished fact. Yet there is enough of promise in what has been done to justify further effort, and the promoters are sanguine that another year will witness the completion of the enterprise. The difficulties in the way are, however, enormous, and it becomes man, in the presence of the stupendous natural forces that are arrayed against him, to speak with humility and caution. Before the Great Eastern started on her last voyage it was confidently given out that every precaution had been taken, every contingency foreseen and guarded against; in practice it was found that the obvious contingency of a break in the cable had been foreseen indeed—for who could fail to foresee it?—but so little provision, that the machinery to be used in the event of its occurrence was of the most inadequate strength, and broke at every application. No doubt this will be abundantly provided for the next effort, but who shall say what other dangers have to be encountered, or what unexpected difficulties may require unprovided remedies? Thus much, however, may be said, that the experiment has been demonstrated to be practicable. It may fail next year.

s it has failed this; new attempts may bring to light new obstacles, but they will also bring the experience and the skill which are requisite to overcome them. It is impossible for a Christian mind to regard this, and kindred adventures which are making in the scientific world, without a feeling of strange interest. God in His providence is lifting His hand as it were, and disclosing to us one long-concealed mystery after another. Never was there before so visible a progress made towards the fulfilment of man's high destiny: "Thou hast put all things under his feet." Can we be wrong in the belief, that this is but a presage and a preliminary to his still higher destiny, when man so endowed and honoured shall universally bow the knee to Jesus, and confess that "He is Lord, to the glory of God the Father?"

It requires faith to believe this. In an intellectual point of view, human progress is visible; morally we are almost tempted to think man is retrograding. Our journals from day to day are filled with the records of great crimes—crimes which to our ancestors would have seemed monstrous and unnatural, but with which we are forced to become painfully familiar, and which are perpetrated, for the most part, not under the pressure of great temptation, but from the unbridled indulgence of an unrestrained will. In our last number some shocking instances of these atrocities were referred to; and we have still further to add to the black catalogue. A gambler and betting-man who went by various *aliases* poisoned the three children of a woman who had been his mistress, simply out of spite because she, awaking to a sense of her sinful life, resolved to break off her connexion with him; and then, all the wickedness of his heart being stirred within him, he proceeded to Ramsgate, where his own deserted wife and child were living, and deliberately murdered them both. The scoundrel has both before and since his apprehension emitted a great deal of rant about the social inequalities of life having driven him to these deeds; but all this fustian appears to be no more than the stock-in-trade of a begging-letter impostor, which profession is also followed; his real motives appear to have been mere vulgar spite and revenge. Close following this, we find a mother murdering three of her children, and giving no other reason for so doing than that she was about to be sent into the hospital to undergo an operation, and that she did not like to leave them. There is some reason to hope that the wretched woman was insane; but what is to be said for the blank want of trust and hope in a mind that could brood itself into morbidness on a subject like that? After such a catalogue of horrors it may seem a small matter to record that a military officer has been shot by a private, in revenge for some trifling punishment to which he had been justly sentenced. It is painful to record these facts, but we cannot help regarding them as signs of the times. They are indications of a spirit of utter lawlessness and self-will being abroad among us—a temper that will submit to no check, and refuses all restraint—a disposition of mind utterly opposed to the meekness and obedience inculcated by the Gospel. They are blotches on the surface that indicate the malady that is preying on the vitals of the people. Even heathen authors have looked upon such outbursts of wickedness, when occurring in their day, as premonitions of the downfall of states.

The most thoughtless amongst us are constrained to confess that the judgments of God are abroad in the land. The scourge of cholera has for some time past been, as it were, suspended over our heads, though hitherto we have been mercifully spared the infliction; but our cattle have been smitten with a strange and mysterious disease never before seen in this land, and which has hitherto baffled all medical skill. It was at first supposed to have been imported from the Continent, where, in Russia, a similar disease has for some time prevailed; but the most minute investigation has failed to discover that a single infected animal has found its way from abroad to our shores. The disease appears to have broken out in our own land, and hitherto there is no sign that the plague has been stayed. The metropolis has suffered severely, as might perhaps have been expected, from the close, unhealthy sheds of our metropolitan dairymen; but there is scarcely a county, either in England or Scotland, that has escaped visitation. Ireland is as yet exempted from the plague. The harvest also is believed to be below an average crop; and there is reason to fear that after a long-continued and not always properly used prosperity, we are now about to suffer from the Divine chastisements. May they issue in a higher and purer national life!

Mayor of Hull to preside—Short Addresses from British and Foreign Visitors.

WEDNESDAY, SEPTEMBER 27.

MORNING, at 11.0 : *Hall of the Royal Institution, Albion-street* : Opening Exercises, the Rev. J. S. Blackwood, D.D., LL.D., Rector of Middleton Tarn, to preside, and deliver the "Annual Address"—Praise and Prayer, with Reading of the Scriptures.—At 12 : Conference Business, the Right Hon. Lord Calthorpe to preside—Appointment of Secretaries of Conference—Usual Resolution on the Order of the Day and Exposition of the Principles of the Alliance, with "The Practical Resolutions" of the Conference—Abstract of Annual Report to be read by Secretary John Finch, Esq., Treasurer—Chairman to nominate a Committee to prepare for the ensuing year—Addresses : (1) By the Rev. John Stoughton, of London—Address arising from passing events for Evangelical believers at Home and abroad, and to strive together for the maintenance of the Christian Common Faith—(2) By the Rev. R. H. Killick, M.A., Rector of St. Clement's, Hull, and Rev. B. W. Noel, M.A.—Subject : The Bible, and not the authority for deciding questions of Christian Doctrine.

EVENING : Sermons in various Places of Worship.

THURSDAY, SEPTEMBER 28.

MORNING, at 11.0 : *Hall of the Royal Institution, Albion-street* : Devotional Exercises, Robert Balgarnie, of Scarborough, to preside.—At 12 : Conference Business, the Rev. T. Benholme to preside—Chairman's Address—Addresses : (1) By the Rev. T. Incumbent of St. John's, Keswick—Subject : The privileges of Believers, and the duty to obtain mightier results for the Church and the World—(2) : On counteracting the practical influence of the errors of the present times, as an advantage of Gospel Truth—(3) By Lord Radstock ; Robert Baxter, Esq., Rev. Samuel Thornton, M.A., Rector of St. George's, Birmingham—Subject : Evangelical Truth among the masses of this Country.

EVENING : *Public Rooms, Jarratt-street* : The Gospel in Foreign Countries from Holland, Italy, France, Switzerland, Germany, and Sweden, are explained and supply information on the following subjects : (1) The progress of the Work in Foreign Lands—(2) The Fifth General Conference of Christians of all Nations to be held in 1880—(3) Religious Liberty in Foreign Countries, and recent action taken in various countries.

FRIDAY, SEPTEMBER 29.

MORNING, at 9 : *Public Rooms, Jarratt-street* : Public Breakfast for Members of the Conference—Addresses of grateful acknowledgment will be submitted.—At 11 : Devotional Exercises, James Grose, of Hull, to preside.—At 12 : Conference Business, Humphrey James Grose, of Hull, to preside—Chairman's Address—Appointment of Executive Council—Addresses : (1) By the Rev. William Robertson, of Edinburgh—Subject : To estimate the power of human agency in the moral renovation of the World more habitual and devout dependence on the Holy Spirit for the success of the Work—(2) By the Rev. T. R. Birks, M.A., Rector of Kelsall—Subject : The duty of the Church to conduct its Evangelical labours in a spirit of charity, forbearance, and kindliness to all other Churches.

Evangelical Christendom.

MISSIONS IN AFRICA AND ELSEWHERE.

BY DAVID LIVINGSTONE, M.D.*

DURING the last half-century the conviction has gradually gained ground in our nation that our race is destined to colonise and Christianise the world. The numbers of those who feel a personal interest in this matter, and who consider their honour at stake as to the manner in which England performs her mission to mankind, had so largely increased at the period of our national fast in connexion with the Indian mutiny, that the *Times*, in its character of index to public opinion, roundly asserted that the diffusion of our people and the propagation of our faith were duties incumbent on all who watch with longing hearts the indications of the coming of the reign of peace and goodwill among men. It is interesting to observe the different modes in which free Christian people embody their aspirations for the "good time coming." The agencies by which all things are to be gathered together unto Him who is the Lord over all things cannot be numbered;—many of them are as unconscious of the end to which He is guiding them as are the agents who unconsciously combine to supply our great metropolis with daily bread. Each pursues his own self-interest, but co-operates in feeding the multitudes, with a regularity, completeness, and economy which could not be attained by the wisest Government in the world. The record of our race, with its free institutions and its power derived from scientific knowledge, reveals to us many unconscious co-operators fulfilling the prophecy that many shall run to and fro, and knowledge be increased. But we have also the conscious co-operators—"the workers together with God." Hitherto their work has been very much of an experiment; and when success has followed any peculiar operation, there the *modus operandi* has at once been declared to be divine. The Moravian missionaries, for instance, laboured long among the snows of Greenland, and, as they imagined, with no success: but when their own hearts, which had been chilled and cheerless, were warmed by a return to the great source of all light and love, they told the story of redemption by the blood of Christ—a story which, though more than eighteen hundred years old, is ever new and ever soul-reviving. The glow from their own hearts touched those of the hitherto apparently indifferent Greenlanders, and henceforth they declared that the only mode of reaching the heathen mind was to preach the Saviour's dying love, and that alone. That wondrous fact is unquestionably the central point around which the whole Gospel turns, and it ought always to have the prominence which the Bible gives it; but that single announcement, apart from what the good men had been long teaching, about God

* Dr. Livingstone left London on the 14th of August, proceeding to Bombay, on his way back to Africa. The object of his present expedition is to find a path by which commerce and Christianity may enter Africa from the eastern coast, and independently of the Portuguese Government, who claim 1,360 miles of the seaboard, and use it for slave-trading purposes. It is to be regretted that the French and British Governments do not take effectual means for opening that coast, or at least for counteracting the iniquitous procedure of the Portuguese: in the meanwhile, all philanthropists will pray for the success of the brave and kind-hearted explorer. Before leaving England, Dr. Livingstone had on several occasions expressed views regarding the mode of conducting missions, which many thought would be of great service if more widely known. He was, therefore, urged to commit them to writing. The engrossment of every hour made this impossible, until he found comparative quiet in the Peninsular and Oriental Company's steamer. There the paper printed above was written, and we are sure that its statements and opinions will be received with the consideration due, not only to the eminent ability of the author, but still more to that large-heartedness which has raised him far above all sectarianism, and gained him ardent friends in all communions.—ED. of *Evangelical Christendom*.

and about the soul and the life to come, and, as they thought, teaching in v would never have converted the Greenlanders.

Spiritual discernment is necessary to guide the missionary as to what is neces in each particular case and national peculiarity. The Jew, for instance, was pr in the first ages with the great fact that the true Messiah had indeed come to g repentance unto Israel and the remission of sins; and the Reformers showed discernment by giving exceeding great prominence to salvation by grace, in op tion to salvation by works. The example of manual labour, so beneficial in African, would be out of place in the Indian missionary. It would be labo vain to teach the Africans the English tongue, except as we teach the classics t more advanced and talented. It shows far-reaching forethought to teach language to the East Indian natives, inasmuch as they have other motives fo acquisition, and through the literature of Christianity, they are led into the ences and atmosphere with which Christian lands have been long familiar. In A and in all countries where the patriarchal form of government prevails, the sionary should take advantage of the existing state of things as far as pos Whatever defects may be found in the government of a chief, it is better anarchy; and nothing should be done to weaken his power. In all mea of social reform it is best to work to some extent through the ruler. and respectful deportment will secure his co-operation, at least they will re opposition. The system followed by our Moravian brethren has much to recom it. The natives associated together in a mission station form a Christian fa Heathen practices are forbidden, and, as far as possible, the world, the flesh, and devil are excluded. But the members are all exotic plants, and however well they conduct themselves when under the eye of their spiritual teachers, no soon they exposed to the temptations of the outer world than they fall into sin. who have led irreproachable lives while within the institution cannot be sent neighbouring village, where public-houses or other haunts of iniquity abound, out disgracing themselves. It is otherwise when men are led to embrace C tianity in their usual modes of life. When they are subjected to the common of their faith in their accustomed walk, they become hardier and more stable of the Lord's planting, and unquestionably their influence on the ultimate diff of our faith is wider and more lasting.

In all cases this last consideration ought to be ever present to the mind of missionary. However valuable genuine conversions may be, they are m indications of the setting in of a current which will flow on to the en time. It is probable that the leaven which he is introducing into the of the native mind, though it is unseen in its effects, is of more value in rel to the great ultimate result than the incidental conversions, which may occas more lively joy at the moment. Modern missionary work, in some respects, has one of experiment; it is still more a process of preparation. The Word whi given is the living Word, which abideth for ever. It will perform all that its Di Author intended, and those who may see the eventual effects of the present pr tion will understand that during all the long periods of apparently small result kingdom was coming without observation. The missionary comes to the heathen the morning star in the darkness before the dawn; he precedes the coming of whose right it is to reign. The diffused grey light of morning follows, and then sun in all his glory, as in future days, will come—the Sun of Righteousness, healing in his beams. So far as conversions are concerned, the future missions or more probably native pastors, will appear as far more successful; but the work now done will be rewarded and be held in honoured remembrance—ju we now gratefully recal “Reformers before the Reformation.”

In this short paper we can only glance at one or two points, which, if received in the same kindly spirit in which they are offered, may aid as to the manner in which the missionary work is performed. The atrocious misrepresentations of Captain Burton, in his cold-blooded attack on the character of the missionaries on the West Coast of Africa, cause some hesitation in the mind as to whether anything which might be construed into censure ought to be penned; but the possibility of producing an amendment in the proceedings of men otherwise most estimable must be our apology for apparent fault-finding. As a rule, the conduct of the missionaries of every denomination is kind and conciliatory to each other, and, in our own experience, the differences which are made much of at home were pretty well forgotten abroad. But in one or two portions of the missionary field there has been a strange departure from Christian courtesy. In Honolulu, and in the Orange River Free State, for instance, where missionaries had been labouring for some thirty years, bishops of the Church of England have been sent out, as if to the heathen. In the one case, the long years of toil, and subsequent success, the American missionaries in the Sandwich Islands have been virtually ignored, and a bishop entered into their labours, but refused to join in prayer with his predecessors because, forsooth, these men, whose labours have been rewarded by apostolic success, did not acknowledge the dogma of "apostolic succession." In the other case, a bishop entered into a field where the Wesleyan and French Protestant missionaries have had their labours similarly sealed with divine approbation, to the extent of several thousand converts; and yet Bishop Twells is supposed to have gone to the heathen. Now, ordinary good manners, such as the Bishop of Honolulu and Bishop Twells must have maintained in England, would have suggested a different line of conduct than that of ignoring previous Evangelical labours. We are very far from supposing that the introduction of a superior style of education and Christian example, such as we may imagine a bishop of the Church of England would bring, ought not to be acquiesced in by men of less pretence and simpler creed. In fact, the field is so wide, and the wants of the world are so pressing, that personally we would sacrifice years of labour and success, and all the associations of friendship in a tribe, to those weaker brethren who, albeit utterly apostolic in their succession, prefer another man's line of things made ready to their hands, to going, like Paul, unto "regions beyond;" but it is so un-English for a bishop to go about, even in Honolulu, with a paper mitre on his head; and so unlike the bearing of a high-minded English gentleman, as we believe Bishop Twells to be, to refrain from frankly acknowledging the status which the French missionaries and their converts in South Africa have attained, that we trust good manners will yet regain their sway. The gallant manliness so much admired in the English Universities, and so well exemplified in the conduct of the dear, love-compelling Mackenzie, and in the labours of the noble Bishops Selwyn and Paterson, ought to be the indispensable qualification of every man who aspires to be a missionary bishop; and if any one, instead of going to the actual heathen, enters a field already cultivated, and surreptitiously plumes himself with feathers not his own, the man has no more right to the term *missionary* than Mr. Smith has to the noble name of Howard.

Nor must we be too anxious to find acceptance amongst communities not yet Christianised for all those peculiarities which have become endeared to ourselves. The theological systems of Europe, Latin and Teutonic, may not be the very form in which the creed of the coming Oriental Christendom shall most naturally embody itself; but it should be enough to make us rejoice if India and China learn to call Jesus blessed. Much as he may love his own solemn and

severely simple form of worship, no right-minded Presbyterian would be offered if it should turn out that greater liveliness and variety are more adapted to the light-hearted children of the sunny South. In the same way, if we miss not, the best men in the Church of England, in sending out missions, have no desire to send out men who may propagate any of the "isms" which happen to prevail at home, but holy men, who, bent on fulfilling the Master's commission, will withal faithfully represent that Church in its greatness and catholicity.

It would require very considerable space to contrast the state of East Africa with the West Coast, where very great results have followed the British anti-slave-trade policy, aided and supplemented by lawful traders and by Christian missions. In East Africa we have the tribes living in forced seclusion from all human influences. Thirteen hundred and sixty miles of coast—or from Cape Delagoa to Delagoa Bay—are rigidly shut up from all foreign commerce, save that in accordance with the Government of Portugal falsely asserting that this prodigious territory belongs to it; while West Africa proves, by the increase of lawful trade to upwards of three millions annually, by more than a hundred mission stations—English, German, and American—by hundreds of schools, and some twenty thousand reformed converts—that our statesmen have been promoters of peace and goodwill in the widest sense, and that our missionaries have been blessings not only to thousands on the coast, but have been preparing the way for invaluable benefits for millions in the interior.

The effete Government of Portugal seals up this large territory by unpardonable assertions of dominion, where it has actually to pay the native peoples a heavy annual tribute for leave to cultivate the small patches adjacent to the mud forts. By a delusive dream they deceive themselves into the belief that at some time or other, English capitalists will form for them a second India Company. A no less important person than the Viscount de Sá da Bandeira, when Minister of Marine and the Colonies, put forth a program to this effect in print: Schools, churches, roads, &c., were all to be constructed for the natives to be civilised, or, in fact, all that has been done so successfully on the West Coast was to be performed by this company, and the whole was to be back at the end of nineteen years!! Whatever others may say of the philanthropic efforts of England, the wisest Portuguese statesmen would fain, for the sake of the material benefits, have the like operations performed for them. We know of no other reason for our Government submitting to have its noble anti-slave-trade policy so long baffled by the miserable Portuguese pretence to dominion over a great region, but the European "balance of power." This little nation, in Europe the part which the "Pope's brass band" performs in the British Parliament, leaning alternately to England and to France, as best serves its immediate purpose. Making very good laws against slavery and the slave-trade is one way in which the leaning to England is manifested; and, after self-complacent swagger, the laws remain a dead letter. Lately, the King of Portugal proposed a new law for the abolition of slavery. This is evidently the result of a quaking dread of the Americans, who, having shaken themselves free of the incubus, will now look not only at the slave-trade, but at slavery itself in a new light. It is not at all unlikely that a great freedom-loving nation like our Transatlantic brethren may view the whole subject in an international light. Our West Indian plantations suffered ruin in many cases because, while we ceased to commit the great wrong of forced and unrequited labour, Brazil and Cuba undersold them by continuing the system which justice required us to abandon. It is possible that the American

I view forced labour anywhere as an act of injustice to be resented by all the members of the community of nations. Fear of this, and not love of liberty, seems to impel the King of Portugal.

Our object in returning to Africa is to open the country to the north of the contentious claims of the Portuguese; and if a small beginning is made similar to that which has been so successful in West Africa, we shall feel that we have rendered little service to the cause of human progress and Messiah's kingdom.

MEDICINE AND MEDICAL MISSIONS.

From two books of the Bible we are indebted to the pen of a "beloved physician," and some of the finest specimens of the Christian character have been yielded to the medical profession. Harvey, the discoverer of the circulation of the blood; Denham, the father of the modern practice of physic; Jenner, whose preservative from a frightful malady is saving the lives of myriads yearly; the pride of Holland, Verhaave; and that prodigy of learning, the Swiss physiologist, Haller—were all of those men who, devoted to their own profession, did not forget their higher calling, and who, living for their neighbour and their God, closed their career of beneficence with honour in the blessed hope of the Gospel.

Still, in many minds there exists an impression as if the practice of the healing art were inimical to the humane and Christian attributes of character. And no doubt instances may be quoted where medical men have been materialists and scoffers, and some of our readers may be able to recal individuals whom they have known, and who were rough and heartless, or sordid and mercenary. But as far as our own observation and experience entitle us to judge, eminence in this, as in all other professions, is usually allied to eminent virtues. No doubt there are exceptions. A man may be swift and bold in surgery, or may have acquired peculiar skill in grappling with some form of malady, without any special greatness or goodness; but, in order to deal with disease in all its varieties, and benefit the sufferer in all his moods and seasons, qualities of head and heart are wanted which seldom meet in the same individual; and at once strong-minded and tender-hearted, with prompt decisiveness yet a profound sense of responsibility, courageous, yet careful, gentle and kind, the attributes which make a good physician would ensure distinction in almost every department of human exertion; and not only in justice to a noble profession, for the sake of our readers, we should like to point out some of the qualities of a good physician.

We claim for him, first of all, *humanity*. If war is the art of *hurting*, medicine is the art of *healing*; and He whose advent was announced as "peace on earth" commenced His career not only preaching the Gospel, but "healing all manner of sickness and all manner of disease among the people." The twofold maladies, moral and physical, spiritual and corporeal—sin and its attendant suffering—drew forth His compassion, and, contemning neither, He healed them both. And he is the best practitioner who treads the closest in that great Master's steps, and from the same kind heart and elevated character a virtue goes forth and benefits the soul, at the same time that his prescriptions heal the body. Harsh or heartless men are found in all callings. They are found even amongst ministers. But the palm of *humanity* we are inclined to concede to the medical profession. It is putting continual efforts to preserve life and mitigate suffering; and the tendency of a volent effort is to make the heart more and more tender. Hence we have many able physicians whose rest was so disturbed and whose minds were so burdened by critical cases, that they lost their own health in curing their patients; and of our readers must be so happy as to know the friendly adviser whose counte-

The dangerous ship was forbidden to put in, and notice was given that any one who went on board should not be permitted. Surgeons were already dead, and there was no one to take a hospital, when Sidney Barnard volunteered, was put on board with a malady, and fell a victim to his self-devotion.*

Nor, perhaps, are we, when patients, sufficiently alive to thank the friendly physician. True: the members of the faculty administer remedies and prophylactics; but they are not invulnerable. In an infected atmosphere, they themselves often catch the danger, and fall back into their home; and though a grateful country commends them, they fall beneath the cannon-ball, and makes some provision for them in his visits of mercy from hovel to hovel and lane to lane, the physician, by the deadly pestilence, has perished in his prime, many may pity him, but it occurs to few that the honours paid to Wolfe, and Moore, also due to the heroes, not in uniform, who have fallen on the battle-field.

Generosity. Dr. Lettsom was once sent for down into the country by a gentleman. His patient had once been a rich and munificent man, but had been ruined by the American war. Pointing to his garden, "This was once the property of my family, and they are part of my family. And my children must leave it to me, and I must sell it for sale, Dr. Lettsom went home and bought it, and sent the doctor to the owner, who under this prescription quickly recovered. Jean Lettsom would come home from his daily round so exhausted, that when he would announce a patient anxious to see him, he would beg the visit of his medical brethren; but the message would come back, "They cannot afford the fee." "Then, in that case," said Hallé, "I will go and see him. I must see him. Ask him to come in." There is scarcely a man who is not giving his gratuitous services to some benevolent institution—dispensary, or hospital, or Invalid Home—and who by these professions constitutes himself the most munificent of all the contributors to the relief of the poor. By a Christian physician whom we knew, "I have received as five hundred guineas from one patient; but for every one who has given me that sum, at least, from whom I accepted nothing." Like many of

which, under God, he owed his rapid rise and enduring reputation. Averse to the profession, he forced himself to enter it, because it was his father's wish ; and naturally revolting from research into the structure of the human frame, he compelled himself to be a skilful dissector, and became one of the most famous anatomical draughtsmen whom England has yielded. Nor have we a nobler specimen of devoted industry than in the self-denial with which he closed his eyes on magazines and newspapers and amusing literature till his great and laborious works were ended. And there is something spirit-stirring in the swift and steady rise to the high places of the faculty of the youth who came to London with only one private acquaintance there. But the grandest thing of all is to see how this vigorous mind was at once strengthened and softened by the grace of God. Whilst travelling in Italy he got acquainted with a pious English family, and impressed by the happy scene he witnessed there, he wrote to his brother, " Whatever the world may say, my dear George, it is a clear case to me that the saints have the laugh on their side. If wishing would add me to their number, I would get enrolled to-morrow." And it was not long till he got "enrolled." Soon after his settlement in London he felt constrained to bestow all the energies of his calm and comprehensive intellect on the study of revealed religion ; and under the teaching of God's Spirit he was soon guided into a conclusive belief of the great saving truth. To that Divine Redeemer whom he then discovered his soul clave with an affiance which the events of life never shook, and which death only made final ; and with a singleness of aim betokening the child of God, he learned to look on every step in his professional rise as an additional advantage for promoting God's glory in the world. There were three things in his eminently intelligent but no less practical piety which we think can never be too often recalled, nor too much sought after, his reverence for the Sabbath, his constant recourse to prayer, and the Christian composure with which he anticipated his departure out of the world and made preparation for it. On the Lord's-day he always attended public worship twice, and he usually contrived to secure several hours for the study of his only theological text-book, the Bible. And so much did he honour the Divine command, " Remember the Sabbath-day to keep it holy," that twice over he cheerfully risked his appointment to an important office, rather than canvass or do "any work" on that day. And rejoicing in God's special providence, believing that to omnipotence there is nothing arduous, and to omniscience nothing too minute, he was a man of prayer. "No work was commenced without asking for the Divine blessing ; no important step taken without applying for the Divine guidance ; when harassed by professional vexation, it was by prayer he regained his wonted serenity ; and when surrounded by difficulties and threatened by disappointment, in prayer he found a strength not his own, and submission to the will of God, whatever that might be." And just as his life was devoted to God, so the Lord wonderfully supported his servant when he came to die. In his fortieth year, stricken with a mortal malady, his clear foresight told the end and nearly fixed the date. But having already completed the grand preparation, his main anxiety was to fill up the nine months on which he counted with work that should serve his generation. He continued to prescribe for patients as long as his strength permitted, and then stopped, only reserving time to complete two medical memoirs, and as he found that his handbreadth would hardly suffice for this purpose, he tried to redeem the ebbing hours by discontinuing his daily exercise. Closing his town residence and bidding good bye to his patients, he escaped to Hampstead ; and though he knew that it was the house where in a few weeks he must take his last look of earth, he never gazed on spring with such youthful glee as the morning after arriving there. He was only once in his carriage after that. It was to visit Highgate Cemetery, and fix all about

his funeral. And as, in his own view, the grave was radiant with the light of immortality, he was anxious that others should see it as he saw it himself, and calling him his only child, he would say, "You see, Theodore, what a lucky fellow I am! You have your fortune to make; but mine is ready made for me. I am going to my heavenly inheritance. You know how hard I used to work formerly to get it for you and mamma; but all that is over now; my toil is at an end." The radiance of the better country had so settled all around him, that his dearest friends saw heaven open for him; and every indication of nearer departure sensibly cheered himself. His trust was all in Jesus. "I have often taken a practical chapter of the New Testament, such as the winding up of one of the Epistles, or the Sermon on the Mount. I have determined to act up to it during the day; but, alas! I forgot it altogether, and when I did remember it, how miserably did I fall short of it. This, more than anything, showed me the original sin in my nature, and threw me on the promises of Christ. I found it was useless to rest too much on details, but I took fast hold upon the grand leading truth, that Christ is an all-sufficient satisfaction for sin." And at last, one happy midnight, when he found him dying, he said to his wife, "I will not make speeches; but I have a few things to say." The first was an affectionate farewell to herself; and in uttering it he was seized with violent coughing. When that had abated, she reminded him that he had something else to say, and begged him to take the earliest opportunity. "The second is soon said. Christ is all in all to me. I have no hope except in Him. He is, indeed, all in all."

Time would fail were we recalling men who, like Abercrombie, and Miller, Marshall Hall, at once adorned their profession and the doctrine of their God. Saviour; as well as others who, like Bateman of London, Gordon of Hull, and Foulton of St. Andrew's, magnified Divine grace in their ultimate conversion and peaceful departure.

Our remarks have extended till we have little space in which to notice a society whose object is to propagate the Gospel amongst the heathen by means of well-qualified medical practitioners. The Edinburgh Society has existed for twenty-four years, and under the direction of such men as Dr. William Brown, Professors James Wilson, Simpson, and MacLagan, Drs. Wood and Huie, and Mr. Benjamin Bell, it aided in their professional education many young men who have subsequently gone out to India, China, Madagascar, and Syria, and who are now labouring there with Christian devotedness for the temporal and spiritual amelioration of the people. There is much in the training of a medical man which, if his heart is touched by the Spirit of God, pre-eminently qualifies him for the work of a missionary, in which patience, gentleness, self-denial, and ready resourcefulness are so constantly called for; and from the days of Vanderkemp down to those of Hobson, Lockhart, Livingstone, we have abundant proof that there is no better plan amongst the heathen abroad, or "unenlightened people" at home, than the Master's own method who made the healing of all manner of sickness ancillary to the preaching of the Gospel. The Edinburgh Society has a most interesting and successful Mission Dispensary in the Cowgate; and we should greatly rejoice if this and other features of its work were carried out by similar organizations in London and other large cities.

VINET'S OUTLINES OF THEOLOGY.

WITH a volume before us bearing the honoured name of Vinet, we are more desirous of availing ourselves of what it contains than of expressing an opinion concerning it; and we are very sure that our readers will prefer to converse, through our pages,

with that kind, devout, and admirable writer, than to listen to criticism on the literary, theological, or philosophical qualities of his books. We may be permitted, however, to say that, in this volume, considered as a whole, and in connexion with its title, there is something which disappoints a British reader. The phrase, "Outlines of Theology" suggests to us more of system and continuity than it exhibits. It is not a formal treatise, nor does it owe its origin to an effort on the part of Vinet to set forth in logical order and completeness his conception of theological truth. It is a collection of fundamental ideas on the subject, gathered from his works, and arranged under several heads, by an editor, M. Astie. In a note prefixed to the volume, the publisher contemplates the possibility that there may be "a slight discrepancy between passages brought from different works into an unintended proximity," and submits that "the reputation of M. Vinet, a writer distinguished for his clearness of style, ought not to suffer from this." Nothing could be more reasonable; but while doing justice both to M. Vinet and M. Astie, whose task was one which it was almost impossible to accomplish with entire success, we cannot help feeling and saying that these "Outlines of Theology" would have possessed greater value and attractiveness if they had been conceived and executed by Vinet himself.

It is partly an advantage, partly a disadvantage, to the works of Vinet, that they were composed in a sceptical age, when the teacher of Christianity felt it necessary to have his sword always girt upon his thigh, because of abounding and inveterate enemies. This is an advantage, inasmuch as it renders them specially appropriate to the present time, specially useful to those who may either experience, or who may be led by duty or circumstance to grapple with, its intellectual doubts and difficulties. Vinet's shield has two sides; a golden, reflecting the light of heaven; a silver, turning away the shafts of adversaries. But there is also a disadvantage in this constant presence of the polemical element. To the Christian who has never known either doubt, or sympathy with doubt, there is something irksome in thus being always reminded that Christianity has been called in question. Contented with the Promised Land, they seek to enjoy its milk and honey without any consciousness that the enemy is on its borders, without any feeling that it may be their duty to rise from under the shadow of the fig-tree or the pleasant clustering of the vine and to go out to battle. The part of Solomon, to build the Lord's house and worship in it, is what they choose, not the part of David, who was a man of war from his youth and the champion of God's host. It cannot be disputed that, as a general rule, the apologetic defence of Christianity has not been combined with the habit of expatiating in its glory and drinking deeply into its spirituality. It is in Jeremy Taylor, and Howe, and Baxter, not in Butler, in Paley, or in Barrow, that the flow of Christian feeling is most rich and full, that the joy and tenderness of Christian experience are most lovingly and rapturously displayed. To Christians of simple faith, whose religion is more in life than in logic, it is not a pleasure, but a duty, often an irksome duty, to read "books on the evidences," and we never read Vinet without being sensible that he is always guarding against some contemporary error, or putting himself in a position of defence against some sceptical objection. But if this characteristic of his works is in some respects a disadvantage, it is not without its redeeming points. If the duty of rendering a reason for the faith that is in us is hard to perform, it is nevertheless clearly prescribed, and is in these days specially incumbent. Nor can it be alleged that the coldness generally characteristic of apologists belongs to Vinet. If his faith is clearly and logically apprehended, it is yet warm, enthusiastic, childlike. His Christian religion is indeed surrounded by a rampart, formidable in height, massive in strength, mounted with a powerful artillery; but within is his own dwelling, embosomed in soft verdure, fresh with

foliage and with fountain, without sufficient agitation in the atmosphere to disturb the dew upon the flowers. It is indeed a rare and admirable combination which we have in Vinet of several things seldom united; first, simplicity and strength of faith; secondly, sympathy with all honest doubt, and fine appreciation of the intellectual difficulties of our time; thirdly, decision, energy, uncompromising force in meeting objections. There is tenderness, but no trifling, in Vinet's mode of dealing with adversaries; there is exact logical apprehension, but there is also the rapture abounding vitality, in his personal religion. The power of argument he knows, and can put his thoughts in best argumentative form, but it is the *look* of Jesus that has ravished his own soul, and which, he knows, will convert the world. This idea, in fact, is his own, and readers will thank us for laying it before them in his own words. "In proportion," he exclaims, "as our gaze upon Jesus becomes prolonged, it excites a holy enthusiasm, a holy love, within us; it renders these dispositions habitual and dominant; it becomes the light as well as the warmth of our life; it facilitates, simplifies, irradiates everything; it does more than refute doubts, it absorbs them; it quenches in its brightness all false or equivocal glimmers; it puts aside frivolous questions; casts off subtleties as refuse; creates a triumphant evidence; and transporting us beforehand into the light of heaven, it places below our feet the clouds that once hovered above our heads. All the treasures of wisdom are comprised in this light of the cross. It does not give us trust in God without giving us distrust of ourselves; nay, it makes this very distrust a portion of our faith, an element of our strength, an earnest of our safety. It inspires us, in short, with humility and courage both; by concentrating on one object our hopes and our gaze, and continually reminding us, by the mouth of the prophet, to 'look at the rock whence we were hewn, and to the hole of the pit whence we were digged.' This one word, this one object, the cross, may suffice to make Christians, and without it nothing suffices. The proper subject of apostleship, of the missionary as of the pastor, is to announce Jesus Christ; this is his first lesson; and it is the strength, the grace, the meaning, the key of all the others. O marvel far beyond our conceptions! A look—a simple look—I say not an argument, a study, a trial—a simple look converts the world; and the essential work of the minister is to induce sinners, these dense multitudes of another desert, to raise their weary heads from the ground, and turn their eyes in the direction pointed out. All the complications and difficulties of Christian life melt away of themselves in this blessed unity of the Christian's look upon Jesus! This look, in all that simplicity which makes a child capable of it, suffices for everything; it is the instrument of the most varying effects, the remedy for most opposite diseases. It is equally victorious over the perplexities of systems, the anguish of doubt, the attacks of pride and of despair, the temptations of pleasure and of grief, the bitterness of hatred, and the weakness of natural affections. When we contemplate the cross, a light issues therefrom which swallows up all darkness, a flash of love which consumes all dislikes. All arguments, combinations, counter-arguments, methods, are not equal, for the heart, or even for the mind, to one look directed to Jesus; and even where other means prove useful (and who would deny that they do so?), this look, this light, are still necessary to quicken and confirm them all."

M. Astie very properly commences the "Outlines of Theology" with Vinet's view of conscience and of the relation to conscience of man on the one hand and the Gospel on the other. The discussion is fundamental in relation to the whole subject handled in the book, and, able as that discussion is, we could wish that it were less in the style of the sermon or the essay, and more in that of the academic lecture or philosophical treatise. "What," asks Vinet, "is conscience?" It is, he replies, "the light by which we judge the value of any given action in an abstract

and objective point of view." This, he maintains, would involve its appearing "variable, uncertain, and dependent on local prejudices." It is "that secret voice which condemns whatever we do against our internal conviction." There is in this view no essential departure from that of Butler, and we regard it as correct. We require, however, somewhat greater precision and completeness than we find in Vinet's statements on the subject. What is the purport of the expression, "internal conviction?" Our convictions are diverse. In some instances they are purely intellectual, in some they relate to self-interest, in some they turn upon duty. The authoritative instinct of our nature tells us that intellectual consistency and intelligent selfishness—that is to say, perfect obedience in either case to our convictions—are very different things from conscientiousness. Conscience, in one word, is *the moral imperative*, not the imperative of intellect, of appetite, or of the æsthetic perceptions. On this point Vinet has hardly learned so much as Butler and Kant could have taught him. He is right, however, in insisting upon the *imperative* element as essential to conscience, and in finding the source of moral aberration never in obedience to conscience, but always in the biasing influence by which conscience is perverted. "What is there that has not been affirmed respecting the divergencies and aberrations of conscience? And yet it has none; it can have none according to our conception of it! People have quoted the instance of the savage who kills his aged parent from a sense of duty. This perversion of intellect horrifies us; this degradation makes us blush; we see in it a flagrant misapprehension of natural feeling and of moral law. But for all that, it is not conscience that is impaired; it retains all its entirety, only it is profaned; it is an excellent talent employed in the service of crime." The question, however, is, how this profaning and impairing can be brought about. Conscience—such in effect is Vinet's position—acts as it is directed by other influences, and a rule for its guidance must be sought for external to itself. "Conscience," he proceeds, "is nearly allied with the *self*—that is to say, with all our affections and all our interests. By right, conscience is the indwelling guardian whom we maintain at our own cost, to watch over and take account of our actions; but we distract this guardian, we bribe him, we associate him with our interests, we seat him at our table, and make him drain with us the intoxicating cup; he identifies himself with our passions, espouses their cause; forgetting his character of judge, he becomes our partisan, and only from time to time remembers his own special function." This is true, but it does not seem to us to explain the whole phenomenon, or even its more peculiar and startling manifestations. There are cases in which conscience is so befooled as to be identified with and use the accents of avarice—that "good old-gentlemanly vice" which, from its stealthy foot and quiet air and external decency, is so frequently mistaken for a virtue; there are instances in which conscience becomes the slave of cruelty, of anger, of almost every base passion. Jonah's conscience seems to have been thoroughly gained over to his side when he "did well to be angry." But in the most remarkable cases of aberration of conscience, selfishness cannot be said to have been, obviously at least, the perverting agent. When the priests of Baal cut themselves with knives, when the worshippers of Moloch passed their children through the fire, when the devotees were crushed like worms beneath the wheels of Juggernaut, it is not enough to say that selfishness triumphed over conscience. It was in obedience to a stern and urgent command—a command which they would have disobeyed if they dared—a command which seemed to be that of conscience in express and positive form—that those things were done. How account for this? We think that deviation from that comparative purity to which we appear to draw nearer as we follow the stream of human history to its source commenced with gradual lapses, with slowly

deepening shades of error, and that the influence under which conscience was fatally astray was always a simulation of its own true and articulate utterance. The compass points naturally to the pole. Bring near it substances having no magnet power, and it will continue so to point. But place masses of iron in close proximity to it, let influences of the same kind as that of the pole act upon it, and it will no longer point to the north. If the disturbing influences are increased in number and heightened in potency, a time will come when the pointing of the needle is utterly useless to direct the vessel's path, and when, unless the mariners can look upward and steer by the unchanging stars, she must wander farther and farther from the course. So was it with the vessel of humanity directed by conscience. Influences which to its language and seemed akin to itself, extremes of zeal passing into cruel intensity of faith petrifying into fanaticism, restraint of carnal appetite degenerating into fierce scorn of the body and into the notion that pain is acceptable to the Deity—deflected conscience from its steady heavenward pointing, and originated the hideous idolatries on which atheism itself might seem an improvement. Conscience having been thus perverted, the moral guidance of the race depended on the grace of the Almighty in kindling for them the celestial lights of revelation, and affording them a moral rule for lack of which the imperative of conscience had often been tyranny of error and a service of crime.

In a work so considerable as these "Outlines of Theology," especially when it consists of selections by an editor instead of a systematic whole by an author, there must necessarily occur observations which are trite, or even border upon platitude. These, however, are the exception, the rare exception, and the more we have studied the book the more have we found not only that its individual remarks are, in a vast majority of instances, suggestive in thought and felicitous in expression, but that there is more organic connexion between them than is at first perceived. Not the least gratifying of their characteristics is their thorough agreement with the spirit and letter of Christianity, as these are apprehended by Bible Christians in Great Britain. It is seldom that in Continental writings there is not, more or less, a want of harmony with the most earnest religion of this country. But so thoroughly orthodox, as well as thoroughly Protestant, is Vinet, that in any British pulpit his discourses would excite no sensation except on the ground of their superior excellence. The following, on the doctrine of the atonement, is not new, but it could not be better said, and it never could be said unseasonably: "The mystery of redemption is and will always remain a mystery, and the Gospel announces but does not explain it. . . . Speaking honestly, do you suppose that the One in whose honour and under whose worship the world has changed its laws, morals, and spirit, and followed, for eighteen centuries, despite the obstacles placed in its path by the enemies and corrupters of this work, one invariable direction—do you suppose that He was in the eyes of that world only the first of sages and the most virtuous of men? No; He was the Crucified; He was the Redeemer. It was before no lesser personage that eighteen centuries, one after the other, came to bow their head, and to emblazon on their standard, raise on their palaces, engrave on the seals of their republic, the image of a disgraceful torture. It was necessary that He who had endured it should in their eyes be more than a devoted friend of man; He must needs have been a Redeemer—more than a martyr—a God! Efface from the Gospel, I do not say the cross, but the Evangelical meaning of the cross, you render these eighteen centuries absurd or impossible. We ought not to be afraid of declaring that but for this the Gospel would long ago have ceased to be talked of in the world—if, indeed, it ever had been much talked of. It is not so much the Gospel that has preserved for us the doctrine of the cross, as this

doctrine that has preserved the Gospel. . . . God, purposing to make the true love which is the foretaste and earnest of eternal life bloom within our hearts, has begun by speaking to us of righteousness. He has awakened in our minds the idea of it, together with the sense of our unrighteousness. He has, by the impenitence and threat of the law, re-educated our consciences—has displayed in the unmerited and voluntary sufferings of His Son the inviolability of moral order. It is as thoroughly penetrated with these ideas that we have been led towards pardon, which is itself, as pardon, a consecration of the law ; and it is at the foot of the very cross, that teaches us justice, that we have learned what love ought to be ; for is it not thence that the sacred words echo within our hearts, ‘ The love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead ; and that He died for all, that they who live should not live unto themselves ? ’ Thus it is in the soil of justice that love has sprung up, and it is from this soil that it will eternally draw the sap which rises into its branches and covers them with blossom and fruit.”

As Vinet finds the roots of Christian character in conscience, so he places the end and consummation of it in love to God and life in Christ. The Christianity of formal observance, the Christianity which consists in conformity to certain regulations with a view to a certain reward in happiness, is for him no true Christianity. “ I am as much bent,” he says, “ upon disavowing utilitarian Christianity as on defending Christian utilitarianism. . . . There has gradually risen up under the very shadow of the vital doctrines of the Gospel, and under the form of a severe and vigilant orthodoxy, a Christianity which is nothing but a theory of happiness, and a system of personal security. There are Christians who in Christianity have mistaken the starting-point for the goal, and the means for the end, and who, instead of proceeding from happiness to love, stop short at happiness—interpreting, to the dishonour of Christianity, and their own shame, that the ‘ work of God ’ (or the work according to God) ‘ is to believe in him whom He has sent.’ . . . The happiness even of being loved would be incomplete without that of loving ; and if the charity of God be infinitely precious to man, it is so, be sure, as giving him scope, and, as it were, constraining him to return love for love. The climax of God’s grace, the last word of His love, the summary of the Gospel, the end for us of the work of redemption, is not to be loved : it is to love ! ”

B.

Foreign Intelligence.

FRANCE.

—, France, September, 1865.

CORONATION OF STATUES OF THE VIRGIN.

It is curious to observe the various practices to which the Ultramontane party now have recourse, in order to revive or confirm the devotion of their flocks. Whilst the ‘atheists, the Materialists, and other adversaries of the Christian Church, multiply their attacks upon the fundamental truths of the Gospel, the priests find nothing better to do than to revert to the grossest superstitions. They do not appeal to the understanding or the conscience of the people, but labour to

influence the ignorant, and to inflame their imagination by pompous shows.

I know not how far this method can produce any wide-spread or durable results. In any event, it proves that the defenders of the Romish communion have, in our age, fallen very low. Bossuet, Pascal, and Fenelon defended their faith by the aid of learning and of logic ; but their successors, apparently hopeless of victory on such ground, have substituted for logical arguments mere outward forms and puerile ceremonies. Amongst other practices of this sort, I may refer to

worldly! The faith of the Catholics must be greatly weakened, since the clergy are constrained to use such means to maintain the custom of pilgrimages.

We remark, lastly, with deep regret, that the concourse of so many persons of both sexes is by no means favourable to good morals. It is clearly proved that these pilgrimages are accompanied by every species of disorder. Would not the Romish clergy do well to renounce them? Alas! they obstinately preserve all those ancient superstitions which serve to maintain sacerdotal tyranny.

SPANISH CUSTOMS IN FRANCE.

I must here refer to another and very deplorable fact, which ought to find mention in our correspondence, since it involves moral interests—this is the introduction of bull-fights into our country. All are conversant with the customs of Spain for long generations. There the people attend these bloody spectacles with passionate enthusiasm. This sport is somewhat analogous to the horrible games of the circus in ancient Rome. The poor animals are attacked, wounded, and butchered by the *torsadors*, and the spectators applaud with frenzy these barbarous representations. Their delight is in proportion to the blood shed in these encounters. Sometimes even human beings succumb in the struggle, and the ferocious joy of the spectators is then still further augmented. Until quite recently the French have abstained from imitating this detestable custom of the Spaniards, but within the last few months the state of things has changed. Bullfights have taken place at *Bayonne, Nîmes, Arles, Beaucaire*, and the project has even been entertained of introducing them into *Paris*; so that France would copy Spain in one of its worst habits. Generally, however—and I am happy to state the fact—public opinion has energetically condemned this imitation of Spanish manners. The most respectable organs of the press have affirmed that our country would be dishonoured by it. Nevertheless, Government continues to authorise, especially in Southern France, these atrocious exhibitions; and fearful accidents have taken place. Some of the spectators have been victims, from the animals having escaped or broken the barriers in their fits of rage. Let us hope that such scenes will shortly be suppressed. The French nation should have more regard for its dignity.

UNCERTAINTY FELT IN RESPECT OF THE FRANCO-ROMAN QUESTION.

Great indecision and obscurity surround


the relations of the Government of Napoleon III. with the Court of Rome. The Franco-Italian Convention has now been concluded one year. It is stipulated in that official document that the French garrison shall quit the Pontifical territory at the end of two years. Thus the time is now approaching when the Vatican will be left to its own resources, face to face with the citizens of Rome and Italy. Nevertheless, the Pope and his cardinals seem to remain systematically silent and inert, as if they had nothing to fear! Our Government, on its part, says nothing, and hides its resolutions for the future with a thick veil.

What does all this import? Will not the convention of September 15 be carried out? This would be an unpardonable inconsistency. Since Napoleon III. has made a direct and solemn treaty with Victor Emmanuel, he must faithfully observe it, under pain of forfeiting his word and his reputation. But what will become of the temporal crown of Pius IX., if our troops should be recalled without his having taken any measures for the defence of his authority? The whole affair is, indeed, a mystery.

The Ultramontane journals announce that the Pope intends to convoke, in the middle of next year, all the bishops of the Roman Church, in order to celebrate the eighteenth secular jubilee of the martyrdom of the apostle St. Peter at Rome. This would furnish a pretext for constituting a sort of oecumenical council, and obtaining a grand demonstration in favour of the Papacy. But will Napoleon III. authorise the French bishops to take part in an assembly which would excite so much agitation, and perhaps serious troubles, in the Roman Catholic world? This, again, is a doubtful question. We must await the events that are approaching. The Italian Government continues to pursue a liberal course, and will not shrink back from the great duties which devolve upon it.

PROGRESS OF EVANGELIZATION.

I will conclude by referring to the labours of the Evangelical Society established in the north of France. The committee recently called a general meeting, and presented a report of its proceedings. The results are satisfactory and delightful. Itinerant preachers have instructed the populations, and contributed, under the Lord's blessing, towards confirming the weak, enlightening the ignorant, and converting the worldly. Mr. Dawes, of London, who was present at this gathering, exhorted the brethren to redouble their piety



stantly filling the hotels, but numbers of the citizens of Paris are absent, seeking recreation amid mountains and valleys, on lakes or rivers. As a consequence, there is just now a general stagnation in the political world, and a similar dearth of news and of work seems to mark the world ecclesiastical also. There is accordingly less than usual to report this month from the capital ; but some items of intelligence which may interest your readers reach us from the provinces.

In the department of l'Ariège, near Toulouse, there are some communes in which a large proportion of the population are Protestants, who had been accustomed to live on terms of harmony with their Catholic neighbours. Not long ago, there arrived in the neighbourhood of Mas d'Azil a fanatical Romanist missionary from Toulouse, whose addresses had the effect of inflaming the Catholic population of neighbouring communes. Availing himself of the excitement thus created, he commenced by planting the crucifix in the principal place in the village of Gabres, inhabited by old Protestant families, and possessing a church for their worship. Without any authorisation, the missionary priest seized on this ground, which was public property, in spite of the remonstrances of the Mayor of Gabres, the inhabitants of which place, almost without exception Protestant, had to submit to the ceremonies of the inauguration of the aforesaid crucifix, their only help being to bring the affair before the tribunal of Pamiers, and await the decision of the court. This success emboldened the Romanists, and they soon proceeded to make another aggressive movement

street from one arcade suddenly laid hold of refused to permit him to appear to have insisted, and is now charged for an assault on the pri

An instance of the Poj in reference to the interi be added, as illustrating unchanging character of 14th of August a you Giron (l'Ariège). Pern ment was sought from ferred the demand to th was that the young man in the portion of the criminals that had b sorrowing parents, their this cruel insult, appee the department, who d ceased Protestant's remai in the ordinary place cemetery. But the fanat up his bigoted followe that if the prefect's orde in all probability there riot. The parents were t convey the body of thei cemetery at a considerab Protestants of the depai at this infringement of t and as the facts become l of the Reformed faith thise with them. We " Are the Catholic cler law ? and are Protestar very hearing of their leg We have firm confidence

which may exhibit the principles of
rich of the dark ages, but seem as
out of place in this nineteenth
of ours. A new loan is required by
ecclesiastical authorities at Tinchebray
at the proposal for securing the in-
will not tempt English capitalists to
large investments. Funds are needed
for the building of a church conse-
crated to Notre Dame de la Bonne Mort ;
following are the advantages secured
by faithful who assist the enterprise.
Advantages are fairly proportioned to
sums invested, and remind us of
the following words :—

poor give as much as they can,
the rich give as much as they please ;
that the more they give the better,
very well understood :
giving whatever is thus disposed of
for their own souls' good.

Every day, for ten years, a mass shall be
said on the altar of Our Lady, to obtain
for the actors the favour of a happy death.
Every day, for fifty years, morning and
evening special prayers will be offered for all our
souls, but particularly for those who
are succeeding day or night may be
appear before the tribunal of God.
We pray also voluntarily for other
souls that may be entrusted to us.
Smallest offerings will be received with

from one who shall give or collect 10 francs
a right to these advantages, not only
for himself, but for his entire family.
Giving or collecting 50 francs will secure,
in addition to these privileges, that of being
named to God FOR EVER (*à perpétuité*), in
a mass that shall be celebrated in the church
where the chapel is to be built. This includes the privilege
of being remembered in the provisional chapel
masses each day.

Giving or collecting 100 francs, the same
right is secured for all the members of the
donor's family, living or dead.
These favours may be procured even for
those who have given nothing, if their parents
make these offerings in their stead.

Le Supérieur-Général des Frères
de Sainte-Marie,
L'ABBÉ C. A. DUGUEY.

It is an opportunity for those who, with
faith and piety, believe that the gift of God
purchased with money, and who are
encouraged by the words once addressed
to the rich: "Thy money perish with thee."
It has sometimes been arrested in ex-
tending a new neighbourhood by the unex-
pecting uprooting of some remarkable
feature of the earth's crust. It had been
for ages ; but, by some strange con-
tact has been thrown up, with all its
a bygone period, in the midst of all
the changes of the world that now is. How

strange sometimes does the contrast appear—
the relics of an ancient world amidst the fair
flowers and foliage of the modern earth!
And to us who have been reared amidst the
happy scenes of a Christian and Protestant
home, with all its light, and liberty, and
truth, equally incongruous do these memo-
rials of other ages appear, when the fossilised
strata, which we would desire to be for ever
buried in the depths, thus obtrude themselves
to view.

THE RATIONALIST CONTROVERSY.

The marrow of this controversy, which still
is raging in the Reformed Church, may be
found in a pamphlet lately published by M.
Frédéric de Coninck, of Havre, a pious lay-
man of Evangelical principles. It consists of
a series of letters, addressed to M. Pastor
Martin Paschoud, in reference to articles
which have lately appeared in the *Disciple
de Jesus Christ*. These letters are distin-
guished by brilliancy and originality, which
prove M. de Coninck a most able and skilful
master of the art of controversy. The grand
matter of debate is thus succinctly stated, and
the ground narrowed to the smallest limits.
The Rationalist alleges "that every pastor of
the Reformed Church of France has a right
to deliver from the pulpit his own personal
faith, whatever it may be, even if it differ
from, or be entirely opposed to, the doctrine
of the Church." The Orthodox, on the other
hand, maintains that "the Church of France
(as every other church of necessity must)
holds certain positive doctrines which alone can
be taught in its name, and which the Church,
by its constitution, is bound to respect."

The synonym which the "Liberal"
Churchman gives us for Protestantism is
the right of free inquiry. "Assuredly," replies
M. de Coninck, "I am the advocate of the
greatest liberty of thought and investigation ;
but, in my apprehension, freedom of inquiry
is in itself no more a religion or a church
than the square of the hypotenuse is geo-
metry. Free inquiry is a method which
permits every one to determine for himself,
without the dictation of another, the doc-
trines which appear to him in harmony with
truth, and the church to which he conse-
quently desires to attach himself by his free
choice. But surely the right of free inquiry
does not authorise any pastor to overthrow
the positive doctrines on which the church
of his own voluntary adoption is built—the
church which he has entered because he
deems it most in harmony with the truth of
God. This freedom of thought and choice

to his private judgment, has discovered that there is truer harmony to be eluded from the saxehorn than from the human voice!"

This is but a specimen of the originality and pungency of the *brochure* of M. de Coninck. The words of the illustrious Guizot are true, "The flag of Protestantism has inscribed upon it 'The right of private judgment.' Protestantism is born of free inquiry—it is its cradle, it is its standard—a standard which it will never abandon." But to place at the base of a *church*, as such, the right of private judgment as its only foundation, M. de Coninck shows, is to build on the shifting sand. He contends that the confessions of faith of that Church to which he is attached are something more than a mere monument of what is venerable from antiquity, and decrepit as venerable, and that the right of inquiry does not apply to those who have professed their firm consent and assent to such formularies. "If the changes which three centuries must necessarily bring," says he, "in manners, customs, and language, have caused some minor opinions of our fathers to fall into desuetude, the Liturgy of the Reformed Church still exists to prove that the essential elements remain, and that this Church is become neither Deistical nor Pantheistical, nor Unitarian, because it may have ceased to uphold all the dogmas of predestination once embraced. The Civil Code has not ceased to exist because this or that enactment of secondary importance is no longer observed."

RATIONALIST ATTACK ON MR. REGINALD
RADCLIFFE.

resulting from teaching their censor. Let me quote of a colporteur in a district proclaims the faith of Li sought to destroy the old were the guides of our faith out their most dearly-precious. "A man from whom I needed a Bible, replied to me for a long while, and will let you have it cheap, it, inquiring, when he had wished to part with it. The last time he was at church taken his text from the Book of Job, he had proved that a miracle was false, and the conclusion was that the other miracles were false also. 'When I was the mouth of a pastor, I was sent to be our teacher, and I have made me believe a book of such fables? My old father said that the Bible had deceived me, that it was the Word of God before breathing his last, and I read to me a verse which was the fly-leaf of the book. See, I read the verse of the 3rd of John,' read the verse, and, after he had read it, he replied, 'I understand that who does not believe in Jesus Christ to save us do not believe there is a God, and I do not admit of such a thing.' He exclaimed the poor wife, husband causes me! He said, 'What will our children be?'

THE FREE CHURCHES.

The Evangelical Society of France has recently published its annual report of operations. This institution is, in fact, a home missionary society, supported and managed by the Independent Churches; that is to say, independent of State control. Its object is the diffusion of Evangelical truth in France. It affords aid to some twelve pastors, nine evangelists, and thirty-five teachers. The Evangelical Society of Geneva is another institution with similar objects, and makes France part of the sphere of its operations, having not less than thirty stations supported by its funds. There is another society of a voluntary character connected with the Reformed (Established) Church, the object of which is similar, and which aids in the reaching of the Gospel in about 120 places in France and Algeria. Its name is the Central Protestant Society of Evangelization. It is refreshing to remember in how many places in this land where superstition and infidelity have fearful and preponderating influence the pure truth is being proclaimed from week to week in districts where, but for these sister societies, the sound of the Gospel would be unheard. The reports of each of these institutions record many instances of encouragement and success, set off,

as may be expected, by many a difficulty and trial of faith and patience. Will Christians in England remember the faithful witnesses of Christ in this land in their fervent prayers? Amidst all the missions to far distant lands, let not the country geographically nearest to our own be forgotten.

Many of the self-sustaining Free Churches of France are united in a confederation neither strictly Presbyterian nor strictly Congregational. It is named the Union of the Evangelical Churches of France, and originated in 1849, on the refusal of the National Reformed Church of France to recognise the divinity of Christ as a fundamental article of its faith. The lamented Frédéric Monod was for many years the president of this Union. The last biennial synod, it will be remembered, was held in Paris, in November last, on which occasion thirty-two churches were represented by their pastors and deputies. The meeting of the south-eastern branch of this Union has just been held, formed by the ten Evangelical churches of Lozère, Gard, Hérault, and the Bouches du Rhône. The meeting took place at St. Jean du Gard, and the accounts furnished of its proceedings are of considerable interest, but your space will not admit of a report.

SWITZERLAND.

TERCENTENARY COMMEMORATION OF FAREL AT NEUFCHÂTEL.

Neufchâtel, September 14.

The three-hundredth anniversary of the birth of the Reformer, William Farel, was celebrated yesterday in our ancient little town, which was the centre of his almost apostolical activity for the last thirty years of his life. A preparatory prayer-meeting had been held the evening before. Early in the morning of the 14th the clergy of the National Church of this canton, the Dissenting ministers, many laymen, some English visitors, and delegates from the principal churches of France and Switzerland, in which Farel had laboured, assembled in the Town-hall, and proceeded in a solemn procession to the Collegiate Church. We passed the fountain upon the basis of which the intrepid Reformer had taken his stand in 1530, when he first came to Neufchâtel, and preached to the people in the market-place at the hazard of his life. We then wound up a steep hill to the church, to which an enthusiastic crowd had broken some years later, bearing the preacher along with them, or rather carrying him, and putting him into the pulpit, after having broken

the altar and the images of the saints to pieces.

After an excellent service, conducted by Pastor Ladame, the meeting adjourned to the terrace of the Castle, which had once been a cemetery, and in some unknown corner of which the ashes of the Reformer lie. Here letters were read from the Reformed Churches of Metz, in Lorraine, and of Gap, in Dauphiny, the latter the birthplace of Farel. Both churches regretted their inability to send a deputation to the festival, but approved highly of it, saying that, with the experience of Rome before our eyes, there was no fear of our exaggerating the honours due to the man of God; our children would never come to say, "Saint Farel, pray for us!" Then the deputies from Paris, Berne, Geneva, Vaud, &c., spoke. Dr. Merle d'Aubigné reminded us that Farel was also the first Reformer of Geneva, and that it was afterwards to him that Geneva owed Calvin's determination to take up his abode within its walls. Other Genevese delegates reminded us of Farel's journey on foot, when advanced in age, to sit

on the necessity of uniting all our efforts against the superstition, the rationalism, and the materialism of the age.

The company dined in our miniature House of Commons, in the Castle, the most cordial and expansive spirit reigning around the festive board. After dinner there was a pilgrimage to Serrières, a village about a mile from Neufchâtel, where Farel preached from a stone outside the church in 1529, and where the first French Bible was printed by Olivetan, at the expense of the Waldenses, in 1535. A copy of this edition was exhibited in the parish church, and one of the bystanders was a descendant of its printer.

The proceedings of the day ended by a sermon preached by Pastor Grandpierre, of Paris, and it was determined that we should show our gratitude to Farel's native district in Dauphiny by sending an evangelist to make a missionary excursion there.

In anticipation of the Farel commemoration, the following interesting article appeared in *L'Espérance* (Paris) of September 1, from the pen of Pastor H. Blanc, jun. :—

Our readers will, doubtless, remember the notice inserted in this journal some weeks ago with reference to the three-hundredth anniversary of the death of Farel. The time has now arrived when, in a solemn manner, the Church at Neufchâtel will recall what God wrought for her through the ministry of this faithful servant of the truth. The 13th of September will be a day of recollection and prayer for our brethren in that part of Switzerland—a day on which, after the lapse of three centuries, it will be manifested to the eyes of the world that the edifice of the Reformation still stands, and that the spirit of Farel is not extinct.

By birth, education, character, and the gift of

was not and is not so far. The fall of the Papacy in many degrees, for one shock did

But to be brief, his conversion was gradual. Some of him echoing with tears the words—“Too late I have known loved thee!”

Paris was not a favourable place for as such were the truths then looked upon, and ere long accompanied by Farel and his companions in exile he had to impose silence upon and to seek in Meaux an asylum accorded by Bishop and his companions in exile. Farel was then thirty; and woolcombers, celebrated that the Christian activity former was first exercised. we find in him the germ courage and unflagging energy. He subsequently gave so many proofs of the Parliament of Paris to capital Farel and all his associates. Meaux soon took umbrage at the happy bishop, himself suspected no longer afford protection and sheltered. Farel, imperiously devised no better plan than to flee to capital, and there to exercise concealment in the very den of the imagined, Paris was not to remain long in peace. Persecuted, he was soon compelled to occur to him to seek to land. Accordingly he began his work at Gap. But thither his fame followed, destined him for another asylum by the hatred of the great difficulty that he succeeded in escaping with his run the greatest risks—by hiding himself in woods and last set foot in the land of the morning of the year 1524. It

colampadius, then in the country of Montliard, where he distributed by hundreds copies the New Testament, sent him by the printer ugris. Obligated to withdraw from thence on account of an imprudence into which he had been won by his ardent nature (he had snatched the hands of a priest a relic that was carried in ceremony, and had thrown it far away), he fled to Strasburg, to Bucer and Capiton, and it was not till 1526 that he entered French Switzerland, which God had destined to be the sphere of his most important work of his life.

The Cantons of Vaud, Geneva, Neuchâtel, the Bernese Jura, were then strongholds of Catholicism. Four Romish bishops, aided by their monks, set themselves with their whole might to resist the encroachments of the Reformation on their territory. Farel's first attempt at Neuchâtel was not happy. He attempted to ascend a pulpit, dressed as a priest, but he was discovered, and obliged to make a hasty retreat from a city where, at a later period, he was to fulfil a ministry of twenty-eight years.

It was if the time had not yet come for Neuchâtel, because other churches needed the aid of him. At Aigle, under the name of Master Ursin, he established himself for the winter of 1526-27, there, after innumerable obstacles, he had the joy of seeing the Reformation fully accepted, and of aiding in the surrounding districts. From that time he began to reap the fruit of his labours.

The year following, January, 1528, we meet him at Berne, taking part in the memorable convocation in which 358 ecclesiastics and a crowd of laymen agreed, after an earnest examination, to proclaim the abolition of the Mass, and an acceptance of the Reformation.

At last, in December, 1529, the Reformer was secretly landed in a fishing-boat at the village of Serrières, near Neuchâtel.

Farel had just entered the port, and, at first sight, great seemed the difficulties he had to face. The State of Neuchâtel was then governed by the Countess Jeanne de Hochberg, who, assisted by her relative, the Lord of Prangins, and a council of canons, was firmly resolved to resist every attempt at Reformation. But God confounds the projects of men, and the first ally of Farel was none other than the Curé of Serrières. This worthy priest, Emer Beynon, had a drawing of the Gospel. He received his visitor with joy, and declared that if he was prohibited from preaching within the church, nothing should prevent his preaching before the church. A congregation was assembled in the churchyard, and, in the absence of a pulpit, Farel stood upon a stone, which piety has preserved to this day, as a memorial of this first sermon.

Great was the excitement of Neuchâtel. They debated, they deliberated, and while the canons were consulting together upon the means of putting down such abuses, Farel, invited by the Countess, entered that Romish city, and preached in the market cross to the people who gathered in all parts to hear him. The sonorous voice, the eloquence, the intense belief of the Reformer produced an immense effect. The cause of the Reformation was gained at the first blow. "Salvation, grace, and peace be to you," wrote he to his friend William Dumoulin; "I would have you ignorant, dearly beloved, of what God has wrought for His people."

Notwithstanding the opposition of the clergy,

his work advanced with gigantic strides. Soon it was no longer in the streets that he preached. They forced him to the church—it was there he must proclaim the Gospel; and beneath the vaulted roof of the church of Notre Dame resounded the eloquent strains of the preacher. There, says the chronicle, Farel delivered one of the most powerful sermons that he ever preached, and when he had ceased speaking, voices responded from all parts of the assembly, "*We will follow the Evangelical religion; we and our children will live and die by it.*"

The Reformation was, in fact, established at Neuchâtel. The enemies of Protestantism, availing themselves of some disorders committed by the populace in destroying images and dispersing processions in honour of the Host, have maintained that the establishment of the Reformation was a revolutionary work. Facts disprove this assertion. A few days later, in the presence of the deputies from Berne, the people of Neuchâtel assembled at the Castle solemnly to testify by a vote their firm resolution. Carefully distinguishing between liberty of conscience and the rights of the civil authority, the inhabitants declared their "desire to be good and faithful citizens to Madame, and to serve her till death, save only in regard to the Evangelical faith, in which they would live and die."

We must pass over a period of six-and-twenty years, during which Farel did not remain inactive. He organised a church, founded a school for catechumens, established a severe system of discipline, took part in the foundation of the Academy of Lausanne and the College of Neuchâtel; and in 1535 he superintended the printing of a translation of the Holy Scriptures by Olivétan. Always an active missionary, he now and then left his work as an organiser to resume for a while the staff of a travelling apostle. And now, faithful even unto the end, we find him in his old age awaiting in his humble manse the summons of his Lord to enter into rest. On the 13th of September, 1565, Farel peacefully fell asleep in the bosom of that church which God had granted to him to found and to see grow so as to survive him.

It is the anniversary of this death that the descendants and successors of Farel are preparing to celebrate. The Synod of Neuchâtel has issued a circular inviting other churches to join with the Church at Neuchâtel in yielding hearty thanks to God for what this faithful servant of Christ was enabled to accomplish in the 16th century. In a spirit of Christian brotherhood which we rejoice to record, the Church of Neuchâtel has determined to address all the churches which may be considered as sister churches, because spiritual daughters of Farel, or who directly co-operated in his work, as those of Basle and Berne, and to invite them to unite around his tomb, not for the purpose of canonising a new saint, but in order to glorify with one heart and one voice the God and Father of our Lord Jesus Christ, who has caused His Word to come down to us for the healing of the Church.

The Reformed Church of Paris, where Farel began his career as a Reformer, could not be as a foreigner at this festival. To the fraternal invitation of the Church of Neuchâtel the Paris Consistory has responded by delegating, as the representative of the Church at Paris, M. Grandpierre, originally of Neuchâtel, who is charged in addition, by the Commission of the Synod of his

lost, has just published its third annual report. Forty young women, during the past twelve months, have been under the care of the committee, and of these the majority appear to have been permanently reclaimed.

The report concludes with an energetic and forcible appeal to the sympathy of the Christian public, an appeal which, we should think, would meet with a cordial response.

ITALY.

SUPPRESSION OF THE RELIGIOUS ORDERS.

A Turin telegram states that the Minister of the Interior, in a circular to the prefects relative to the approaching elections, announces that shortly after the assembling of Parliament the Ministry will bring forward a measure for the suppression of religious bodies and the re-adjustment of ecclesiastical property. This measure will ameliorate the position of the clergy in the country districts. In the division of the ecclesiastical wealth, a portion will be assigned to elementary and middle-class education, and a portion to the communes where the religious bodies resided, for works of public utility and for educational purposes. The Ministry will also bring forward bills for reforming the system of primary, secondary, and superior instruction.

PALERMO AND SANTA ROSALIA.

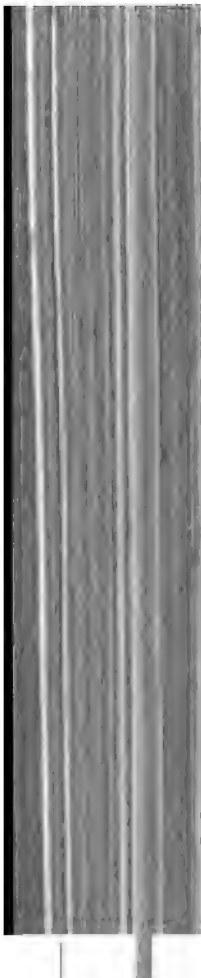
A correspondent of the *Nazione* of Florence, writing from Palermo, gives a lively sketch of moral progress among the Sicilians. This sketch we reproduce in a somewhat condensed form. May other superstitions elsewhere fall as speedily into merited oblivion as that of the once popular Santa Rosalia of Palermo!

If the *Nazione* had existed before 1859, and had had its own correspondent at Palermo, to-day would have been to him a day of happiness; for the mere description of the festival would have been enough for three or four columns. Setting out with the procession of the 15th July, 1624, while the plague was raging, ordered by the most eminent the Cardinal Gianettino Doria, and in which the priests and friars of Palermo, of every hue and of every order, mendicants or minor monks, shod and barefoot, took part, the correspondent would not have failed to tell how it came into the mind of one of the singers in the procession (for they shouted the litanies, and the whole roll of saints was exhausted) to invoke yet again Santa Rosalia, and, touching the singer at his side, and agreeing to do so, they cried out, and a myriad voices responded in chorus, "Sancta Rosalia, ora pro nobis."

And here he would have added, with a cry of "miracle," that at the very moment when the voices rose to heaven, the masons

who had laboured more than thirty days in the grotto in which the saint had lived, on Mount Pellegrino, to find the bones, came to a piece of granite, and then gradually uncovered a skull, and then a whole skeleton, there deposited by angels' hands, and secretly preserved, until the moment had come to take it out, in order, by bearing it in procession and adoring it, to put a stop to the great disaster which had befallen the city of Palermo. Here he would have told how, while among the doctors of the Church and of medicine it was still disputed whether these were the bones of Santa Rosalia or not, she, who was little pleased with the doubt, and had pity on Palermo, which was daily wasted by pestilence, appeared as a fair little lady to one Signor Bonelli, and ordered him to tell the cardinals that she was annoyed that the miracles she had done already (among which was that of delivering from death five women in childbed who had swallowed some dust from the grotto) did not convince the unbelieving—that the bones were her own bones, but that the plague would not cease till they were borne in procession with great pomp through all Palermo.

All these facts established, which nobody would have questioned, the correspondent of 1858 might have set about describing the festivals which then began, and annually followed one another, costing the municipality about 100,000 lire [3,333*l.*, if the lire be taken at 8*d.*] in five days. And who knows what magnificent periods would have described that famous car, as high as the highest balconies of Palermo, drawn by sixty oxen, which went through the streets, sinking into the roads, knocking against the terraces, and injuring the fronts of some; a truly triumphal car, all carved, painted and gemmed, and decked with velvet, brocade, and gold, the highest effort of the city architects, who are now taken up instead with watercourses and roads; a car where sat majestically the city magnates in ample robes of velvet and silk, in all their pomp, while the city band played merrily; a car followed by a hundred constables, guards, equeuries, and valets, and a countless crowd. Then he would have described the



all, the grand mass which was performed at the Martyrs' Church, where the King or his representative, by an old privilege of the kings of Sicily, was wont to appear as the equal of Jesus Christ, and stand during the elevation with head covered, while all others bowed upon their knees, and finally salute the divinity by drawing the sword. To conclude, he would have recorded how all the festivals of Santa Rosalia ended with a grand procession, which began in the evening, and finished, perhaps, the next day, and during which they carried the saint herself, through every corner, through every street, through every house, dancing it about an infernal dance, and drinking its health like an ancient bacchante, or something worse, of our own times.

Such a letter must have been written by your correspondent in 1858 ; but, unluckily, your correspondent of 1865 has no such fine opportunity of exhibiting his powers of description, displaying his learning, and edifying everybody. Before reporting the festivals he is forced to ask where they are gone to.

What now remains of all the festivities of Santa Rosalia ? A vesper, a mass, and a procession ; things which exist this year, preserved as a religious memorial, but will perhaps next year be forgotten. Whither is gone the monstrous car which was drawn through Palermo by sixty oxen ? Where is the prætor in his robe and brocade ? Where are the hundreds of constables, guards, drums, servants, and priests ? What has been done with their rich vestments, their silver maces, and their embroidery of velvet and gold ? What has become of the silver coffin wherein

Rosalina ; they have taken centuries to reach their li reached it. Let us rest, th advantage of the hour of and survey the ground pas

If any foolish or miser on telling people that th stroying the feasts of Sant the faith, and that thro: Palermo is unfortunate—i as ignorance and fierce a that the money for those by the administrator of that only by beginning th prosperity of the countr great party, or rather a wh to have lost the customs have denied it the nam and heartily applauds th life ; and it comforts itse the prætor is wanting (tl tion of a drunken popul come in, a careful admin mon inheritance ; and i seeing other garments su other customs succeed the formerly huge sums were of Santa Rosalia, now it s sums decreed, in order tha to the dead, the living ma the people's children learr and lastly, it consoles itse for ever the servile and ha with lace outside and rising in its place a w citizens, of whom all or their country with thei sword.

ashing like sunbeams upon the moving waves; laments not the unbridled coursers, so often the cause of men's deaths, nor the very long processions, where priests of all orders, of all habits, and of all colours, muttered litanies and meditated evil; it aments not in the least its monstrous car, rich and brilliant; nor the Santa Rosalia, of wood, or of silver, which danced its visits to the different quarters and streets, and scattered false benedictions on every side. Wherefore, over against all these things of the middle ages, Palermo sets the rapid progress of its new life, the schools already established, the railroads, the banks, the telegraphs, the free streets, associations, free speech, free studies, free government, and all that mass of institutions and advantages which liberty alone can give.

Palermo does not regret those festivals, then, above all, because it recollects that the governors who ruled it when there were many festivals and little bread, always followed both the one and the other with many gibbets.

POPISH PROCESSIONS.

The *Nazione* of Florence says: "We believe we can assert that the Minister of the Interior, wisely designing to prevent the renewal of the disorders which in some parts of the kingdom have been shown to arise from public religious performances, has ordered that henceforth processions in the public streets cannot take place without previous licence from the civil authority, which will be able to prohibit them as often as there be reason to fear a disturbance of public order. Suitable instructions to this effect will have been sent to all the local effects."

ANARCHY IN THE PAPAL COURT.

A letter from Rome in the daily journals presents the "situation" there as "getting very serious." And, as a "house divided against itself shall not stand," the end must be near. The revolution has broken out among the "mendicant orders," and arrests have been made "among the secular priests." It appears that the Capucins have an enormous convent at Rome, which, by a bull of Urban VIII., belongs to the Roman province—i.e., only the Capucins of Rome have the right of residence there. By abuse it came to be regarded as a convent for the general order, and the Father-General, without consulting the Chapter, obtained a Papal brief converting the convent formally into a general convent. This aroused the indignant

protest of the monks, who took very strong means of indicating their displeasure to the Father-General. The retraction of the brief was strongly urged by petition to the Pope, but he supported the Father-General. The war of words came at length to acts, several Capucins being suspended, whilst others were arrested and sent to distant monasteries—measures not calculated to calm the agitation.

A few days ago Major Eligi, of the gendarmes, the right hand of Monsignor de Merode, arrested the Father Custodian of the Capucins in the open street. The person of the Father Custodian is, in the eyes of the monks and of the people, sacred and inviolable. To lay hands upon him in the open street was to declare war against the whole order of the seraphic patriarch of Assisi. The Father Custodian, on being arrested by Major Eligi, turned upon him and said, haughtily, "You, the agent of the Pontifical Government, you dare to lay your hand on one of the children of the poor of God?" The Major begged him to enter a carriage. The Custodian replied, "Like our father, St. Francis, I always go on foot." He then called upon Major Eligi to show him his order of arrest, when the latter produced a letter from Monsignor Stella, one of the secret chamberlains of the Pope, ordering him, in the name of his Holiness, to arrest the Father Custodian. The Capucin smiled, and said, "I pity the Pope. Take me to prison, but walk before me, for no Custodian of the Capucins has ever known the way. Besides, a poor *frate* may follow you or precede you, but you will never dare to walk side by side with him." This arrest has had a tremendous effect throughout the order of St. Francis. The Capucins, the Franciscans, the *recolleti*, are highly indignant with the Pope and his Government, and they look upon the Father Custodian as a sort of Fra Jacopone da Todi, the victim of Boniface VIII. A Franciscan has also been arrested—Father Barnabas, author of a work on the "End of the World," and of a Christian romance, "Prisca," in the style of Cardinal Wiseman's "Fabiola." In the midst of the excitement caused by these arrests, the Father-Provincial of the Capucins of Rome returned from his hiding-place at Civita Vecchia, and, suddenly changing his attitude, took part with the malcontents. He even resolved to convoke the Chapter of the Capucins of all the Roman province in order to make a collective protest against Pius IX.'s brief, and to depose the Father-General. But the Pontifical Government had been well informed, and the Chapter had no sooner assembled than it was dissolved by the intervention of the police. The monks who had arrived from the country were all sent back to their respective convents, some by the railway, some in private carriages. The Capucins residing at Rome then resolved to draw up a protest against the proceedings of the Pope, and to get it signed by all the mendicant orders, so as to give the widest possible significance to an act which would have proceeded from the Chapter of the Capucins alone, had not that Chapter been dissolved. The protest is now being circulated in all the convents of Rome. One result of the agitation has been that the Pope has thought it prudent to release

the Custodian, Father Felix, of Frascati, who had been shut up in the house of detention for ecclesiastics near the Angelica Gate. He has been expelled, however, from Rome. Summoned before Monsignor Svegliati, Secretary of the Congregation of Bishops, Father Felix spoke in the most violent manner against the Pope. Three Capucins, friends of the Custodian, have been expelled with him; and, one by one, the chief malcontents are being sent away to distant convents. It is believed that the Pope means to get rid of all the Capucins belonging to the Roman province, and to replace them by foreigners. The irritation of these monks is extreme. They declaim against the Holy Father with all that Republican boldness which is the distinctive characteristic of the followers of St. Francis of Assisi, and which is natural to men who have nothing to lose, and are consequently superior to all those considerations which influence men governed by material interests. The mendicant orders in general, bound to the Capucins by all the ties of brotherhood, sympathize with them and support them in their resistance to the Papal Government. The monks are passing in large numbers into the ranks of the opposition. They talk loudly of the necessity of a reconciliation between Rome and the Italian Kingdom, and of a general reorganization of the Roman Government; and the more imprudent of them say plainly that they desire the end of a reign which the majority of the prelates also find too long, because it opens no field to their ambition.

Thus far in relation to the monks. And, we are told, this "cloister revolution" has been followed by a *strike* among the parish priests. The legal amount of alms payable for one mass had been fixed by a bull of Pius the VII. at fifteen baiocchi. Custom increased this sum by one-third; and a papetto (twenty baiocchi) is the usual sum to offer to a priest on asking him to celebrate a mortuary mass, or mass of any kind. The priests made an appeal for a modification of the regulation of Pius VII. in their favour, and the Pope at first countenanced, but afterwards (irritated at the attitude of the Capucins) rejected their application. The priests are said to be "much enraged with the Pope for refusing to issue a bull fixing the legal charge for a mass at thirty or thirty-five baiocchi." And this is the Church which boasts of its unity, in contrast to the "variations of Protestantism."

EMANCIPATION SOCIETY.

It is said that the "Emancipation Society" in Southern Italy has formed 24 auxiliaries for the several Italian provinces. Its members at present consist of 971 priests, 852 laymen, and 340 honorary members; 1,823 persons in all. Among the 971 priests are 102 *cures* and 40 high dignitaries of the Church. Among the laymen are three ex-Ministers of the Kingdom of Italy, 36

deputies, and 11 senators. It is announ-
that—

1. The only and invariable object of Emancipation Association of the Italian clergy, by means of its teaching and example bring the principles of the true faith and Catholic doctrine to bear on the conscience the faithful.

2. To explain to the masses the respective rights and duties of the Sovereign Pontiff, of clergy, and of the people.

3. To bring about an œcumenical council, the disciplinary reform of the Catholic Church in accordance with the requirements of advanced civilisation of Christian nations, to make the necessity of this thoroughly understood.

Father Prota, the director of the Association, has lately issued a memorandum, which the ideas of the liberal clergy defined—

1. The Pope, Bishop of Rome, and Primate of the Universal Church, the Œcumenical Council under the presidency of the Pope, to be supreme judge in matters of faith.

2. Restoration to the bishops, archbishops and metropolitans of the rights which they possessed up to the eleventh century.

3. Full establishment of the ecclesiastical hierarchy, and free exercise of voting by clergy and people in the election of bishops, and of the Sovereign Pontiff himself.

4. Liturgy in the national language, and circulation of the Bible.

5. Free sacramental confession on the part of the penitent faithful, and according to the canons of the third and fourth centuries, as far as regards sacerdotal jurisdiction.

6. Restitution to priests of every class of consultative and deliberative vote in the diocesan and provincial synods.

7. Abolition of forced celibacy.

8. Admission of full and entire liberty of conscience, and formal renunciation of every doctrine of compulsion.

We regret to learn that societies of free thinkers have been formed in Sienna, Pisa, and Milan, and will doubtless soon be formed in other cities. All revealed religion is rejected. Atheists, as well as deists; spiritualists, as well as materialists; pantheists, as well as nihilists, are admitted members;—in short, any man proving himself to be independent as regards his convictions.

PROTESTANTISM IN ELBA.

Although the principal facts in the following communication have from time to time been noticed in these pages, our readers will doubtless be glad to have the whole of the interesting particulars in one continuous narrative:—

In the year 1855 a small vessel from the island of Elba, laden with charcoal, entered the port of Nice. The captain—Cignoni—and his brother, who was with him, were of the lower class which, with few exceptions, forms the

population of Elba. These men were highly esteemed by their compatriots for integrity of character, for strict observance of their religious duties, and for their strong attachment to the Roman Catholic Church.

At the time alluded to, Francesco and Rosa Madiai (so well known from their trials and offerings in Tuscany for the truth's sake) were settled in Nice, and they had there the management of the Bible depot, under the British and Foreign Bible Society. One day Francesco, walking near the port, overheard a group of sailors conversing in his own native language. He accosted them, and asked them to purchase a Bible. Cignoni, who was the sailor he addressed, replied that he "knew nothing of the Bible, not even exactly what it was." "It is the Word of God," replied Madiai, "will you not take it?" Cignoni, after some hesitation, bought it. A little further conversation on the subject followed, without, however, much apparent result. The Bible was taken to Elba, where Cignoni showed it to a friend—a poor mason of the name of Quattrini. At first neither the brothers Cignoni nor the mason found much to interest them in the book, which Cignoni, on his next voyage from the island, consigned to the care of Quattrini. Soon afterwards, this poor man, under the influence of the Holy Spirit, was induced to "search the Scriptures." He became deeply interested in their perusal; he prayed for light; and his eyes were opened to behold the Sun of Righteousness. God blessed the simple reading of the Word to his conversion. No human instrumentality was employed in his case.

In the meanwhile, the brothers Cignoni made repeated trips to Nice to sell their charcoal. When there, they sought out the Madiai, who invited them to join their meetings for reading the Bible. The Gospel was expounded to them, and thus were the Madiai instrumental in communicating to these islanders the good news of a free salvation through faith in the Lord Jesus. At this period religious persecution in Tuscany (to which Elba belonged) was rampant. The Cignoni, Quattrini, and a few friends they had induced to join them, met to read in secret the Word of God; the precious book was concealed by them sometimes in a pit in Quattrini's garden, sometimes in a hole made in the wall of his house; and so fearful were they of its being discovered and taken from them, that they dared not intrust even their own relatives with their dangerous secret. At last, from time to time, they spoke of the Word to friends, who at last joined them in reading and prayer.

His went on for six years, and even when Government persecution ceased, and a certain degree of religious liberty was granted, the Elba converts were long ere they could decide to make a public avowal of their faith. At last, however, after an inward conflict and prayer, the step was taken. Then persecution awaited them, more awful, perhaps, to them, than would have been if they had been disclosed or exiled. The disclosure of their change of religion was received by their countrymen with scorn and execration. Members of their own families and their dearest friends deserted them. Scorned by all by whom they had hitherto been respected and loved, their very lives were threatened; twice was Cignoni's house set on

fire by his old friends and neighbours, doubtless at the instigation of the infuriated priests. Nothing daunted or shaken by these outrages, these brave confessors put their trust in God, who never fails to help all those who do so.

The "Evangelici," as they call themselves, then sent to Florence to ask to have an evangelist. Two or three in succession were sent to them by different parties; one of them was re-conducted to Porto Ferrajo by gendarmes; others were driven shamefully away by the populace. Gregori, a young student in the Vaudois College at Florence, stood his ground manfully, and by him the Elba mission was really established. When he left to continue his theological studies at the expiration of the vacation, Emile Marchand, a young Frenchman, succeeded him.

This was in 1862; three different stations were soon established in different parts of the island, and Sunday, adult, evening, and weekly schools commenced. M. Marchand was received with great joy by the converts at Rio Marina, where the Cignoni and Quattrini reside, and where the work began. He at once opened "an upper room" for holding meetings, which for months had to be guarded by the police during the hours the brethren assembled, to prevent the forced entrance of the angry mob that assembled round the house with shouts and menaces; in spite of which, numbers thirsting after the living waters joined the persecuted people. Soon the room became too small to hold half the applicants for admission—no other room could be obtained—what could then be done? The first thing that was done was the adoption of the voluntary offering made by each, according to their means, nay, in some cases beyond their means, of money towards the building of a place of worship. One thousand francs (40*l.*) were raised amongst these earnest Christians towards the much-desired building. One poor cobbler told his pastor to put down his name for thirty francs. "Thirty francs, why how can you give such a sum?" "I can do so in a few weeks," was his answer; and in five weeks the poor man returned with his thirty francs donation, hardly earned by working over-hours, night and morning.

An appeal was then made to their Christian brethren in Italy and out of it, and the required sum was raised. Quattrini, the mason, the first convert, planned and superintended the building, and the people gave all their aid, and thanks chiefly to Quattrini's skill and care, and to the people's help, a neat church, capable of containing 250 people, was erected for the moderate sum of 340*l.*, the purchase of the land included. This little church was opened above a year ago. Many Christian friends, Rev. Dr. Stewart, Scotch minister at Leghorn; Dr. Revel, Vaudois Theological Professor at Florence; Rev. J. R. Macdougall, of Florence, and others, went to Elba to be present at the interesting event. All were greatly struck and affected by the serious yet joyous demeanour of the converts, and by the sweet voices of the school-children, raised in hymns of praise to their beloved Saviour—so lately made known to them. "I shall never forget," wrote an eye-witness, "the tears of joy shed by our good captain and mason when they heard 150 Evangelicals sing the praises of the Lord." The converts of each station manifest

all men that he had already passed from death unto life, from darkness to light. To the last moment he implored his parents (Romanists) to seek Christ as their only Saviour; and when he could speak no more he alternately pointed to his Bible and to heaven, then meekly folding his arms across his breast, with a smile on his lips, he rejoicingly died—nay, rather let us say “he fell asleep in Jesus.” He was very poor, and during his two years’ illness the converts of the three stations spontaneously came forward with their contributions and supported him, and after death they paid his funeral expenses.

A cemetery at Rio Marina being much needed for the converts, they again came forward and paid for the ground and the walling it in.

A committee of women to look after the girls’ school has recently been formed; they meet also once a-month; and, poor themselves, they then sew and make garments for the children who are in still greater need.

The school-children, even, show a like self-denial and generosity. Last Christmas they went to their pastor with the sum of thirteen francs (about ten shillings), to which for a year they had, farthing by farthing, been contributing; they begged him to send half the amount to the publisher of a Sunday-school journal, and the remainder they wished to have sent to Dr. Revel, for the mission work in Italy! Thus, among the Elba converts, men, women, and

room is utterly inadequate to the desire to attend.

The Romish schools : Catholics who are not children to the Protest recent case the father the school to see after hi church, and now he is an evangelists consider schi ance for *securely* carryin and they say, “The day let us have a new sch double the number of sc

It is, then, most ear means may be supplied people what they are qu fice to procure themsel the new school-rooms (fo must not, according to l is 180%, towards whic already volunteered to g

Elba has a populatio only have as yet recei therefore, has yet be don by God’s grace and bless little church of Elba is foundation, the Rock Cl and doubtless will, be as out, but she cannot utter principles which created are indestructible.

SWEDEN.

PROGRESS OF THE RELIGIOUS REVIVAL

The revival in Sweden progresses steadily. It began among the poor, the lowly, and among them it is spreading more and more; while at the same time it is fast gaining ground among those who are better off, and hold more prominent positions in society. Many of the latter, even persons of the highest rank, now openly profess their faith

holm where that is th Half an hour before se scarcely possible to get as to finding a seat, th the question, unless yo before the time. The the entrances like bees beehive.

but **the** chapel doors had to be left open, and **many** of those who had not been able to get in **stood** outside, persevering in their efforts to **catch** the sound of the voices of those who **prayed** or addressed the assembly. Such was also **the** case at the June meetings, which, as well as those already mentioned, were held in **Bethlehem Church**, as the building is now called which formerly belonged to the **Wesleyan** body, and went by the name of the **English Chapel**. This, through the generosity and devotedness of the **Wesleyans**, instead of being sold to Government and applied to secular purposes, was, at considerable loss, disposed of to an association of **Christian men**, who since then have acted as **trustees**. It is the only place of worship in which **any** Christian man, clergyman or **layman**, may, independently of the Consistory of Stockholm, preach the Gospel, and the **only** place for meetings. But it is far too **small** for the proportions that such meetings have taken in Stockholm, and **Mr. Beskow**, a young and very popular clergyman, has conceived the idea, and already begun to put the plan into execution, of building a church, which shall be large enough to hold a much greater number of hearers than the existing churches do, which amounts to about 2,000. It will also be independent of the Consistory of Stockholm, though perfectly agreeing with it in doctrine. A small committee of Christian men will act as trustees, and in their hands would rest the appointment after the death or retirement of the first pastor. The population of Stockholm has much increased; and Government, seeing the want of another church, has acted judiciously and liberally in this matter, taking the subject into due consideration, and then giving **Mr. Beskow** full permission to build such a place of worship as he intends, and guaranteeing to him the non-interference of the clerical authorities. It is therefore to be hoped that on the very appropriate ground chosen a place of worship will be erected, where it will be possible, without risking health and comfort, to hear such preachers as not only **Mr. Beskow** himself, but **Mr. Wadstrom**, **Mr. Bring**, and others, who also draw very crowded audiences, and where prayer-meetings, and others of the same kind, may be held. **Mr. Beskow**, trusting the Lord, and believing His promises, has himself advanced the money for the ground; and hopes to find, as he goes on, that others come forward to help him. None but those who know Sweden well are able to form an estimate of the importance of this movement.

Much life is evinced among the younger members of the Swedish clergy.

The revival has been fruitful in works of mercy; all flourishing, but none so much as the Deaconesses' Institution, which has grown to a size and importance certainly not anticipated by the founders, who in 1849 laid the first humble foundation of this interesting work. Nearly a hundred deaconesses are now at work in different fields of labour, schools, orphan-houses, hospitals, or in the Institution itself, which includes many different departments of usefulness in the training of the young women for the different spheres in which they are destined to act; the schools, which are numerous; the home for orphan girls, 22 in number; the school of discipline; the refuge for fallen women; the hospital for incurables; and lastly, the hospital for the sick that are daily brought in;—all these different agencies are at work, principally within the walls of the two spacious and comfortable houses that have of late been constructed not far from the Church of St. Catherine, commanding a beautiful view of the Baltic, but also in some smaller adjacent buildings. The deaconesses have in almost every instance enjoyed the best character for usefulness and Christian conduct. Some went to Denmark during the late war, and directed the hospitals for the wounded soldiers. They were much prized by the Danish authorities, and one of them was called upon to superintend the establishment of a similar institution in Copenhagen. It has pleased God hitherto to preserve this work in Stockholm from all taint of Tractarianism or monastic views. It was first during many years under the care of an excellent and highly-gifted lady, but her health broke down, and a young clergyman, **Mr. John Bring**, is now at the head of this establishment.

A Missionary Seminary has also been opened during the course of these last years, and is doing well. The first missionaries are to be sent out this year. Sunday-schools increase in numbers, and so do day-schools and working meetings, and many other signs of a growing interest in religion; but while with much gratitude we review these remarkable changes, and hope good things from the Lord as regards the future, it would not be right to present too sunny a picture of the state of things in Sweden. There is no doubt that in some circles infidelity is in a very serious manner gaining ground, and that in others Swedenborgianism is making its way, and subverting the pure religion of Christ. It therefore behoves all Swedes who feel an interest in the

They have driven their neighbours to at the first suspicion of sickness. I know a place, where an old woman, who never the cholera at all, was sent by her own Aren, who did nothing more for her comfort there than to dig a grave for her, and then her to starve, from which fate she was rescued by some foreigners, who found by chance.

An English engineer was taken sick on his steamer, and the Greeks on board expelled the captain to put him ashore to

They would not even allow him to tow poor man in a boat ten miles to his home, he was put ashore, and carried a mile or in the hot sun to this same hospital where old woman was sent to starve. He died

re, of course, in a few hours, and then relief was demanded from his family for rying him to the hospital and attending there. I might multiply such examples most indefinitely, but enough has been said to show the general spirit of the Greeks, which has elevated the single idea of individual self-preservation above every other duty and instinct. Even the Jews have shown a better spirit than the Greeks.

The religious ideas of the various sects, of course, prompted them to adopt various plans to stay the progress of the epidemic. The Turks, believing that the seeds of the cholera are sown by night by jinn, for several weeks paraded the streets every night, repeating charms and portions of the Koran, to drive away the unfriendly spirits. I understand that these processions were finally prohibited by the Government. The Greeks made up for their want of manliness and courage by an excess of religious devotion. They paraded the streets, night and day, with sacred pictures, candles, and prayers to the Virgin. The churches, to which the most famous of these pictures belonged, received large sums for the privilege of carrying them about the streets. By request of the Grand Vizier, the Greek Patriarch issued a special order, releasing all Greeks from keeping the strict fast of fifteen days which usually precedes the feast of the Virgin. The promulgation of this order in the churches caused great commotion. More than one bishop was driven from his church on attempting to read it. It was in vain that they were told to keep thirty days' fast after the epidemic was over. They accused their bishops of making Protestants of them, and insisted on fasting with more severity than usual, to propitiate the Virgin.

The Jews have suffered more than any other

of the native communities, and they are alleged to have offered blood sacrifices to propitiate God. They were also ordered to confess their sins to their priests. Thousands did so, expecting absolution after the fashion of the Catholic confessional, but the Grand Rabbi had no such idea in mind, and immediately commenced punishing the people for the sins which they had confessed. The confusion which followed can be better imagined than described, when it is remembered that dishonesty and immorality are the chief characteristics of the Jews resident here.

The foreign population, as a whole, has displayed much courage and good feeling. I cannot forbear mentioning the fact that Rev. Mr. Gribble, Chaplain of the British Embassy, hastened back from Germany in the midst of the epidemic to minister to his people. He has been most efficiently aided in this work by Rev. Mr. Knapp, who occupied the chaplaincy during his absence.

The American missionaries have laboured unceasingly among the poorer classes, and have attended personally between four and five hundred cases of cholera and cholerae, besides administering medicine to many lighter cases. They have published a statement of their method of treatment, which is too long to be reproduced here; but it appears that the mortality among those whom they have attended has not exceeded *five per cent.*, although many of the cases have been in the worst and most filthy rooms of the khans.

I might name many others who have shown great devotion in labouring for the sick. The physicians, as a general rule, have displayed more than usual courage, although it must be added that the fees demanded by many of them have been enormous.

TERRIBLE FIRE IN STAMBOUL.

Pestilence and fire seem to be in some way mysteriously connected. We had scarcely begun to recover from the most terrible scourge which has ever visited the city, when, as in London after the plague, there came the most extensive conflagration ever known in Stamboul. A week ago 400 houses were burned in the Jewish quarter. Almost every day since there have been smaller fires in different parts of the city. On Tuesday evening, September 5, a fire broke out not far from the Custom-house, on the Stamboul side of the Golden Horn, which burned for twenty-four hours, and will long be remembered as "the great fire of Constantinople." It was driven on by a very high north wind, and only stopped when, at various points, it

PORT OF THE MEDICAL COMMISSION.

The following extract from the report of the Medical Commission to the Grand Duke will illustrate better than I can the manner in which Christian *employés* of the Government are expected to treat their superiors. The report contains no statistics, and is made up wholly of statements like the following. Keep in mind the fact that at least 100 persons have died within two months of cholera in the city, the value of the services rendered can be very easily estimated:—

On the 16th of last July, your Highness, the Grand Duke, interpreter of the noble intentions of your august Sovereign, appointed the Extraordinary Commission of Public Health, and assigned the duty of combating by all possible means the cholera which had invaded the capital. Your Commission, during the six weeks just past, has occupied itself in conquering the epidemic by measures for the public health, undertaken on a large scale; by the most advisable preventive measures; by the establishment of houses of refuge, ambulances, hospitals, &c.; by the organization of a service of domiciliary assistance in short, by all the means of which the epidemic, under such circumstances, is undoubtedly prevented. These measures preserved the healthy, relieved the suffering, saved many from being victims, and

re-established the courage of the population by their results.

All the measures taken by your Commission during the first period of its action have received the high approval of your Highness. They will be forthwith brought to the notice of Europe and of the scientific world, as well as the results obtained, to the glory of our august Sovereign and of his enlightened Government. Meanwhile, your Commission considers itself happy to be able at present to inform your Highness that the epidemic, combated in spite of its extreme virulence, driven back step by step, is in full retreat from all its positions. In a short time the last trace of its odious presence will have disappeared from our beautiful capital. The relieved people will bless the inexhaustible benevolence of its powerful monarch. Your Commission finds itself on the point of entering on a new period of its existence, much more important than the former, and much more difficult to bring to a successful issue.

Before entering upon it, all the members of the Commission feel the necessity of informing your Highness that, up to the present time simple instruments of the will of your Highness, they have throughout endeavoured to become imbued with your unconquerable energy. Your high intelligence and your sure penetration have been their guides in this painful struggle. We attribute the success of the measures of the Commission solely to your Highness.

INDIA.

HINDOO IMMORALITY AND MISSIONARY EFFORT.

The following sketch, which presents some of the principal features, is from a missionary of the Baptist Society:—

Cutwa, near Burdwan, Bengal,
July 15, 1865.

Cutwa is, as you are most likely aware, an important station of the Baptist Missionary Society, judging from the early records of the Society, there must have been formerly a serious cause here. The first members of the Church have long since entered their rest; and have gone to other mission stations, only a few families now remain. Cutwa is an important, and at the same time a fertile field for missionary labour. At certain seasons of the year thousands upon thousands of Hindoos come from far off places to bathe in the Gagarathi River—the Gunga of Hindooism.

In Cutwa itself and the surrounding country the Gospel is very favourably received; people listen attentively, and urge us to preach as often as possible. The better educated people admit that Christianity is a true religion: they would not be unwilling to find a saviour for Christ in their Pantheon; and their faith is only aroused when we insist on it there is but "one name given under heaven by which men may be saved." Frequently the remark is made, "Jesus Christ was certainly holy, but it is quite right for Christians to worship him; but as we also worship God, though in another way, it is not necessary for us to change religion and become outcasts." Very many think it beneath them to stand in the

bazaar side by side with the common people and hear the Gospel preached, and so several have, of their own accord, requested me to meet them once a-week, after dark, at the house of one of their number. The last time they met there were perhaps twenty-five present, and the interest they manifested was very encouraging. This movement is headed by a respectable Hindoo who is in heart a Christian, and hopes ere long to be enabled to publicly avow the faith he cherishes. The poorer classes generally hear the Gospel with pleasure; but still the majority of them are influenced by a phase of Hindooism prevalent here that is most detrimental to our work. I refer to the worship of Chaitanya, the last Hindoo reformer of any note. As this prevails very much here, perhaps no apology will be necessary for saying a little about it. Respecting the doctrines peculiar to this sect the people trouble themselves but very little; enough for them that Chaitanya popularised the loves of Krishna and Radhika, his favourite mistress. With a few pet phrases on their lips as the shibboleth of their creed, they too frequently make the worship of Chaitanya a cloak for immoralities that are beyond all description. About here very many of the Bosh-toms, as they are called, have taken to the profession of begging, as the most respectable and religious way of passing their time. As this excrescence of Hindooism fosters immorality, it is very popular, especially with the ignorant and unthinking. A short time ago, at the Agra Dwip mela, there were perhaps 15,000 persons present, nearly all Bosh-toms, and more women than men. Most of

mela are performed what are called—to use as mild a term as possible—left-hand marriages. All that is required is the payment to the guru (teacher) of the usual fee—namely, one rupee, four annas—equal to about two shillings and sixpence. It can be dissolved at the pleasure of either party, on the payment of the same sum to the guru. The spiritual guides of these Boshtoms are the Babajis, of whom it may be sufficient to say that they are equally destitute of clothing and modesty: a detailed account of their practices would be scarcely possible in English. Young women and girls are decoyed by them in great numbers to be initiated into the mysteries of Vaishnavism. One lesson they are taught is, that the entire surrender of the body to the Babaji is at once the means of salvation, and the highest act of religious worship one can perform, seeing that he is the living representative of Krishna. Now, in a district where there prevails such a system of gross immorality assuming a religious garb, it is scarcely a matter for surprise that the people are slow to embrace the pure Gospel of Christ. The want of a moral sense in these people is perhaps the greatest trial a missionary labouring amongst them can experience, and it gives increased intensity to the apostolic request, “Brethren, pray for us.”

For some time past we have had an intelligent convert employed as itinerant preacher and colporteur. He stays away, on an average, a month at a time, and visits two or three villages a-day. In this way villages that had been overlooked, or were perhaps inaccessible from the want of roads, have been visited by the preacher of the Gospel,

consequence of this paucity of friends to help their education; to N Calcutta; while the poor their homes must grow lie open to all the influence. I have tried for a mission school, cit one of the villages; but plications, have hitherto much as one pice for the Christian friends in ignorance makes the every guru and Babaji upon his credulity, and they would then be far the matter of Christian are now asking for miss help to defray the ex urgent intreaties I can help you at all in the say, however, that reced has generously expenses of two mission but what are they among this subject I feel tempted to the colporteur's journey after talking to the go with him, I perceived acquainted with Christian reason, the gomaster re here go to Dr. Duff's school they come home for the all they have heard about tianity.”

EAST AFRICA.

BISHOP TOZER AT ZANZIBAR.

News has been received of the safe arrival of Miss Tozer at Zanzibar. It is stated that the progress of the native children, both boys and girls, has been very satisfactory.

lesson in chapel; they two hymns in English conduct is beyond all sums in addition and many long rows of figures

the town to see the Malagasy quarter, and an old grandmother of our little Mankono. We started in procession—first the nine boys, two and two, M'Bili na M'Bili, in red fez caps and long white Arab garments, their best, looking so clean and pretty; then the bishop and I, followed by six of the girls in pink frocks and white handkerchiefs; the rear brought up by Dr. Steere and Miss Jones. It was like a walk, or a dream of a walk, in the "Arabian Nights," nothing so marvellous and dreamy I never saw!—pictures presenting themselves at every turn—each form and face a study. Through the English quarter, where Colonel Playfair is supreme, the narrow streets are paved with a sort of cement; but when we left this quarter it was dust and dirt, very narrow and tortuous, very anxious. Crowds of dark and dusky faces and costumes totally indescribable—ornaments, armbands, ear and nose jewels, turbans, caftans, and every few steps a rise, a covering of the face, and "Salaam," from one another. The bishop is evidently considered a great person, "the head of all religion," as the Sultan calls him—"the pious, the exalted, the illustrious, the distinguished, the most beloved, our brother and friend, the bishop." "I have naturally come to lay my open hand over my face, and to my 'Salaam,' quite as if I had been accustomed to do it all my life." The sight of two new faces, and ladies walking in the day, was enough to excuse any amount of staring and remark; but though all eyes were turned to us, I saw no smile, and heard no remark beyond "Salaam" as we went on. When we got to the Malagasy quarter, things altered; dusky faces looked out, and "Jamba, jamba, sana, sana" were repeated, and called after us incessantly—"Welcome, very welcome." "Good morning, very very much," it means, and of course we responded; but when we came to the cluster of huts where we intended visiting the grandmother, how shall we describe the scene? We were surrounded instantly by, I think, a hundred people. I was seized and dragged into a hut, and seated forcibly and hospitably on a mat, while women crowded round me, touching me gently, and speaking welcome words. I escaped to the outer air as soon as I could, where the crowd was increased, Mankono being loudly welcomed by

his relatives, and the bishop and Dr. Steere made to sit on a kind of throne formed of mats; a chair was also produced from some corner, and we were the centre of a dense admiring assemblage.

The visit lasted about twenty minutes, I think; then we took our leave, and, accompanied by some fifty black forms, we departed, the grandmother coming with us some distance, as is the custom here, and then with "Salaams" departing. One man came the whole way, more than a mile, but the greater part gradually dropped off sooner or later. Coming back in the dusk, we had wonderful glimpses into most picturesque interiors, where lamps stood lighted on the floor, and pillows round, for the evening chat. Dear little fair Arab bairns, with glittering black eyes, covered their faces with tiny hands, and said, "Bon jour," and "Salaam;" handsome grave Arabs, in beautiful garments, rose slowly from the door-steps with the same. All at once, in the middle of the narrow Oriental way (I cannot call it street), we came on two persons, who lifted their caps and stood to look at us. They were Americans arrived on Sunday in a large Boston merchant ship. But can't you fancy how an English face or costume would, suddenly coming on you, awake you, as it were, out of a dream?

I like the life, so far, extremely. There is work enough for ten women instead of three. I am learning and repeating Swahili from morning till night. Dr. Steere has made me a short grammar, and gives me fresh papers as fast as I learn the old ones. Salim, our head Arab from the Consulate, sits at my feet hearing me repeat, with infinite patience, the numbers, which I can now count up to a thousand; the Arabic and Swahili are curiously mixed, the units being in Swahili, the tens in Arabic. He can't speak much English, but encourages me by saying "By-and-bye you speaky Zanzibar—to-morrow—next day—Sunday."

I do not know where to begin to tell you anything, it is all so strange and new. The heat is beyond what you ever feel in England, and the mosquitoes are very troublesome. Good bye.—Ever most affectionately yours,

HELEN R. TOZER.

Home Intelligence.

THE BISHOPS AND THE RITUALISTS.

We are glad to find that several of the bishops are setting themselves to stem the current of ritualism which has set in with much force in certain quarters. Among these, the new Bishop of Ely, Dr. Harold Browne, has honourably distinguished himself. A correspondence between his lordship and the Rev. Mr. Molyneux, of St. Peter's, Sudbury, has brought into clearer light than we have elsewhere seen the views of objects of the ritualists. Often as we have heard of lights on the altar, their use, or the doctrines they were meant

to symbolise, were not avowed, till Mr. Molyneux condescended to inform us. The reverend gentleman explains that they are a symbol or declaration that the body and blood of Christ, from which His humanity and divinity are never separate, are really and essentially present—as truly so as they were on Calvary. What this Popish doctrine has to do with the Church of England, or how lighted candles symbolise it, Mr. Molyneux does not explain.

The controversy arose out of certain circumstances that took place at a consecration at Sudbury. Mr. Molyneux urged the bishop

which authorises the use of such ornaments as were in use in the second year of Edward VI. He says there were lights on the altar then, and therefore there ought to be lights on the altar now. To all this the bishop coolly replies in effect: Granting that altars were then in use, yet as the Privy Council decided in the Round Church case that we have at the present time only communion tables, and not altars, the injunction of King Edward that there should be "two lights upon the high altar" does not now apply. The rejoinder of Mr. Molyneux to this clenching argument is a fine burst of Tractarian feeling: "If the statement means that there is an essential difference between an altar and a communion table, and that the Lord's table in our churches is not truly and essentially an altar, then I unhesitatingly and fearlessly say, that as truly as the Church of England is catholic this statement is false. No altar in Anglican Churches! Of course, then, no sacrifice, no priesthood, no church! What a triumph for the Roman Catholics." The reverend gentleman, in the excitement of his feelings, appears to have forgotten the one great High Priest, and His offering made once for all. In a correspondence in another quarter the bishop strongly condemns the practice of compulsory confession.

But the wrath of the Tractarians descends most heavily upon the Bishop of London, who has apparently made up his mind at last to put a stop, as far as his power extends, to the progress of ritualism in his diocese. His manly and decided conduct at the consecration of a church at Shoreditch was the first intimation of his intention, and

they must be removed.

The Rev. C. Lyford, tho that the flowers should be the churchwarden to see if nosegays were removed from the communion table and vestry.

The bishop then surveyed, most of whom were with richly-embroidered "High Church" insignia said, quietly but sternly my diocese must appear to-day in the simple dress of the Church of England!" At one another very innocent were at a loss to comprehend meaning. A somewhat during which no one stirred the clergy, his lordship emptorily, "I must ask ribbons, gentlemen." They bowed, and at once removed silk one, with rich embroidery), and his example other clergymen present noticed a small cross in pocket high, decorated with flowers, which had been the wardrobe. He asked being answered "nothing taken down and put in serving that it was a garments were not complete inspection, so that the been raised, and all unple consecration avoided. In a procession, and process of the church, where the choirs chanting; the disallowed by the bishop, was aisle, and passed to the far the large congregation near 1,000 persons, were any hitch having occurred detailed having taken place

sole assemblage, the bishop meanwhile resolutely refusing to proceed with the service until some understanding was come to respecting it.

Length his lordship said, "If you will give undertaking to efface that cartoon I will proceed." Assent being given, the bishop instructed Dr. T. Twiss to draw up an undertaking to that effect, saying that the registrar would read the petition whilst it was being done. Dr. T. Twiss then went into the vestry and drew up the following memorandum:—

"We hereby undertake to remove to-morrow the unfinished cartoon on the east end of the chancel wall of the church of St. Michael and All Angels.—August 24, 1865."

Dr. Twiss then returned to the chancel, and the document was signed in presence of the congregation by the Rev. Charles Lyford, incumbent; Mr. James Tranter, churchwarden; and Mr. James Brooks, architect.

The bishop then said: "I have no objection to consecrate this church in accordance with the prayer of that petition."

The consecration was then proceeded with in the usual manner.

From that day to the present the bishop has not ceased to be the object of abuse and detraction by the ultra High Church organs. So indiscriminate are they in the missiles they hurl at him, that they publish with greatunction a letter from an ex-Dissenting minister named Crampton, who states that he had intended to seek ordination in the Church, but, after seeing the extraordinary conduct of the bishop, he cannot do so. Other correspondents are still more virulent. The *Churchman* publishes a long letter from a correspondent, who charges the bishop with being in league with the Rationalists, with owing his advancement to the bench to Prince Albert, who, it is politely hinted, was the great patron of scepticism and semi-fidelity, and with acting in concert with Dean Stanley and others to give infidelity the same status with Christianity. He is warned, however, that he is pursuing a perilous course, and that, though he may not be within the reach of the temporal laws or the ordinary courts, yet he has rendered himself liable to be cited before Convocation, to render an account of his questionable conduct, and compelled, under penalty of suspension or deposition, to make such declarations or engagements, and to do such acts, as the Convocation shall deem requisite for the security of the faith and the due discharge of his episcopal duties. We have no wish to defend the bishop's intimacy with the leading Rationalists; we deplore his readiness on all occasions to apologise for them; but assuredly the threat of being visited with the censures of Convocation is more likely to move, in his mind, scorn than repentance.

PROPOSED UNION OF THE GREEK, ROMAN, AND ANGLICAN CHURCHES.

Our readers are aware that a secret society has existed for some time in the Church of England, the object of which is to bring about a union of the Greek, Roman, and Anglican Churches. The bond of the association is the agreeing to recite, at stated times, a short intercessory prayer for the union of the three churches, to which is added, in the case of priests, "the offering, at least once in three months, of the Holy Sacrifice with the same intention." Laymen, however, are prominent members of the association; and it may be added, that the Hon. Mr. Boyle, brother to the Earl of Glasgow, lost his seat for Buteshire at the last general election mainly because it was known that he was the honorary secretary of one of its branches. A great many services were held in connexion with this association during the past month, and it is said that on one Sunday lately there was the celebration of the sacrament in connexion with the subject in no fewer than 300 churches in England. The character of these services may be illustrated by what took place at one of them:—

The Rev. George Nugee, of Wymering, near Portsmouth, on Sunday week, caused a solemn *Te Deum* to be sung in the church of Wymering, "for the peace of the nations and the reunion of the churches of Christendom." The *Te Deum* having been sung, Mr. Nugee divested himself of his surplice; put on a white silk cope embroidered with gold, and took his stand with two assistants before the altar. The preacher spoke of the grand spectacle which they had witnessed at Portsmouth. It was a glad thing, he said, to see nation side by side with nation, once more interchanging friendly salutes and forgetting past animosities. But what we all yearned to see was the churches of Christendom moored side by side. There were three great divisions of the Catholic Church—the Latin, Greek, and Anglican. Was not the time fast coming when they too should forget their differences and be reunited in the one faith? He alluded to the first step towards such a reunion in the intercommunion recently established between the Servian and English Churches. This offer on the part of the Bishop of Servia, sealed as it had been by their admission of a priest of the English Church (the Rev. W. Denton, of St. Bartholomew's, Moorfields) to holy communion, was a fact which called for the greatest exultation.

With reference to this communion between the Servian Church and the Rev. Mr. Denton, which has been much trumpeted about in other places than Portsmouth, the *Levant Herald* tells the following curious tale:—

An abbot of a Servian monastery has been degraded for having administered the holy sacrament to a priest of the Anglican Church.

union with the Greek Church he was determined to have. And therefore he went travelling into the interior of Servia in quest of some Greek priest who would do the needful. His voyage of discovery was far more successful than he anticipated, for on arriving at some out-of-the-way monastery, the abbot of it offered to administer the sacrament to him; at least, so Mr. — declares, while the abbot gives a different version of this preliminary transaction. Whether this offer was made *proprio motu* or not, I am not prepared to say. Be this as it may, the vicar, of course, was agreeably surprised, and very naturally, too, at being made the object of it. He there and then attended the monastic service, and publicly received from the hands of the abbot the holy sacrament according to the laws and practice of the Orthodox Church. Shortly after this Mr. — left Servia, carrying with him a very flattering impression of the liberality of the Servian clergy, and the strong conviction that he had succeeded in accomplishing intercommunication between the Orthodox and Anglican Churches. The poor abbot came to Belgrade, gave his chief, the metropolitan, an account of his and the vicar's doings, and was suspended and ultimately degraded for having made an "improper use of his sacred office." *Risum teneatis, amici.* In the meantime the news of the vicar's success flew to England, and was paraded in the *Churchman* and other English papers as a convincing proof of an approaching union between the Churches Anglican and Orthodox.

THE NEW REGIUS PROFESSOR AT OXFORD.

Dr. Jacobson's successor as Regius Professor of Divinity in the University of Oxford is the Rev. Robert Payne Smith, M.A., sub-librarian of the Bodleian Library. The reverend gentleman is one of the most eminent Hebrew and Syrian scholars in Europe, has given proof of his ability as an author, and is known as a man of piety. *The Times* says:—

con. He passes also to scholar; and, what is of in times when the theolo over the Old Testament braist. How Mr. Smith apply his erudition to the day may be seen in his "A of the Prophecies of Isai and will be soon further s on Jeremiah which he has to the large work that i auspices of the Speaker.

In replying to an add presented to him at School, where he was professor expressed the presentation coming from him. He said he mu merely for their cong their prayers. The off responsibility. He had times, in which he c dignified position, for n of evil were abroad, he and he knew that it v small degree and mea voured to meet some of Majesty had called him

UNITARIANISM I

We do not look muc of spiritual life among We are accustomed to the depository of every s theory; and though we c bers with originating as the day, we never dou arose would find its wa the Unitarians. But i ministers among them w rapid progress and the

ouched in somewhat ambiguous language, as meant, and was universally understood to mean, that the Unitarians maintained the doctrine of the special and immediate divine origin of Christianity. His resolution was rejected by a majority of the meeting, several members voting against him who avowed that they agreed with him in holding the doctrines he maintained, but that they protested against the imposition of a test, in any form, upon Unitarian sciences. This appeared to us, at the time, to be so much a matter of course, coming from the well-known views and opinions of leading men in the Unitarian body, that we did not think the matter worth notice. It has, however, attracted our attention than we imagined it would, and has since become a matter of comment and controversy, not only in the organs of the orthodox denominations, but among the members of the Unitarian body themselves. We do not expect that the denomination will retrace its steps; the members are too much under the control of such men as Sir John Bowring—who deliberately vows, as his last and carefully-matured opinion, that he has heard more of the spirit of Christ from the lips of enlightened Buddhist teachers than from benighted orthodox Christians—to lead us to expect that they will ever consent to bind themselves by creed or declaration to any doctrine in favour of revealed truth. But it may be that the restless spirit of Rationalism may lead the more thoughtful of the body to review opinions which are capable of producing such fruits as these, and gradually bring them back to the only safe standing-ground of believing in Jesus not only as a divine teacher, but as being himself truly and essentially divine.

THE NATIONAL SUNDAY LEAGUE.

The council of this society, which our readers must understand is one for Sunday recreation, not Sunday observance, have announced their intention to organise a series of open-air demonstrations in favour of opening the British Museum, National Gallery, and other institutions, on Sundays, during the coming winter. The resolution was come to at a meeting of the League, and the plan of operations was sketched by Mr. Baxter Langley with amusing frankness. It ought to be explained that the directors of the Crystal Palace have encouraged several Sunday demonstrations within their grounds during the last month; and on one occasion Mr. Langley

explained the purpose of the League in the following terms. He said:—

It was utterly useless to rely in the least upon petitions, for by means of thousands of signatures, which he asserted to be forgeries, and worse than forgeries (whatever that may mean), the Sabbatarian party could always beat them hollow in getting up petitions. The Ministry would not interfere unless the people expressed their desire unmistakably, and therefore they "must have a sensation." Their object must be attained by getting up demonstrations. These must not be absolutely illegal, but they must be as near the law as possible. Now the law, he believed, forbade any popular gathering out of doors within a mile of the Houses of Parliament; why not therefore assemble some Sunday a hundred thousand determined men, women, and children, form them into a line, say four deep, at Charing-cross, and keep moving round and round the fountains, in front of the National Gallery, continually crying out, "Open the National Gallery on Sundays." And then march on from there to the British Museum, and leave their cards (!!) with the sentinels there, unanimously demanding to have the British Museum opened on Sundays; and then the following Sunday assemble in the Kensington Gardens, march about there, and then proceed to the South Kensington Museum, with a similar demand upon their lips. This, he said, was what the League proposed to do this winter, and it would probably make an impression which nothing else would.

Of course this rant must be taken for what it is worth. Whether the people of London will march about the streets at Mr. Langley's bidding remains to be seen; but if a mob of roughs and idle boys can be assembled, we have no doubt the police will be able to give a good account of them. As for the eagerness of the population to have museums, &c., opened on Sundays, we may form an opinion from one fact. At one of these Sunday demonstrations at the Crystal Palace, Dr. Perfitt undertook to give a lecture on Assyrian and Babylonian antiquities. There were 6,000 persons present on that day, and out of the number, when Dr. Perfitt took up his stand in the Assyrian Court, he was favoured with a select audience of just thirty persons, the remainder being scattered about the grounds, and devoting themselves to the creature comforts provided at the refreshment stalls.

THE LATE REV. C. E. OAKLEY.

The metropolis has lost one of its most efficient spiritual labourers, and religious society one of its brightest ornaments, by the decease of the Rev. C. E. Oakley, Rector of St. Paul's, Covent Garden. Mr. Oakley died at Rhyll, on the 15th ult., of typhoid fever, caught while engaged in visiting the houses of his poor parishioners. He was only thirty-six years of age, but he had

out-station there were "characteristics of a genuine religious awakening." The missionary's five days' stay there, on a recent visit, was almost "one continuous preaching service." At another place, he says, "night after night, the brethren almost robbed me of sleep, by their eager discussions and questions;" from one distant town a deputation had been sent to Broosa to plead that a native preacher might be furnished them, and from another "a similar application" had been received. "Never were there so many encouraging prospects" in that vicinity.

PERSIA.

Letters from the Nestorian mission received by the American Board speak of great injustice inflicted by powerful Mohammedans upon the poor Nestorians; of temptations to worldliness set before helpers in the missionary work, to which there, as everywhere, weak human nature is too ready to yield; of the usefulness of Bible-reading women; and of much to encourage in the general aspect of the field. Cheering facts are mentioned by the missionaries as to the progress they have been permitted to witness. Thus, the Rev. Mr. Cochran quotes the testimony of an aged priest, that robbery, burglary, and other crimes had lessened more than one-half in the districts occupied by the missionaries since their labours commenced; and leading Mussulmans, it is said, are now bearing testimony to the good results of the Gospel. The general statistics of the Nestorian mission are as follows:—

Our tabular view gives seventy-four preachers (some of whom also teach), who regularly break the bread of life in at least as many different villages, besides seventeen teachers who conduct religious services, more or less. I have not been able to procure the precise number in our congregations. It is probable, however, that the aggregate is considerably above two thousand. The whole number of communicants received is six hundred and thirty-three, of whom about twenty-five have been excommunicated. The accessions for the last year were seventy-two, and judging from the number of candidates, we may look for more than a hundred during the current year.

The most valuable results have followed the training given in the seminaries:—

Our male seminary has graduated ninety-nine pupils, of whom ninety-two have been received to our communion. The female seminary has graduated fifty-five, of whom forty-eight are communicants. Of those who have been connected with the male seminary a year or more, one hundred and forty-three are communicants, while of those similarly connected with the female seminary, eighty are communicants; yet probably not half a dozen of these were converted previous to entering these institutions. The total of these is two hundred and twenty-three communicants, out of six hundred and thirty-three, our whole number, or more than one-third of the whole; thus giving, as you will observe, no small importance to the seminaries as direct converting agencies, not to speak of their essential importance in supplying helpers, and carrying forward the work generally.

We regret to learn that the missionaries are opposed by the Persian Government:—

Meerza Nejif Ali, agent for the Christians, while he has not, as yet, annoyed any considerable number of the Evangelical Nestorians, still seems to be constantly aiming, in a most covert and intriguing way, to undermine the Evangelical work. His opposition to the French Lazarists is even more open and positive. His errand seems to be a crusade against all foreign agencies and influence. . . . The avowals and efforts of the agent are insignificant, as revealing a new policy on the part of the Government. The Evangelicals are now for the first time recognised as a sect, are placed on a footing with the other sects, and are not to be destroyed, but starved out by intolerant restrictions. We feel assured that this hostility will all be overruled for the furtherance of the Gospel, and if persisted in, we shall be greatly disappointed if it does not result in the speedy opening of the Gospel door to Mussulmans.

INDIA.

The senior missionary of the Church of England Society in Tinnevely, the Rev. J. Thomas, who has laboured for thirty years in that province, and has been of late in charge of congregations numbering 12,000 converts, has proposed to the committee the immediate appointment of a native bishop, not having authority over Europeans, but over the native church only, to whom should be transferred the self-supporting congregations and spiritual agents.

I should be prepared [writes Mr. Thomas] to hand over to him at once fifteen or twenty of my best congregations, and make the utmost endeavour every year to increase the number as contributions increased. Other districts might be willing and able to double this number, and there would be at once, not a mere nucleus of a native church, but a goodly number of congregations to be superintended, which would form by no means an insignificant episcopate. . . . While the native bishop would be entirely independent of the European clergy, they would be able to assist him, and strengthen his hands in a variety of ways, until the time arrived to withdraw altogether. The native church would by this means be materially strengthened, and experience would be gained by the bishop, native clergy, and catechists, in self-government and management of their own affairs. A great increase would, I am persuaded, soon appear in the number of ordained

what proud of the appearance of the place; and the conclusion that was arrived at was, that afore the most effectual, and at the same time most appropriate way of annoying me was that burning down the village. Another thing which inclined them to adopt this course in particular that a few months before all the school-rooms in Suviseshapuram, a Church missionary on only five miles off, had been burnt down, as was supposed, by a dismissed schoolmaster, had managed to elude conviction and to escape with impunity. Accordingly, on the 5th ember, at midnight, an incendiary fire was raised in the village of Edeyengoody, and six of best houses in the village, forming one side of the best street, were burnt down, including the e of Mr. Samuel, the native minister, against whom the conspirators seem to have had a al ill-will. On this occasion the supposed incendiary, Pakyanathen's younger brother, was , but not laid hold of, so as to set the question of identity at rest to the satisfaction of the t; and as all the people in the village connected with the mission, including Mr. Samuel elf, were impressed from the outset with the belief that it would be impossible for them to edress, the case was not so vigorously followed up as it might have been, and the accused n escaped conviction. I returned home at the same time as the released prisoner and his ds, and was sorry to see the village so much disfigured by the fire, but still more sorry to iver the impression that had been produced amongst the people generally by this second re of justice in the same neighbourhood. The good were everywhere discouraged, the inally-disposed classes emboldened. I felt persuaded, for my own part, that "the triumphing e wicked would be but for a moment," and that the result would be for the best in the end, gh in what manner it would turn out to be for the best I could not then foresee; but natives easily terrified, and soon give up all for lost, and many even of the better sort required to have : faith in God's government of the world strengthened. Again and again I read to them the 37th m, many portions of which seemed to them particularly reassuring—"Rest in the Lord and wait ntly for him: fret not thyself because of him who prospereth in his way, because of the man bringeth wicked devices to pass. For evil doers shall be cut off, but those that wait upon Lord, they shall inherit the earth."

After a second fire in the same village, the incendiaries were detected, and four of them—yanathen, the ex-school inspector, being of the number—were sentenced, after conviction, ight years' imprisonment, with hard labour. Quietness and confidence were then restored.

CHINA.

The hospital in connexion with the London Mission at Peking continues a useful adjunct irect spiritual work. Among those who have applied for relief from suffering, not a ave found their way to the knowledge of Christianity; and now a respectable church ts, consisting of upwards of forty baptized persons, a large number of inquirers and icants for baptism, with two flourishing boys' schools. A new dispensary has been opened he west, and another is about to be established in the east of the city. "The most hopeful of any station," says Dr. Dudgeon, "whether medical or otherwise, in China, is the large adance of women. When we get the women, we necessarily have the children, and the soon follow—prejudice, pride, and exclusiveness soon disappear." Recently a country-came in from a town 150 miles distant, and reported that there were more than 100 ons residing in his neighbourhood desirous of receiving Christian instruction. On er inquiry, eight respectable persons were discovered who might be relied on as sincerely ing to be taught, and one of them has since proceeded to the capital, to obtain the tual help thus asked. The call has, doubtless, ere this been answered.

We regret to record the death of Miss Baxter, who has been cut off in the midst of a r of no ordinary usefulness. She had only attained the age of thirty-six. Her father Robert Baxter, the well-known solicitor and family had been urging her to return home, ly to recruit her strength for labour in a climate too depressing to Europeans to render fe to remain under its influence for more than five years. But she could not bring her- to leave her scene of labour. Bishop Smith thus writes respecting the deceased lady e Record:—

More than five years ago, Miss Harriet Sophia Baxter dedicated her life and talents to the k of Christian education among Chinese females; and went to Hong Kong unsupported by any gionary society, and dependent for the pecuniary means of working out her beneficent schemes issionary usefulness on her own private resources and those of her family, with the assistance he Society for Promoting Female Education in the East, and other friends on the spot. In multitude and variety of her zealous and energetic labours she prematurely wore out her ngth, and has entered early into her rest. How great has been the loss sustained by the mis- ary cause in the removal of this devoted and efficient labourer is proved by the sorrow pre- nt among Europeans and Chinese at Hong Kong, where she has secured a permanent place he affectionate memory and respect of the native race, for whose benefit she cheerfully sacri- d the endearments of her native land and home.

MADAGASCAR.

A story of further disquietude and disturbances in Madagascar has recently appeared in

At a missionary conference, held just before the ordination, by the Bishop of Grahamstown, of two clergymen who had arrived in South Africa from England, it was resolved that these gentlemen, who represented the Propagation Society, should be sent to Independent Caffraria, to look out for the most suitable place in which to begin a new mission there. They were accompanied on their journey by another clergyman, and by two Kaffirs as guides and interpreters. It was decided that they would apply first to a chief named Umditshwa, or leave to begin a mission in his country : he is at the head of a part of the Amampondonisi, and bears the best character of any chief with all the English, who know him, for all the heathen virtues. He is about the only chief who has no missionary in his country, and at the same time he has often begged for one from the Wesleyans, who are not in a position to send him one.

Speaking of the antecedents of this chief, the missionaries say :—

He has been driven out of his land by his enemies, of whom the chief are the Tambookies, Qeya's people, of whom (Qeya, I mean) you may have heard as being half Christianised ; this is the largest of the Kaffir tribes, at least on this side of Natal, and amongst a section of them we are now living. Umditshwa has thus been driven into a corner of his land ; his people formerly extended from the Umtata river as far as the Tsitsa or the Tina ; now they have been forced to leave the Umtata, and occupy a mountainous district on the banks of the Tsitsa, some fifty or sixty miles above its junction with the St. John's River or Umzimvubu.

On their arrival at their destination, the missionary party found that the chief was absent. They were welcomed, however, by his friends, who showed great attention, almost reverence, as the missionaries sought to convey to them some of the leading points of the Gospel. The chief having returned—

The question of the acceptance of our offer did not take long to settle : there was a council about fifty men by the cattle enclosure, or kraal, which was soon transferred to the front of our tent, where we were seated watching the proceedings. We were all struck with the candour with which Umditshwa put the matter to us. He did not attempt to conceal the fact of his having enemies. "How should we like it?" he asked, "if they came and burned our house?" Mr. Gordon, who was the chief speaker, answered that we should trust in God. It appears that they had a missionary once, a Wesleyan, a very excellent man, I believe, who was killed one night accidentally by a party of hostile Kaffirs, who had come, I think, to carry off the cattle. He went out, hearing a noise, to the kraal where they were, and was stabbed in the dark. The chief whose people did this paid, or offered to pay, 100 head of cattle. The next point was, where should we settle? Three places were named, and on the following morning we went to visit the one most highly recommended. It is a valley, well watered, with some, but not much, timber, and most excellent pasture and soil, and, I believe, tolerably accessible for a waggon. It lies very high, and is very cold, but to us that is rather a recommendation. We sent a message to say that we were satisfied, but would fix the actual site on our next visit. Umditshwa had pressed us to say when we should come to live there—in the winter, or planting time, or at the new year ; we named the planting time—i.e., about August. I have forgotten to say that at present this valley is quite uninhabited ; the people are afraid of the Tambookies, but as soon as we go there they will come ; wherever we went they would come, as we should be their "strength!" Our guides, who accompanied us to show us the valley, said on parting, "Come soon." That night we slept out by a river, a tributary of the Tsitsa, and reached home late on the following day. We were all roughly satisfied with the expedition, but most of all with our future chief. When I think of our troubles, and the noble way in which he has borne up against them, I cannot but hope that they may be the means of giving him some higher source of consolation than he can have as a heathen, in spite of the difficulties which are known to attend the conversion of a Kaffir chief.

At the Cape, in May last, in the midst of a hurricane scarcely paralleled in the colonial annals, a fire suddenly burst forth at Swellendam, which defied every effort to restrain its violence. The Wesleyan chapel, with all its woodwork and internal fittings, shared the general fate, together with the adjoining mission-house ; in which, likewise, nearly the whole of the furniture of the resident minister's personal effects were consumed.

WEST INDIES.

To the revival which prevailed in Jamaica some few years ago has succeeded a state of stagnation which raises the question, amongst a class of the people, as to whether Christian missions have not, to some extent, been a failure in that island. Some of the Jamaica papers allege that the people, instead of advancing, are retrograding, and that missions were formerly more successful than they are now. Upon this subject, the Rev. James Watson, the oldest missionary of the United Presbyterian Church in Jamaica, remarks that those who hold these opinions forget that the heathen—the uninstructed portion of the population—are more than twice as numerous as those in connexion with the churches :—

Out of a population of 441,248, there are only 127,978 who attend any place of religious worship. The whole number of children in the colony attending any day or evening school is only 2,270. More than half the population of Jamaica are still nominally heathen. It is true much

has been done, many missionaries and ministers labour among the people; but still it is as true that thousands of the population do not avail themselves of the Gospel, though placed within its reach. There are 200 ministers and missionaries in the island. Those 200 ministers divide amongst them something less than 800 people each, whereas, if reaching the whole population, they would have a charge of over 2,200 souls. This proves that thousands do not avail themselves of the means of religious instruction; and of the 154,285 said to be under religious instruction, the must be a large abatement made for the merely nominal professor, the careless, the indifferent, the backsliding, and children. When these deductions are made, the number under the influence of religion would not much exceed 100,000—not one fourth part of the population. Then, if we view the whole island in regard to religion, and if only a fourth part of it has felt the evangelising power of the Gospel, need we be at all surprised that sin and immorality should be in the ascendant? Before freedom there were no penitentiaries. Crimes were punished on the spot except murder. Every estate had its own prison, judge, and jury. The amount of crime then was unknown, and it is unfair to compare the past and the present in this respect. It is not the fact that the religious portion of the community are retrograding or deteriorating; but the vicious, criminal, and the ignorant, being more numerous, neutralise the good that has already been done, cast it into the background, and, in fact, give character to the whole island population. The good that has been done maintains its place and its standing in the locality where it exists. There is palpable in the pure and blameless lives of thousands who have been redeemed from vice and ignorance through the instrumentality of missions. But beyond the pale of this holy life-giving influence there are thefts and robberies, drunkenness, vice, and crime. Beyond such localities blessed by faithful labours of Christian missionaries, there are idleness, licentiousness, cunning, malice, a crime of every phase, rampant and strong, and setting at defiance decency, law, and religion. It is plain that the outstanding heathenism of 300,000 people must to some extent neutralise and into the shade the character and conduct of the 100,000 who have embraced Christianity, but it is altogether unfair to reason from such premises that missions have been a failure in Jamaica. I do not care much about men's opinion; I know that the lives and deathbed scenes of multitudes attest the great success of the Gospel in Jamaica; and I know also that, even within the last twelve months, bad and wicked as this city is, there have been sound and saving conversions in

The Baptist Missionary Society announces the decease of the Rev. Mr. Rycroft, agent for twenty years in Turks' Island (Bahamas), a few weeks after the death of Dr. Rycroft. From another quarter the society receives the news that the Rev. Mr. Diboll, who had recently undertaken the superintendence of its mission at Sierra Leone, and whose arrival there last January was hailed by the native Christians with exceeding joy, has been carried off in three days by the fevers of that deadly region.

SOUTH AMERICA.

The Allen Gardiner has lately arrived from Keppel Island, having on board six young natives of Terra del Fuego, brought over by the Rev. Waite H. Stirling, but at their own earnest desire. These lads have not been baptized, nor are they so far advanced in Christian instruction as some of the married natives now under training at the South American Society's station in Keppel Island, in the West Falklands; nevertheless they have acquired an elementary knowledge of Christian doctrine, and their whole conduct shows how amenable they are to good influences. Mr. Stirling attended the recent meeting of the British Association, read one of the papers in the Geographical Section and introduced the four boys to the meeting. He stated that they were good, affectionate, dutiful, and trustworthy.

Religious toleration has recently made a step forward in Chili, the Chamber of Deputies having passed a bill allowing non-Romanists freedom of worship, and the right of establishing private schools for the instruction of their children in the tenets of their own religion. The following are the details which appear in the *Panama Star* on the subject:—

Last mail we gave an account of the attitude which the country had assumed in the question of religious toleration, now under debate, and which finds defenders in some of the most intelligent and enlightened men in Congress, in the press, and, indeed, in all circles; the only dissenting voices being those who are professedly under the rule of the clergy. Unfortunately, the Government appeared in the clerical lines. Religious freedom terrifies the people of Chili, and reasonably so; not because it would weaken the Catholic sentiment of the country, so deeply rooted in the Chilean heart, but because that measure would impose on it an earnest devotion to its spiritual duties, and the necessity of enlightening itself in order to meet its enemies, and that of walking in the path of Christian charity and humility, from which our clergy so often deviate. The Government, which at first stood by the most radical of the intolerant clique, has begun to make concessions to liberty. Avoiding a too apparent and complete change, it has sought a way on which are for as it thinks, all the guarantees asked for the dissentient worshippers, while it compromises the intolerance by allowing the 5th Article to stand. The following was the manner in which the Government intimated its plan of operations. A Bill of Interpretation emanating from the Executive was presented to the Senate. The bill is as follows: "Art. 1. It is declared that by the Article of the Constitution those who do not profess the Roman Catholic religion are allowed to offer their worship within the precincts of chapels or edifices of individual property. Art. 2. Dissenters are allowed to found and establish private schools for instructing their own children in the doctrine of their religion." The majority of the members, knowing the contents of the bill, and

it a speedy passage through the Senate, after only erasing the word "chapel." The bill was under discussion in the Chamber of Deputies the same day that it had been passed in the Senate, and was at once accepted by the Chamber. Free worship, which has existed in fact in some of the towns in Chili, more especially in Valparaiso, will have acquired the legal sanction which it lacked, and edifices of all denominations may be put up and protected by law. No greater proof of the advancement of Chili in civilisation and knowledge exists than the attitude which the majority of her people have assumed in this important question, and it is to be hoped that the good example she has set will be followed by her sister republics of South America.

AUSTRALIA.

Encouraging accounts have been received from the Moravian missionaries as to their arduous work among the aborigines. The converts walk worthy of their high calling, not bringing reproach on the cause which they have espoused; some young people are coming forward as candidates for baptism, and the schools have been attended in a manner that gives good reason to hope for the future. The following passage from one of the brethren's letters affords a glimpse of their missionary life:—

Our two visiting brethren, Kramer and Kuehn, live in a house made of bark, adjoining the "store," the interior being whitewashed with a mixture which Brother Kramer concocted from white soil from the lake. When all was prepared for making use of the structure as a dwelling, we arranged a social festivity, to which all the blacks and our white neighbours were invited. Tea and bread were provided for the guests, in whose personal appearance a very striking and pleasing distinction was noticeable. Our "awakened" young men were clean and neatly dressed, while the others showed various shades of civilisation down to the condition of the complete savage. Our European friends would have been amused, if they had been present, to have seen an old black woman seated by my side, clothed merely in a single cotton garment, and with a wisp of hay wound round her head, but evidently greatly enjoying the festivity. Nothing further has been decided with reference to the field of labour to be occupied by the brethren who have just come out, but they are zealously preparing in every way for a life in the bush. Besides making themselves thoroughly acquainted with the missionary's work in teaching the poor savages, they are training themselves for a life with them, practising riding, boating, &c., and accompanying the natives on their fishing and hunting expeditions.

The amount of success already accomplished has induced the Melbourne Committee in aid of Moravian Missions to commence a new mission among the wild tribes residing in the district of Cooper's Creek.

POLYNESIA.

The eagerness of the people to obtain the Word of God is a marked feature in the accounts from Samoa. The Rev. A. W. Murray, of Upolu, states that a few weeks before, on visiting another island, he had taken a case of Bibles, that they were all bought up in about a week, and that many more might have been sold if he had had them. Since the time referred to, another shipment of 2,000 copies had been received, and a further supply had been sent, which was being eagerly bought up. Mr. Murray had conversed with about 116 candidates in this district (Faasaleleaga), about sixty of whom were admitted to the different churches. The liberality of the natives of Upolu deserves notice. They raised, for religious objects, ordinary and special, in connexion with the London Society, last year, no less than 513*l.* 19*s.*

One of the oldest labourers in the South Pacific—the Rev. George Platt, of Raiatea—has entered his rest. Mr. Platt had laboured there and in the neighbouring islands for half a century, and had witnessed their wonderful transformation, by the power and grace of God, from a state of the grossest idolatry and barbarism into that of peaceful Christian communities. His end was peace. Among the mourners at his funeral were Tamatoa, the King, Pomare, the Prince Consort of Tahiti, his son, the governors, &c. The King, we are told, has issued an order that there be a general mourning throughout the island.

One of the missionaries of the American Board—the Rev. A. A. Sturges—who has been labouring single-handed in Ascension Island (Caroline Group), gives most interesting and remarkable details of the advance which has been made there by Christianity. The native Christians, with all their ignorance and weakness, go "everywhere, preaching the word;" the missionary speaks of himself as constantly moving over the island. During a few weeks Mr. S. had baptized 74 individuals. His brief report, summing up results for something more than two years, mentions the addition of 139 persons to the church, at different places. Three houses of worship have been completed and dedicated (not including a large feast-house, fitted up and dedicated as a chapel), another, "large and substantial," is nearly completed, and preparations are making for the erection of still another. Three high chiefs are specially mentioned, who, with all their people, have abandoned heathen rites and joined the Christians. The first converts on the island were baptized in November, 1860.

Literature.

A Memoir of the Rev. Richard Davis, for Thirty-nine Years a Missionary in New Zealand. By the Rev. J. N. COLEMAN, M.A. Nisbet & Co.

THE multiplication of Christian biographies is due to a variety of causes: surviving friends wish to possess and study permanent memorials of the departed whom they have loved and honoured; or, it is thought that the annals of a good man's life may teach and stimulate others to aim at like goodness as well as to respect it. Sometimes a biography is called for on public grounds, and it is felt that the life of a man who has left his impress upon his country or his age ought to be written. We may say that all these causes have combined to call forth the memoir of Mr. Davis. In it those who knew him may still hold converse with him; those who knew him not, may see what a good man is; and all may learn how important his labours were in behalf of that Maori race which is now passing through so perilous an ordeal. With respect to this last point, it is very apparent that the name of Mr. Davis ought to be inseparably connected with New Zealand history. Mr. Coleman, who has performed his part in a most excellent and praiseworthy manner, truly says: "His missionary operations exhibit a graphic portraiture of the New Zealanders in their cannibalism and savage barbarism—of native superstitions, native atrocities, native diseases, native remedies, native cooking, native fortifications, and the dedication to the Devil of Maori infants by native baptism—in his time universal, now rapidly passing into oblivion." We cannot profess to enumerate the various points upon which information is given in this book, which is a deeply-interesting one, and as such cannot fail to find acceptance with a large circle of readers.

The Wisdom of our Fathers: Selections from the Writings of Thomas Fuller. The Religious Tract Society.

THE "wit and wisdom" of the author of the "Worthies of England" well deserve a place in this series beside the philosophy of Bacon and the meditative piety of Leighton. A memoir, which equally avoids the extremes of undue brevity and prolixity, is prefixed to the selections from Fuller's works. These selections are chiefly taken from the "Good Thoughts," from "Bad" and "Worse Times," the "Cause and Cure of a Wounded Conscience" (these three works being given almost *in extenso*), and the "Holy and Profane State." We cannot grudge any of the space thus employed; yet that the extracts from his "Church History," "Worthies of England," sermons, expositions, and minor treatises, should be limited to scarcely more than a dozen pages, will hardly satisfy those to

whom Fuller is, as it were, an old and familiar friend. This volume, however, can hardly fail to increase the number of his admirers.

The Gospel at Philippi, and other Serms Preached in St. Matthias's Church, Dublin. By the Rev. MAURICE F. DAY, M.A. Dobbs Herbert.

THE sermons contained in this volume were preached by the author in the regular course of his ministry. The first eight are based upon a narrative which records the circumstances attending, and following the proclamation of the Gospel at Philippi, as we read it in the sixteenth chapter of the Acts. The remaining sixteen discourses are of a more miscellaneous character, and relate to sundry important points of Christian faith and practice. Observing the tendency of some minds towards infidelity, and others towards Rome, the author has believed he would best counteract error by the simple exhibition of the truth as it is in Jesus. In belief we share; and when, as in the case before us, the truth is clearly and faithfully set forth, we confidently look for salutary results. Mr. Day is greatly anxious for the welfare of souls of the people committed to his care: these sermons persuade us that he is so anxious, and exhibits much judgment as to the choice of his topics as in the mode of treating them.

Christ and Man; or, God's Answer to Our Questions. By WILLIAM BATHGATE. Jackson, Walford, and Hodder.

A GLANCE at the contents of this work will show that it is concerned in numerous weighty subjects, which require to be handled with seriousness, discrimination, and firmness. It will soon become apparent to the reader that, to appreciate Mr. Bathgate's arguments, careful and close attention is necessary. This will be all the more needful, because there are certain peculiarities of style which border closely upon obscurity. For all that, it is plain that the book embodies large masses of thought upon momentous questions, and that it is a powerful vindication of the claims of Christ to our reverence, our confidence, and our love. In his own manner, which has as a decided originality, the author aims to bring the facts which prove the glory and sufficiency of Christ in various aspects and relations. In tracing and holding up to view some of the special lines of thought which characterize his age, he considers the Person and Offices of Christ, and then views Him in His relation to mankind to the individual, to the family, to the nation, to the State, to the Church, and to the spirit of the age. Having surveyed the wide field occupied

the ideas, he adds a concluding chapter upon the truth in Christ attested by its adaptations and facts." We would not pledge ourselves to adopt every opinion advanced in this work, but regard it as embodying a great amount of

vigorous, wholesome, and useful thought. There is something in it for most persons, but unquestionably it is specially a book for serious thinkers, and such can hardly fail to profit by it.

Monthly Retrospect.

FOREIGN.

ITALY is passing through a crisis just now which her friends will regard with much interest. The Parliament has been dissolved, and preparations are making all over the country for a general election. For the first time since the constitution of the kingdom, the clergy have taken counsel together, and have resolved that it is their duty not only to take part in the contest themselves, but to guide their flocks also as to the votes they should give. Hence there is a fear on the part of some timid friends of the kingdom that their influence with the laity will so far prevail as to return a majority in their own favour, and to undo all the work of union that has been so painfully consolidated within the last ten years. It is forgotten that every one, priest or layman, who participates in the election, must take the oath of fidelity to the existing Constitution, and that their efforts, though they may retard, cannot prevent the growth of Italian liberty. The Ministers themselves appear to have no such fears; on the contrary, they boldly challenge the clerical party to do their worst, by announcing a programme of measures for the next Parliament, which, carried, will be fatal to priestly influence. They avow their intention to lay their hands on monastic institutions and ecclesiastical property in the land, and to make such re-distribution as will ameliorate the condition of the country clergymen on the one hand, while on the other it will provide for such a scheme of national education as shall be in accordance with the wants of the age.

The important questions bearing on the relations between the Emperor of the French and the Pope approach ever nearer to a settlement. One of the two years to which the stay of the French garrison in Rome was limited has nearly passed away, and there has been no indication of any faltering of purpose on the part of Louis Napoleon. The Pope, on the other hand, has shown certain indications of a disposition to increase the Papal army; but the failure of these attempts has been so decided, that the friends of his Holiness are inclined to represent that the only object of the recruiting was to fill up the gaps in the small force now at the disposal of the Pope. Turning to the side of the Protestants in France, we find an ever-increasing reason to deplore that the internal dissensions in that body should so weaken its strength and cripple its energies. It must needs be, however, that offences come; and we are glad that, since this is so, the cause of orthodoxy is so admirably upheld by the publications of the friends of that party, as is shown by our correspondence.

The Emperor of Austria has taken a step which is likely to have important consequences. Some four or five years ago he issued an Imperial decree conferring upon his subjects constitutional and representative privileges, but at the same time fusing, or rather attempting to fuse, all the different nationalities of his dominions into one people. Hungary and Croatia steadily resisted his plans, giving as a reason, that they preferred their old national liberties to others, conferred by the decree of a sovereign, and which another decree might take away. Their foresight has so far proved accurate; for the Emperor has now, by Imperial decree, suspended his constitution, and Austria is for the moment governed at his will. But his object is, as he states, to learn what the different nationalities require to form his empire on the plan of a Confederation, rather than of a fusion, leaving to each country its own local government, and forming a central House of Representatives for the discussion only of those questions in which all have an equal interest.

We learn from Abyssinia that Consul Cameron has been released from prison by the Emperor, but that he is not allowed to leave the country. Of the missionaries, Messrs. Fern and Rosenthal, we learn nothing, and the presumption is that they are still in custody. Mr. Palgrave, who was despatched by Lord Russell on a mission to the Emperor, was about to ascend the Nile, when he was stopped by the information that Mr. Cameron was released, and by the communication of the Emperor Theodoros to Mr. Rassam, that he did not wish

and, conjoined with other circumstances, induced him to send Cons runs the story of Dr. Beke, and it wears an appearance of probab help expressing our surprise that Dr. Beke, who is, if we mist newspaper correspondence, should never have made these facts kno

The intelligence from America is full of interest. Preside accession to office was represented as animated with the most bitter turns out to be more lenient in his dealings with them than th himself would have been. It is not without instruction to ob politicians show a tendency to coalesce, the ecclesiastical partis as if the civil war were still raging. Both in the Episcopal S Conferences of the North a spirit of love and goodwill to their manifested, and an earnest desire was expressed to resume that uni the civil war had interrupted. The reply of the Southern Chu couched in the same spirit. With a defiant air, which savoure to renew the war, if that were possible, the members of both Cl States declared that the Northern Churches were manifesting a substituted politics for the Gospel, and that, therefore, union wit We fear that impartial bystanders will declare that the spirit of tl the spirit of vindictiveness and hate—is more apparent in the Ch of the North.

HOME.

We are again brought round to that season when we are c providence of the Lord in crowning the year with His goodness. T completed in all parts of the country, and we are in a condition t quality. The general opinion is, that though not equal to the exub years, still the cereal crops may be described as verging close upon actually reaching it. In the matter of food for the cattle there is n But though there is thus food in the land both for man and beas Almighty are manifest in that mysterious disease which has a which, though it has now been in the country for more than a m to be dealt with as ever, and, we are sorry to add, as rampa no signs of abatement anywhere; on the contrary, the plague into districts which had hitherto been free from it, and no mo or cure has yet been discovered. The most experienced and ski have been consulted on the subject; but their advice amounts pract

off from us ; and we may hope that, in accordance with its former course, its virulence will be checked by the approach of the cold season.

It reads like an absurd dream, but it is true, nevertheless, that to our other troubles here was nearly added that last and worst of all, a civil war within our borders. Nay, we know not that the danger has yet altogether passed away, and as to the chances of success for the insurgents, they are not more hopeless than they were from the first. For some time past, the Irish newspapers contained accounts of a secret organization called the Fenian Brotherhood, which seems to have had its origin among the Irishmen in America, but whose object was to drive the English, the Protestant clergy, and the landholders out of Ireland, and to establish an Irish republic. The plan, of course, required that there should be agents and co-operators in Ireland ; and, accordingly, a secret organization was formed, with all the usual paraphernalia of treason—illegal oaths, secret passwords, mysterious meetings, and nightly drill. This went on for some time, and peaceable people, especially those in country districts, became alarmed at the prospect of an insurrection. In the meantime the Government—who appear to have been kept fully informed by treacherous members of the conspiracy of all that was going on—made a swoop upon the leading members in Dublin and Cork some time towards the close of the month ; and in one night about thirty prisoners were in their hands, including the editor and several contributors to the Fenian organ, the *Irish People*, whose types, &c., they also seized, and thus broke up the press. Since then several arrests have been made from time to time ; and whatever may be thought of the ramifications of the conspiracy, it is satisfactory to find that no person of slightest consideration or rank in society appears to have taken part in it.

As is usual in all such cases, great credit is given to the Roman Catholic bishops and clergy for their discouragement of this seditious movement. It seems to be taken for granted that they are the natural patrons of every effort that is hostile to the British Crown, and extravagant praise is assigned to them whenever they show a loyal spirit. In this instance, it would appear, they are to be more than praised, they are to be paid. Our readers will remember that at the close of the last session of Parliament, a discussion took place in the House of Commons on the subject of granting a charter to the Roman Catholic College in Dublin—an institution which was formed some years ago to give the Roman Catholic youth

Ireland an ultramontane education, but which has languished ever since for want of funds, the Irish gentry being either too parsimonious or too shrewd to afford it their support. It was thought that a new stimulus would be given to it if its council were enabled, by means of a Royal charter, to grant diplomas and degrees ; but to this the Government refused its assent, as it would be contrary to their policy of a mixed education in Ireland. Sir George Grey, however, offered that, if arrangements could be made, the students of the Roman Catholic University should be allowed to compete for degrees, on the same terms as the students of the four Queen's Colleges. The friends of united education regretted this decision, as it was setting a precedent of a merely sectarian institution obtaining a privilege over all the others ; but for the sake of peace, and in the hope that it would satisfy the claims of the Roman Catholic body, they did not raise much objection. But within the last few weeks it has oozed out that the designs of the Government have been greatly expanded, and that they go now much further than when Sir George Grey made his statement in the House of Commons. A meeting of the Romish bishops was held some time ago in Dublin to consider the question, and, after a general approval of the Government scheme on certain conditions, it was left to the archbishops to negotiate with the Government as to those conditions. Three of the archbishops—for Dr. M'Hale, the fourth, refused to act—had an interview with the authorities, and came to an agreement with them on the subject. The terms of that agreement are stated, in the Roman Catholic journals, to be, that the college is to be managed by a council of laymen, nominated by the bishops and approved by the Government, and that Government is to contribute to the institution an endowment of 25,000*l.* a-year. If this be true, it is time that the Protestants of the country were stirring. Here is another Maynooth to be constituted, with even less excuse than for the old one.

The Queen arrived in England early in the month from the inauguration of her late husband's statue at Coburg. She appears to have mixed pretty freely with the people of that quiet country town ; but immediately on again reaching her own country her desire for seclusion returned. Her Majesty, after a short stay at Windsor, has gone to Balmoral, and thither the Prince and Princess of Wales have followed her.

Evangelical Alliance.

WEEK OF SPECIAL PRAYER THROUGHOUT THE WORLD.

JANUARY 7—14, 1886.

THE beginning of this year, as that of previous years, was marked by the gathering of Christ in all parts of the world for united prayer; and it was made abundantly clear that our Father heaven was, by His Holy Spirit, drawing His children together in love, that He might bless them.

The Evangelical Alliance, by its British and Foreign Organizations, would again affectionately and earnestly invite Christians in all countries to make arrangements for meeting during the Week of Prayer, at the commencement of the New Year.

Much encouragement is felt from the fact that in almost every land, even the most remote, previous invitations have been largely responded to, and multitudes have acknowledged, with devout thankfulness to God, His gracious answers in "crowning the year with His goodness," conferring special blessings upon the Church and upon the world.

Let us again set apart the week beginning with the first Lord's-day of the New Year for our supplication, with thanksgiving, in the spirit of love, and in sympathy with our brethren who every place call upon the name of our Lord Jesus Christ, both theirs and ours." Surely the result is great. Error is abounding; masses are ignorant of the Gospel; the children of God are still from manifesting the unity of the body of Christ—and whether as nations, or families, or in individuals, we have urgent dangers. Meanwhile, our Heavenly Father is ready to supply all our needs according to the riches of His grace, and not only to keep us secure from all harm, but is able and willing "to do exceeding abundantly above all that we ask or think." May we not confidently expect that suitable blessings will be bestowed in proportion as prayer is offered with "one accord by those who are united by a common faith, and who share in the blessings of a common salvation?"

O Thou that hearest prayer, unto Thee shall all flesh come.—*Psalms* lxxv. 2.

The Lord is nigh unto all them that call upon Him, to all that call upon Him in truth.—*Psalms* cxl.

And the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of Hosts: I will go also.—*Zech.* viii. 21.

Seeing, then, that we have a great High Priest that is passed into the heavens, Jesus, the Son of God—let us therefore come boldly unto the Throne of Grace, that we may obtain mercy, and find grace to help us in time of need.—*Heb.* iv. 14—16.

Praying always with all prayer and supplication in the Spirit, and watching thereunto with all vigilance and supplication for all saints.—*Eph.* vi. 18.

The following topics, amongst others, are suggested as suitable for exhortation and intercession on the successive days of meeting:—

Sunday, Jan. 7.—Sermons on the duties of Christians to each other, as members of the Church of Christ.

Monday, Jan. 8.—Acknowledgment of Divine mercies and confession of sin.

Tuesday, Jan. 9.—The Christian Church: That its testimony may be clearer, its faith stronger, and its devotedness, liberality, and zeal enlarged.

Wednesday, Jan. 10.—Nations: For their temporal and spiritual welfare; for kings, and for authority; for the maintenance of peace; and for the increase of "righteousness, which exalteth a nation."

Thursday, Jan. 11.—For Christian Families, for Servants, and for Schools and Colleges.

Friday, Jan. 12.—For Christian Missions and Ministers, and for all engaged in Christian work.

Saturday, Jan. 13.—For Christians in sorrow, in sickness, and in persecution: For the Widowed and the Orphan.

Sunday, Jan. 14.—Sermons: The Blessing to be expected from the manifested Union of Believers in all Countries.

JAMES DAVIS,	} Secretaries of the British Branch of the Evangelical Alliance.
HERMANN SCHMETTAU,	
QUILLAUME MONOD,	} President and Secretary of the French Branch.
GEORGE FISCH,	
HERMANN MESSNER,	} Secretary of the German Branch.
LEONARD ANET,	
CLEMENT DE FAYE,	} President and Secretary of the Brussels Committee.
CHARLES BARDE,	
DAVID TISROT,	} President and Secretary of the Geneva Committee.
JOHANN BERGER,	
W. G. SCHAUFFLER,	} Secretary of the Swedish Branch.
GEORGE F. HERRICK,	
	} Chairman and Secretary of the Turkish Branch.

Evangelical Christendom.

THE HULL CONFERENCE.

THE city of Hull, though one of the most ancient and celebrated of the seaports of Great Britain, does not lie upon any of those main routes which the railway system of the country has made the ordinary path of travellers, nor can it be so much a centre of attraction to the public as London, Edinburgh, or Dublin. It is, therefore, gratifying to know that the Annual Conference of the Evangelical Alliance, which was held in Hull in the last days of September, was well attended both by members of the British Organization and from abroad. The public meetings were crowded, and a large proportion of those present enjoyed the always delightful personal converse which takes place at the more social gatherings of the Alliance. Certain of those faces, indeed, which used to beam most brightly with the blended radiance of Christian sympathy and brotherly love—those of a Bickersteth, an Eardley, an Angell James—were not seen at the meetings in Hull; but their spirit continues to animate the Alliance, and we may reverently say that they were looking down in spiritual sympathy upon the proceedings. On no occasion have the Conferences of the Alliance been pervaded by a more cordial and harmonious feeling; and the main object of the Organization—to promote and afford opportunity for expressing, not the intellectual agreement of logicians, but the heart-unity of Christians—was never more signally attained. The report, as it relates to both the general and financial affairs of the Alliance, proves it to be in a state of vigour and prosperity. More additions to the membership, both lay and clerical, have been made during the last year than in any corresponding period since the time when the Alliance was set on foot, and the finances are in a thoroughly healthful condition. On the whole, but for the regretted absence of one honoured name, to which appropriate reference was made in the concluding resolutions, we might look back upon this Annual Conference with unmingled satisfaction.

It will hardly be expected of us to enter upon a refutation of those objections which have from the first been made to the Alliance—objections with which Dr. Blackwood ably grappled in his opening address, which have been already combated in these columns, and which, though shown to be null and void a thousand times, are quite sure to be repeated by the cold and cynical worldling. One man starts up and declares, with flippant dogmatism, that the only alliance of Christians is that of the Catholic Church, as if in the present state of the world the sympathies of Christians were shut within the limits of ecclesiastical organization. That you “name the name of Christ” is no bond of unity unless you also name the name of the Church; and until, amid the thousand-fold complexities of ecclesiastical systems, you can decide that some one Church has an exclusive claim on your adherence and affection, you are debaïred from spiritual communion with your fellow-Christians! Is it not sufficiently obvious that the heart has its rights as well as the unresting, ever-arguing brain—that the affections have a freedom of their own to assert, a freedom which spurns the bonds of rigid intellectual agreement? Does not even logic command us to recognise the facts which underlie all theories, and is it not a fact that the Spirit of God draws from all denominations those who are His, and that the converting might of that Divine influence produces a substantial identity of Christian character in Churchman and Dissenter, Wesleyan and Congregationalist, Presbyterian and Baptist? Do not all ecclesiastical tongues and kindreds, Parthians and Medes and Elamites, when the transforming might of Divine

Dr. Blackwood's suggestion, that something more than the communion of individual Christians might now be attempted, is worthy of serious consideration. By the principles of the Alliance, he said, as at present understood, every true member of any branch of the Church visible is recognised as a brother in Christ. So far well; but was it now impossible to get those branches of the Church visible, or at least many of them, whose individual members already join in communion, "to confer together in one, and to act unitedly for the promotion of objects in which they were all agreed?" Should this prove practicable, he submitted that the united action of the various branches of the visible Evangelical Church would be more powerful by far than that of individuals united in the Alliance. The suggestion is worthy of Dr. Blackwood's large heart and thoroughly catholic spirit, but we confess our fear that it must still be pronounced "a devout imagination." Difficulties, formidable and numberless, spring up when it is the communion of Churches, not that of individuals, which we seek to compass. An individual is an individual; he speaks for himself, acts for himself; in responsibility and everything else, he is one. But to find the mere personality of Churches, their representative courts and authoritative organs, is a problem which Dr. Blackwood may be able to solve, but with which we should rather be excused from grappling. Of course, to begin with, we should not exclude from the communion of the universal Evangelical Church that denomination to which Dr. Blackwood belongs. But where is a person, a court, or a corporation to be found capable of acting representatively for the Church of England? Her Majesty is the visible head of the Church, and if communion with Her Majesty could be regarded as communion with the Church of England, sure enough are we that no narrowness of spirit or lack of Christian charity would prevent our Sovereign Lady from entering into fellowship with any branch of the Church of Christ. Yet we dare say that Dr. Blackwood would not entertain the idea of soliciting Her Majesty to put her ecclesiastical supremacy to this novel use and application. Will he refer us to the Bench of Bishops? With all respect for that venerable institution, we doubt whether a favourable response would be received. No bishop, we much regret to say, is individually a member of the Alliance, and if, to say the least, our Episcopal fathers have shown no cordiality in embracing the opportunity of fellowship with individual Christians of other denominations, their zeal for communion between the Church of England and other Churches is not likely to be fervent. Shall we go to the Judicial Committee of Privy Council? The great body of the clergy will answer with an impatient No! To Convocation? It would, very probably, refuse to listen to us; if it did listen, and if the Evangelical party carried it over their more numerous influential High Church and Broad Church brethren, it would still remain a doubtful, if not an indeterminable question, in how far Convocation is empowered to act for the Church of England. Nor would the matter be without its difficulties on the Nonconformist side. He is, indeed, a bigoted Nonconformist who hesitates to admit that there are true Christians, members of the invisible Church of Christ, within the pale of the Established Church; but it is a matter of conscience for many Nonconformists to deny that an endowed Church, governed in the last resort by the Privy Council and the Estates of Parliament, can be pronounced Evangelical. Turning to the Baptists and Congregationalists, we should have as much difficulty in defining ecclesiastical personality as in the case of the Church of England. Does Dr. Blackwood propose communion with some three thousand Churches, as such, in England alone? Every Independent and Baptist congregation claims to be in the full sense a Church. If we went to the Presbyterians and Wesleyans, we should still be confronted with difficulties which, if removable at all, could be removed only in the course of years.

is just, though we are not sure that he goes far enough in his censures. There are religionists not a few, who not only look upon science with timorous distrust, but entertain an ill-masked repugnance to all in criticism, in ethical, in natural learning, in theological opinion, by which the nineteenth century is distinguished from the seventeenth. There might be some difficulty in deciding whether the too broad or the too narrow section of religious society does the greater

We have only to allude, in conclusion, to the anticipated Conference of the Alliance to be held next year in Amsterdam. The deputation from Holland gave a very interesting statement of the interest taken by their countrymen in the subject, and of the probable influence which would be exercised by the Conference. None of our annual meetings of the Alliance have been more successful in every sense than the last, which have taken place on the Continent; and at the present moment, when the social progress is bringing with it an extraordinary licence and audacity of opinion, and amid the indefatigable activity of Romanism and the towering arrogance of Ultramontanism and infidelity, the still small voice of the Gospel is apt to be lost in the crowd.—it is of profound importance that those who continue to maintain upon the Continent of Europe the essential, unchanging truths of Christianity, should be aware that the sympathy felt for them in Great Britain, and should know that in the first of our sister countries Protestantism has not become the synonyme of materialism, of naturalism, or anything but the simple, blessed Gospel once delivered to the

THE GREAT ASIATIC REVOLUTION IN THE AGE OF NEBUCHADNEZZAR.

The English of the nineteenth century, even of the more instructed classes, feel in general but a faint interest in any political convulsions which occurred so long ago as the seventh century before Christ. The idea of many persons probably is that the East is so far removed from us in the distance of remote antiquity, that it is not worth the trouble to know with exactness the things which then happened; and that even if we could certainly know the course of events, and could form a highly-coloured picture of the mind of the world of that day, such knowledge would be unprofitable to the people whose business belongs to a far more tangible scene of existence in the present times. It is necessary to explode both of these erroneous notions before we can proceed any farther in our present purpose.

The epoch which we describe as the age of Nebuchadnezzar extends over the years from B.C. 625 to B.C. 565, a period which includes the reign of his father, Nabopolassar. This is 2,450 years ago, a space of time which would be spoken of by many persons as numbering the days of hundreds of generations. This is, however, a popular delusion, tending to throw a needless doubt over all ancient history. The real space covered by these 2,450 years will be best estimated by comparing lifetimes. We have all known persons of nearly one hundred years of age. If four such lifetimes will carry us back to the age of Nebuchadnezzar. If we could seat on twenty-four chairs all the old persons whose united ages would amount to 2,400 years, we could go back to the time of the Babylonian Empire. So much for the "hundreds of generations," and the unfathomably deep antiquity!

We have seen the chief political events of that age we know as exactly, and can describe them as fully, as the events of the last century; and very wonderful events they were, which, when constituted together one of those great secular revolutions which determine the course of history for many following centuries. For over that part of the world which stretches westward from the Persian Gulf and the Tigris to the Straits

inland, and formed little islands at a small distance from the shore, which are not worthy of note than the mainland itself, being everywhere covered with extensive vines and flourishing cities. Thus Aradus was built on one of these islands, and the shore opposite, Antaradus. Eighteen miles south stands Tripolis; at a like distance Byblus, with the temple of Adonis; and further south Berytus, now Beirut. Keeping along the coast, we come to Sidon, the most ancient of these Phœnician settlements, so called after the firstborn of Canaan; and finally, fourteen miles lower down, at the extreme south, where Phœnicia joins Palestine, stands the lovely Tyre, the queen of the Mediterranean. The spaces between these cities are filled with smaller towns and inland settlements, forming, as it were, one unbroken chain; whose lights flashed, when seen by night from the mountains, almost in one continuous blaze extending over the whole coast and the islands. In the background a beautiful range of Lebanon is overgrown with forests, and at the base the hills are excavated in numberless quarries.

The strip of country before us is the busiest scene on the face of the earth. It resembles like a great beehive—in the cities, in the villages, in the quarries, in the forests on the mountain-sides, in the harbours—with one of the most remarkable and powerful races of the ancient world. These Phœnicians are the Englishmen of antiquity. They speak a language not unlike the Hebrew, and they have an Asiatic aspect. But, inclosed and overcrowded in their narrow territory, which supplies them with scarcely any corn, partly by natural genius and partly by necessity, they have become great manufacturers, dyers in purple, merchant princes, shipbuilders, great workers in trinketry, great cultivators of the fine and of the useful arts, and above all, great colonisers and brokers; for they command and direct the commerce of Europe and Asia. For a thousand years these skilful, enterprising people have been building up the fabric of their marvellous power, wealth, and grandeur. Tyre and Sidon are their London and Liverpool. These cities are filled with stately edifices, marble palaces of their kings, ceiled with cedar, temples of their gods, plated with gold—one far-renowned temple of Hercules, Tyre, being a miracle of splendour and magnificence—mansions of their merchant princes, and the crowded homes of a flourishing population. All that the world can furnish of riches and beauty in the arts of production is to be found along this brilliant shore. Three great lines of inland traffic—one northward to Asia Minor and Armenia, one eastward to the Tigris and Euphrates, and one southward to Egypt and Arabia—conducted by multitudes of caravans, bring the wealth of the interior to a focus in Tyre for export to Europe and Africa. Two great lines of land and sea-trade along the northern and southern shores of the Mediterranean, conducted by their incomparable fleets of merchantmen, bring the riches of the West, from as far as Cornwall and Gibraltar to the Isle of Cyprus, and the wealth of Africa, from Morocco to the coast of Egypt, to the same vast emporium, in order to be subsequently transported into the interior of Asia.

The pages of Ezekiel supply an imperishable picture of this wonderful Tyrian commerce. The hoarse songs of their multitudinous caravan drivers, the "cries" of their sailors as they heaved the anchor or spread the sail, the music and the bustling traffic of their great cities, the hum of their bazaars, filled with the wealth of all nations, still echo in our ears. Here, inland, along the northern coast, come gangs of slaves from Georgia and the Caucasus; for these reckless traffickers are great slave-dealers. "Tubal and Meshech send slaves and vessels of silver, and Togarmah gave thee horses and mules for thy wares." Along the middle coast comes corn from Palestine, with honey, oil, and balm. "Damascus trades for great riches in wine from Chalybon," and in wool from the flocks of the desert.

Halfway between the sea and the Euphrates stands Tadmor in the Wilderness, halting-place for the thirsty caravans. King Solomon built it. From the south through Idumea and Petra, comes all the wealth of Arabia and of the distant East; frankincense, myrrh, cinnamon, cassia, spices, for sacred rites; gold and precious stones, the rubies and onyxes of Ceylon, carbuncles, agates, and corals; diamonds of India, the horns, the ebony, the ivory of Ethiopia, the embroidered robes of Babylon, the sword-blades of Yemen, and blue mantles from the looms of Kedar and Dedan.

These lines of inland traffic form, however, but one-half of the Phœnician commerce; for see, the miles of wharfrage along this wealthy shore are covered with chests bound with cords, and "made of cedar," ready for export to a thousand stations around the Mediterranean Sea. The well-built harbours are crowded with shipping. Forests of masts are seen close at hand, and others dimly fading into the horizon. Many of those vessels are masterpieces of shipbuilding. Benches of box inlaid with ivory, flags of fine linen embroidered in scarlet and blue, white sails of bright Egyptian canvas, and awnings of purple, made them "very glorious in the midst of the sea." The Mediterranean is covered with their lofty ships. Three hundred Phœnic colonies along the African coast, Carthage at their head, depend for their supply upon commerce with their mother country. Asia Minor, the Archipelago, Peloponnesus, and Northern Greece, open their piratical ports to the Tyrian adventurers, who sometimes, like Cadmus, settle in Hellas, and bring arts and letters with their trade. They have rich settlements in Sicily, and a thriving trade with Italy; they have found their way to southern Spain, where gold was then as plentiful as silver is in Mexico; they have planted a distant colony where the wild citron blooms in Granada, and the wondrous moonlight smiles over the valleys of Seville. After having passed Gibraltar, they founded Cadiz, where the Atlantic breaks in thunder on the western shores of Europe, and pushed their adventurous prows into the latitudes of Madeira and Penzance.

The King of Tyre sits aloft, enthroned in his palace in the centre of this scene of splendour and power, "like a god in the midst of the sea." "By the greatness of his wisdom," and the wisdom of his ancestors for centuries, he has "multiplied his wealth," and thinks himself as glorious as an angel, while his diadem and royal robes shine with the topaz, the beryl, and the jasper, "like the anointed covering of a cherub." But he has corrupted his wisdom by reason of his brightness. Through the multitude of his iniquities, and the infinite villanies of his traffic, and the oppressions of his government, he has incurred the wrath of the King of kings. And the hour has come when that stupendous fabric of Phœnician power is to fall to the ground, when Tyre is to burn like a mountain of cedars in the midst of the water, and when the sceptre of the Mediterranean is to pass away to another race of men. The catastrophe is impending; but there are no signs of ruin as we look down upon the Phœnician shore. All are blind to their doom.

Such is our first tableau.

II.

It is still the spring of 625 B.C., and from our observatory in the Lebanon we look beyond the south of Tyre to the Holy Land. At the foot of the mountains is the Waters of Merom, whence issues the Jordan. We trace it like a silver thread to the blue Lake of Galilee, surrounded by hills, and thence again down its dark, deep trench to the burning hollow of the Dead Sea. To the right the hills rise and swell southward into the pleasant mountains of Ephraim, and still more in the canton of Judah, where, 3,000 feet high above the sea, stands in its glory the Holy City of Jerusalem. Towering above all other structures, shines in refulgent beauty

temple of Solomon, with its lofty propylon; where, 500 years before, the wise friend of Hiram, surrounded by adoring thousands, had implored on bended knees, in the centre of the inclosure, the blessing of the Omnipotent, and received an answer by fire from heaven. There, in the sacred shrine, is still the Ark of the Covenant, which a thousand years ago Moses had made in the wilderness—the Ark before which the Jordan had divided, and the old nations of Canaan fled apace, when the “sun stood still in Gibeah, and the moon in the valley of Ajalon.” In the holy place beams the sevenfold light of the golden candlestick; and the ancient brazen altar flames, night and day, the heaven-descended fire. A round table of the Levites and the priests, the sons of Aaron; but the old spiritual flame is quenched, and Jerusalem is full of foreign fashions, learned from Tyre, from Egypt, and Assyria. Even altars to the host of heaven defile the surrounding heights, and the Majesty on High. Zion is covered with the venerable mansions of the nobles, and conspicuous stands the grey old palace of the kings of Judah, the descendants of David and Solomon. Beautiful for situation, encircled by groves and gardens, the metropolis of Judah gathers within her ample fortifications on the great Year’s festival of the Passover the many thousands of Israel. Their homes on the hills and valleys of Palestine are the seats of agricultural industry and husbandry. These hills are covered over with corn. The mountain sides are richly clothed with vineyards to their summits. The irrigation is perfected by centuries of labour. The antique farm-houses, built of stone, sit quietly under the shadows of the olive and fig-tree, and every square mile of the well-timbered territory is glorified by the history or monument of ancient heroism, or by the tradition of some solemn revelation from heaven. There is somewhat of the “form of godliness” remaining, but mingled with daring and grotesque imitations of the neighbouring paganisms. The prophets had, a hundred years ago, denounced the growing apostasy. Isaiah, with strains of awful grandeur as had never been heard on earth before, had called on heaven and earth to witness the sin of Judah, and pointed to the storm which hung on the horizon. But a worthless succession of princes and statesmen had perverted the national affairs, and the profane millions who abounded through the land had willingly yielded to the policy of siding now with Egypt against Assyria, now with Assyria against Egypt, until all confidence in God had died away. Wealth from wheat and oil trade with Phœnicia enriched the population, but they spent their wealth upon their pleasures, starved the ministers of God, and trampled in their drunken recklessness upon the rights of men. It was more than rumoured that the idolatrous worship of the Babylonian Astarté was ventured on by moonlight beneath the groves of Olivet by the daughters of Jerusalem, while the men mocked the warnings of God, and misused His prophets. Some they burned, and some they slew, until Jerusalem rang with the cry of violence, and her princes openly blasphemed the Creator of the world. Every plan had been laid for their separation from the nations, in order to the preservation of the true religion. On the east the Jordan, the Dead Sea, and the Syrian Desert, on the south the wilderness of Kadesh, the west the Mediterranean Sea, and the north the steep range of Lebanon, cut them off from easy access to foreign lands. “The people shall dwell in peace.” But this they could not endure. “Down to Egypt” they would go. With the assistance of Assyria and Babylonia they would maintain political and commercial independence; and now the result was seen in a depravity of manners dark enough to arouse the sleeping saints and patriarchs in Machpelah from their tombs to curse the nation, and in a spirit of profane rebellion against the Mosaic institutions, which had led through infidelity into all the monstrous crimes and horrors of heathenism.

At this very juncture, then, in the thirteenth year of Josiah, in which we suppose

into prisons, executed on scaffolds, condemned to the most fearful punishment; and our age would witness atrocities comparable with those committed by the torturers of olden time upon the Albigenses and Protestants!

COURT OF ROME AND THE FRANCO-ITALIAN CONVENTION.

ated, some weeks since, that the fulfilment of the Franco-Italian treaty was in great uncertainty (*Even. Chris.*, p.

But the state of things since then assumed a totally different aspect. The Government has officially announced that our troops will be recalled at the time stated, and significant measures have already been taken to bring back to France some battalions. The organs of the clerical hierarchy have been plunged by this news into a state of stupor. They always hoped that Napoleon III. would shrink from the responsibility of abandoning the Pope to his own fate, and that the Franco-Italian convention would be, at least for some years, a dead letter. Now this illusion is no longer maintained. The French garrison will leave Rome without the exception of a single company on the 15th September, 1866; and what will become of the Pope and his government? Some of the influential circles of Paris enter into the question as to what Pius IX. might and ought to do in this critical situation. The best course for him would unquestionably be to reconcile himself to himself by consenting to carry out these and extensive reforms in the political and civil legislation of the Roman Empire. He would thus acquire moral power, the gratitude of the people, the best means of preserving his authority. But will the Pope fulfil the part of a social reformer? No; in all probability that time has passed, and the Jesuits, who rule Rome, will not permit it. But will he, at least, attempt to form amicable relations with the kingdom of Italy? In such a state of things would be found a further means of glory or of protecting the position of the Holy See. The Italians set a high value on maintaining, under certain restrictions, the institution of the Papacy; because it is a source of influence, of importance, and even material advantage, as respects their country. But, I ask yet again, will the Jesuitical hierarchy adopt such a means of accommodation?

The last attempts at negotiation between Florence and Rome showed a tendency towards the opposite of this. The third

course is to increase the Papal army, in order to repress by force and fear the explosion of liberal ideas in the Patrimony of St. Peter. It would seem that such is, in fact, the scheme of the majority of the cardinals and the Jesuits. The Sovereign Pontiff is endeavouring to raise recruits in his own dominions, in France, in Austria, in Belgium, and elsewhere. But will he be able to raise a sufficient number? Will he have wherewith to pay them? And, supposing these two conditions fulfilled, will the Papal soldiery be able to keep the citizens of Rome under the yoke of the priests? No reasonable man believes it. The Court of the Vatican is obviously on the eve of a terrible catastrophe, unless it be prepared to make timely and great concessions. Let us await events; they are in the hand of God.

DISRUPTURE BETWEEN THE ARCHBISHOP OF PARIS AND THE JESUITICAL FACTION.

I have before referred, on different occasions, to the opinions and character of M. Darboy, the diocesan of Paris. M. Darboy is an intelligent man, and a prelate of comparatively moderate opinions. Napoleon III. selected him for the office he fills expressly as a sort of medium in his views between Roman Catholicism and the spirit of modern times. M. Darboy has answered the Emperor's expectations. His discourses and acts, whether as Archbishop, Grand Chaplain, or senator, bear habitually the impress of moderation. Whilst faithful to the fundamental doctrines of his Church, he respects the rights of the civil power, and labours to obtain the confidence of men of enlightened understandings. In a word, M. Darboy is a *Gallican* prelate. This mode of speech and action is highly displeasing to the Jesuits, the Ultramontanes, and all the bigoted devotees of Rome. They do not dare openly to attack M. Darboy in their own organ, *Le Monde*, because they would thus draw down upon themselves the severities of the civil power; but they have recourse, according to their old custom, to perfidious insinuations, to secret intrigues, and to calumnies, more or less disguised, to injure the reputation of the Archbishop of Paris. Recently, this covert hostility has assumed a more offensive and public character. In the course of the month of September there was held what the Romanists call an *ecclesiastical retreat*; in other words, a gathering of all the curés and priests of the diocese, who, for several days, listened to the instructions of their spiritual leaders. Naturally, M. Darboy delivered several addresses

on this occasion. Well, the Jesuitical faction have taken the opportunity to misrepresent the language of the Archbishop. They have pretended that M. Darboy, in these conferences, questioned the utility of the monastic orders, and suggested to the representatives of modern society an alliance which should subvert the principles and the traditions of the Roman Church. The Jesuits have even insinuated that the prelate had been blamed by the Pope, on account of his presence at the funeral of Marshal *Magnan*, one of the dignitaries of Freemasonry. The Archbishop, in reply, has addressed to the editor of *Le Monde* a brief but firm note, in which he denies these calumnious assertions. The Jesuits have published the note, without the addition of any hostile comment. But the quarrel remains, and is yet another proof that the *unity* of which Romanism so loudly boasts rests only upon vain appearances.

NARRATIVE OF A SURPRISING MIRACLE
WROUGHT BY THE HOLY SACRAMENT.

The miracles attributed to the Virgin and the saints do not obtain much credit at the present time. Many of the Roman Catholics themselves, who observe with regularity the ordinances of their communion, experience shame and displeasure, rather than joy, on reading the recitals of the wonderful prodigies wrought by *Our Lady of Salette*, &c. But the Ultramontane party will not renounce these *pious frauds*, which serve to maintain the bigotry of the ignorant. Thus the Bishop of Metz has recently published, with much ostentation, the account of a *Miracle wrought by the Holy Sacrament*. This narrative is very long and particular, but I will give the substance of it in a few lines. Miss *Anna de Cléry*, aged twenty-three years, of an aristocratic family, was attacked long since by the most serious maladies. She had recourse to medical aid and learning, but the remedies prescribed by the most celebrated physicians produced no effect. Miss Anna continued to suffer greatly; she was paralysed, and incapable of moving either feet or hands. All hope of cure had been abandoned. Happily, she preserved an unshaken faith in the Holy Sacrament—that is to say, in the doctrine of *transubstantiation*, or the real presence of Christ in the bread and wine of the Lord's Supper. One day, accordingly, this young lady requested to be carried by her servants to the cathedral of Metz; and there, having knelt before the Holy Sacrament, she prayed for three hours with great fervour. Then, marvellous to

state, Miss Anna felt that a complete cure had been effected in her limbs. Suddenly she exclaimed, "I am cured!" In fact, this devout person had been miraculously delivered from all infirmities! No more paralysis, no suffering! She could actually walk with as much ease as you or I! This super-event has excited everywhere the greatest admiration, according to the testimony of M. Paul, Bishop of Metz, and even exclaims, "Let the most Holy Sacrament be praised and adored for ever!"

It would be superfluous to enter into a serious discussion upon such a story. I will observe that these miracles are always wrought upon young girls, who have a very ardent imagination and a nervous excitement. You will also not think this pretended prodigy is designed to establish the doctrine of transubstantiation, to which the Papacy attaches such high importance. All these considerations render this miraculous cure very suspicious. It is very probable that Miss Anna was cured by a very natural reaction; but what, to men of common sense, does this prove?

A RADICAL FRENCH PASTOR AT GENEVA.

If we consider the internal state of France, Protestantism, we find that controversies continue with the same vehemence; and the defenders of the Evangelical cause have to perform constantly great and arduous duties. An assistant pastor at Bordeaux, M. Pellissier, last month made an excursion to Switzerland, and whilst sojourning at Geneva, asked permission to preach in one of the pulpits of that city. After several applications, the authority was given, and M. Pellissier delivered a sermon to a numerous audience, drawn together mainly by curiosity. As I am writing in a magazine published in France, I abstain from pronouncing any judgment upon the opinions and the rhetorical method of this preacher, who generally speaks extempore, without adopting a logical order, or giving expression to any digested thoughts. I am only astonished that the Radical school should grant patronage to M. Pellissier. Since it inclines within its ranks such men as M. M. Copeaux, Colani, Reville, and Fontana, it ought to show more circumspection and reserve in the choice of its clients. However this may be, M. Pellissier plainly declared in one of his sermons at Geneva, that he rejected the supernatural element of Christianity, and did not at all believe in the miracles recorded

the New Testament! This manifesto has reduced amongst the majority of the Christians and of the Consistory of Geneva a very strong feeling of disapproval and opposition. Here is the important point. Some pastors of the city of Calvin have been accused, it is true, of holding *Socinian* or *Unitarian* opinions. But neither their hearers, nor these pastors themselves, were prepared completely to deny the supernatural. They have therefore been, not only astonished, but scandalised; and the Consistory of Geneva has decided, almost unanimously, that M. Pellissier shall no longer have permission to preach in that city. This is a warning for the preachers of the Radical school in France. The National Church of Geneva accepts the principle of *examination*, but at the same time declares that *the Word of God is the only infallible rule of faith and practice*. This is the striction which the representatives of the Swiss Protestants will maintain against the Radicals.

DEBATES UPON THE RIGHTS OF PASTORS.

This affair has occasioned a discussion in our religious journals on the following question: "Has any pastor the right, on his own and sole responsibility, to grant the use of his pulpit to every speaker who may have received regular ordination?" The Radicals maintain the affirmative. They assert that the pastor is free to call to his pulpit, in our churches, all preachers who have the diploma of bachelor in theology, and are ordained ministers. The flocks can have no other guarantee; and men the most notoriously opposed to the leading doctrines of the

Gospel must be admitted, with their official titles, to preach from our pulpits at the pleasure of each pastor. The Orthodox combat this strange pretension. They affirm that the right of inviting strange preachers to our pulpits pertains to the consistories, or to the legitimate representatives of the flocks. Here, then, is a principle of discipline, an element of order and liberty. The flocks are not to be served according to the variations and caprices of the pastors. They must retain the right of intervention in the public services, and of preventing believers, when attending on the worship of the National Church, from being exposed to listen to the rash negations of the new theology. In this, as in other cases, the Orthodox are the true defenders of liberty in the Church; for there is no liberty except as the people themselves decide, in the last resort, by the voice of their legally-chosen delegates.

APPROACHING EVANGELICAL CONFERENCES AT TOULOUSE.

A few words, in conclusion, respecting a solemn assembly of pastors and elders, which will take place on the 7th or 9th of next November, in the city of *Toulouse*. I reserve to my next letter the details I shall have to give respecting these Evangelical Conferences. Two important subjects will there be discussed. Professor Bois will inquire into the *relation of the supernatural element to the Christian life*. Pastor Castel will speak upon the *formulary of ordination*. May the Lord deign to shed His blessing upon this assembly!

X. X. X.

GERMANY.

Frankfort, October 17, 1865.

GENERAL MEETING OF THE GUSTAVUS- ADOLPHUS SOCIETY AT DRESDEN.

The great and useful association which bears the name of Gustavus-Adolphus, and which, by means of its auxiliary societies, embraces all Germany, from the Baltic to the Alps, held its annual general meeting at Dresden, from the 5th to the 7th of September. Favoured with magnificent weather, his festival, to which the fair capital of Saxony lent its splendour, no less than the cordial hospitality of its inhabitants, and the participation of its people, was one of the most remarkable which the Gustavus-Adolphus Society has been able to record in its history. When, on the forenoon of Septem-

ber 6, the long array of members of the society, composed of hundreds of pastors, professors, and laymen of eminence in Church and State, civil and military authorities, and the youth from the schools, traversed the streets of the city amidst an eager and sympathetic multitude, everybody might have said to himself, "Here is an association which has struck its roots deep into the Protestant people of Germany, and for which a great future is in store." The general meeting is every year an abundant source of edification to the whole church in the city where it is held, by means of the religious services which take place over and above the proceedings of the meeting properly so called. Three eminent preachers had been chosen this year for these religious services—the Revs. Dr.

GENERAL MEETING OF ROMAN CATHOLIC SOCIETIES AT TREVES.

While the German Protestant Church was us represented during those delightful days

Dresden, Catholicism, represented by its ost zealous and most active adepts, opened few days later—the 11th of September—; annual sittings in the ancient city of reves, in the Rhine Provinces. Your aders know that these great meetings e made up of delegates from numerous ociations of Catholics which are employed on different works of beneficence, and which ery year unite for common conference. hey have at such times general public meet- gs, on the one hand; and on the other, sit- ngs in separate sections, each of which de- berates concerning a particular class of effort. e shall not here enter into the details of ese efforts, although even Evangelical Chris- ans might have much to learn there in the atter of activity, devotedness, and charity; nd we shall confine ourselves to describing n outline the public meetings, because in hem, above all, is manifested the spirit which unimates these associations.

The first meeting was held on September 11, in the evening. Members and spectators made up an assemblage of 1,200 persons. After the appointment of officers, the presi- dent, Herr von Andelaw, one of the nobles, umerous enough in Germany, who are the rops of Catholicism, delivered an address in hich he celebrated the unity of the Roman atholic Church, the image of which he saw n the Saviour's *holy coat* without seam, care- ully preserved, as we know, among the umerous relics of Treves Cathedral. It ust be confessed that the allusion was not a appy one, because it called to mind, at the utset of the meeting, the recollection of a uperstition which in 1847 provoked the ebrated letter of the priest Rongé, and was he starting-point of the separation of the 'German Catholics,' a sect which, however itiful, still exists. A member of the chapter f Mentz Cathedral, named Henrici, was not ore happy, when he made, at the same sit- ing, the eulogy of the last Papal Encyclical, hich he called "the great work of Pius IX." t was in vain that after his oration the as- embly shouted enthusiastically, three times, 'Long live the Pope!' All the world knows hat contemporary events are scarcely in har- mony with that enthusiasm. Other speakers ere more fortunate in the choice of their bjects; thus, Count Scherer, in pronouncing discourse on the memory of Father Theodo- us, a monk of Schwyz, famous for his

labours on behalf of the working classes, and whose death recently caused a great sensation in the Catholic cantons of Switzerland; so also, the priest Ibach, in setting forth the praise of Goerres, the most ardent and the most able of Catholic controversialists in modern times.

The next day, at the public meeting in the morning, the great question of the press especially occupied the assembly. In spite of all the efforts of these societies, it is a notorious fact that the great political press of Germany is but little favourable to Ultra- montane Catholicism, even in the Catholic states. Most of the more influential journals are even strongly opposed to it, and it may be said that herein they are really the organs of public opinion. And it is impossible not to draw therefrom this conclusion—that people make a profound distinction between Catholi- cism as a religion and Ultramontaniam as a Papal system. Unfortunately, the higher clergy, and even the zealous associations now under notice, cannot or will not make this distinction.

The Treves assembly also had to listen to a report wherein was shown the necessity of giving up the scheme for founding at Frank- fort a central office for the Catholic press. Everything this required was lacking—inte- rest, money, and writers. All that was done, therefore, was to recommend the friends of the work not to subscribe to the "bad jour- nals," and not to read them.

At the evening meeting the assembly was occupied with what may be called the ex- citing question of the time—the great question contested between Church and State, both in the Protestant and in the Catholic Churches—the question of schools. Hitherto the school, although salaried by the State or by the com- munes, had been under the direction and influence of the Church. But now, almost everywhere, the State claims this direction and influence. Hence the conflict; and inasmuch as public instruction in Germany is obligatory, it amounts to a real monopoly on the part of the State wherever the Church has not the means or the liberty to found schools for itself. It must be owned that, in this state of things, the grievances of the Catholics are not unfounded. They say, that by compulsory instruction the State uses the money of Catholics in supporting institutions which often bring up youth in anti-Catholic prin- ciples. One speaker went so far as to say that it is an injustice to be prosecuted before the tribunals. Dr. von May, from the Tyrol, exclaimed that he did not understand why in

the eighth. We well know that it is not easy to overcome prejudices and habits which have taken root among a whole class of men, but the consciousness of our own shortcomings, and the great responsibility resting on us, must not only give us the will, but also the courage, to overcome these difficulties. It is not possible to give general rules, as the circumstances in different places are so very different; but with true love and earnest fidelity we shall easily find the way and the means." The address is signed by sixty-four proprietors of great estates. We find among them the best names of our nobility—men known for their personal piety, also men holding high political offices, such as Count Stolberg, the President of our House of Lords, and Count Itzenplitz, our Minister for Trade.

But it is not only this which makes the address remarkable. It is a decided progress, even compared with the view which many faithful Christians take about the Sunday. What I think most important, however, is, that in this address a number of Christian laymen stand up publicly for the Lord's cause, in a way they never did before.

We must thankfully acknowledge that there is here a goodly number of those who have felt the love of Jesus in their hearts, but what we miss so much is activity for the Lord's kingdom. We want Christians to come forward more decidedly. We want them to be better trained into an army for Christ; and I think we may consider this address as a good beginning in that line. The question of the Sunday is now seriously attended to by many Christians. I must mention the meetings arranged periodically in different parts of the country, chiefly in the province of Saxony, by the indefatigable zeal of the Landrath von Kröcher. The last one took place in Gnadau, on the 26th of July, and those who were present consider it to have been very successful.

CLOSING OF SECULAR SUNDAY-SCHOOLS.

An important measure, bearing on the Lord's-day, has been adopted by our Government. There exist here so-called Sunday-schools (not to be confounded with the Christian Sunday-schools, which are a great blessing here as in England), in which young men, who are apprenticed before their schooling is completed, find an opportunity of continuing their education by attending classes which are held on Sunday morning during Divine service. By a decree of our Minister for Public Worship and Education, recently published, these classes, which gave offence to all

earnest Christians, are forbidden, and must be closed at latest by the 1st of April, 1866.

GENERAL METHODIST CONFERENCE.

By the report which has just been published, we see that the tenth annual missionary conference of the Episcopal Methodist Church of Germany and Switzerland has taken place in Bremen, in June last. Besides Bishop Janes, nineteen clergymen were present. The church counts at present 3,465 full members, 613 more than the year before. They are divided into six districts—1. The district of Bremen, with Bremen, Brake, and Delmenhorst; 2. The district of Oldenburg, with Oldenburg, Hamburg, and Flensburg; 3. The Eastern district, with Berlin, Pomerania, and Saxony; 4. The Southern district, with Ludwigsburg, Carlsruhe, and Frankfort-on-Maine; 5. The Eastern Swiss district; 6. The Western Swiss district.

October 19.

THE CONFERENCES AT ELBERFELD.

Among the religious Conferences of this country, there is hardly one of so general an interest as those known here by the name of the *Wupperthaler Festwoche*. The valley of the Wupper, with its rich commercial towns of Elberfeld, Barmen, and Wupperfeld, is one of those blessed spots which the Lord has more especially designed to be a centre and focus of spiritual life. No Christian living in our Rhenish Provinces would like to be absent from there in the second week of August, when all the religious societies hold their anniversary meetings. From all parts of Germany Christians flock together at that period, and meet there in brotherly fellowship, and almost all return to their different vocations with new zeal for the Lord's kingdom, with warmer love to the brethren. This year the Conferences gained a more general interest still, by the fact that the fourth conference of the Young Men's Christian Associations of all countries was combined with them. The first of these Conferences had taken place in Paris, in 1855, together with the meeting of the Evangelical Alliance; the second one in Geneva, in 1859; the third in London, in 1862. Among the representatives of different countries, I must mention Dr. Gladstone and Mr. Shipton, from London; Mr. Tawse and Mr. Warren, from Edinburgh; Mr. Owen and Mr. Woolford, from Shrewsbury; Mr. Blaise, from Paris; Candidate Middendorf, from Geneva; Mr. Petersen, from Seraing, near Liege; Mr. Van Osterwyk Bruns, from Amsterdam; Mr. Kölliken, from Zurich;

means of founding a hundred associations in France.

On Sunday evening several suitable addresses were delivered, and the hearts of those who were present were once more warmed by accounts of the Lord's past blessings. Pastor Frommel, from Wüpperfeld, very cleverly showed how Daniel and his friends in Babylon had founded the first Young Men's Association, and Mr. Rüterik referred to the motto of these associations in America, "Let us stand up for Jesus." The representatives of the different countries were charged to convey the Christian greetings of the assembly to their brethren at home.

An excursion into the neighbourhood of Barmen, on Monday, August 14, terminated this series of meetings, on which I dwell

rather long, because I think that their international character will render them of greater interest to your readers. I will not give you any details about the usual meetings which were held afterwards from Tuesday to Friday, as the subjects discussed were not of such general interest, and a short report cannot give you a sufficient idea of the blessings experienced from the intercourse with so many Christian brethren.

But I should like to engage those of your readers, whom the beauties of the Rhine draw to those parts of Germany in summer, to go and see for themselves the spiritual beauties of Elberfeld and Barmen, if they can manage to be disengaged in the second week of August.

ITALY.

In the accidental absence of our usual Italian correspondence, we quote the principal portion of an interesting, though in some respects painful communication which appears in the *Guardian*. It is dated "Florence, Oct. 14," and is written, as might be expected, from the Anglican standpoint. The writer professes to give only the results of his observation as a "passing traveller;" but his evidence, as that of a cautious and candid eyewitness, to whom the scenes he witnessed came with all the startling effect of novelty, is most impressive. He thus speaks of Italian

SUPERSTITION AND MARIOLATRY.

Italy has evidently not yet made up her own mind; how can any one decide for her what it will be? She has scarcely yet entertained the subject of religious reformation at all, certainly not seriously, nor as a nation. As far as the masses are concerned, it is easy to perceive that things are just as they were before, or rather worse. What we think ourselves justified in calling superstition is more rife than ever, and more openly paraded before the eye. There can be no mistake about that; you have but to look around to be convinced of the fact, and there need be no hesitation about asserting it. All other altars are deserted for the favourite one, and the *Credo* of the people, so far as their religious practice is concerned, might just as well be reduced to a single tenet. Even on a Sunday it is observable that High Mass itself no longer commands the attendance it once did, but has come to be regarded as something almost *rococo*, and is neglected for a newer and more attractive divinity. At the Cathedral of Florence High Mass now often goes on at the grand altar in presence only of a few curious strangers or lookers-on. The officiating priests themselves seem to be quite conscious that they have lost their audience on such occasions, and to feel as though they were going through a form that had become well-nigh obsolete. Nothing can exceed the rapidity with which the office is

conducted. The vast band of performers wheels about with the celerity of a *corps de ballet*; and the business is got through and the long procession files off into the sacristy and disappears, in a way not at all usual with Roman Catholic ceremonies which are in vogue. The impression conveyed is that this most solemn celebration of divine worship and chief observance of the Sunday is fallen in popular estimation, and that the officiators are aware of it, and get through the prescribed ritual as fast as possible, as through a worn-out piece. Meanwhile, however, at precisely the same hour and on the same day, the chapel of the Virgin, which stands immediately behind the neglected chief altar, is blazing with lights and thronged with devotees of all classes and sexes, though chiefly females; and if you take your stand for a time by the marble screen which encircles the high altar, you will see that the entire tide of congregation, ladies of the highest fashion as well as the humblest *contadina*, including such men as enter the church—all, almost [without exception, pass by the principal service, even as it is going on, and join the more popular assemblage on the other side. Such facts as these, as well as a thousand other similar indications of the direction in which all religious feeling sets, are daily before the eye, and are as undeniable as the deductions which may be legitimately drawn from them.

PRIESTLY CORRUPTION.

What one hears of priestly corruption, and above all of priestly extortion, in this country is of such a character, that nothing short of the minutest investigation and strictest analysis of each story would justify its reproduction. But both the origin and the variety of the information received on this head are sufficient to produce a strong conviction in one's own mind of the truth of much that is asserted. That the whole body of the Italian clergy are, as allowed to me by one of themselves, trained up in systematic opposition and hostility to the existing order of things, to the Government and national will, is what none of them probably would consider to be a crime, or even a fault. That it is entirely true of them, I believe to be the case, with

died at Rome ; so that the *Examiner* must mend its instance, and—if one could hope so—reform its vindictive theology. What are Hindoos,

Zoroastrians, &c., to think of Christianity, when they see its name used to harbour the dreariest dogmas of priestly impiety ?

TURKEY.

Constantinople, October 7, 1865.

TRANSLATION OF THE KORAN INTO TURKISH.

The Turkish Government has just taken a step in respect to the Koran which must be regarded as of the highest importance. It is well known that the Koran was originally written in Arabic. Its style is so beautiful, so far above the spoken Arabic of the present day, that this fact has been adduced as a proof of its inspiration. It has been preserved in manuscript, and all good Mussulmans have agreed that it would be a sacrilege either to translate or to print it. As to translation, the very words and letters were regarded as sacred in themselves. To translate them would be to destroy their value. The words were the words of God. Shall any mortal venture to change the words of God, and substitute human words in their place ? As most of the Turks cannot understand the Arabic, they have no knowledge whatever of the contents of the Koran. Yet they read the Koran constantly, and no small part of the education of a Turkish child consists in committing to memory passages of the meaning of which they know as little as if they were in English. These are regarded as charms. The meaning has nothing to do with their value. They are not only committed to memory, but are written upon paper, and worn upon the person or affixed to the walls of the house.

During the cholera season of the present year I noticed that such a paper was nailed over every door of the palace of Aali Pasha, Minister of Foreign Affairs. Kiamil Pasha's palace, next to that of Aali Pasha, had a different set of charms over the doors, and in this palace there were several deaths of cholera. After these had occurred the charms were taken down, and new ones put up, similar to those used by Aali Pasha. The Koran is also used to heal the sick. During the cholera I saw an imaum reading over a poor Turk, and at the end of every sentence he blew in the sick man's face, apparently blowing the words on to him. Passages of the Koran were also chanted in the streets at night to drive off the evil spirits, who were supposed to be sowing the seeds of the cholera over the city. A translation of the Koran could have no such value, and therefore would be as useless as it would

be sacrilegious. The religious faith of Mohammedans really rests not upon the Koran, but upon the received commentaries and traditions, which are far below the Koran in every respect. The Koran has been translated into Turkish, but this translation was regarded as an infamous act, and it never came into use. As to printing the Koran, it is said, "Who can dare to put the sacred words of God into a press and squeeze them ?" "Shall the words of the Most High be put on a level with the blasphemies of infidels ?" "The book as it came from God and the Prophet was written, and so it must always be."

The American missionaries have actually been advised by Turks of the new school (who are really infidels, and no more Christians than they are Mussulmans) to translate the Koran into common Turkish, and print it for circulation, as a sure means of destroying its sanctity in the eyes of the people. What they declined to do, the Imperial Government has now done officially. By order of the highest authorities, the Koran has been translated into Turkish, and has just been issued from the Government printing establishment. An elegant copy has been formally presented to the Sultan, and the public are now invited to purchase it.

It is a strange and unaccountable step. I understand that Ethem Pasha, who ordered the execution of the work, was questioned about it the other day, and replied that its translation had become a necessity. The Protestants had begun to circulate the Bible among the people in their own language, and as a means of self-defence, they could do nothing less than give the people the Koran. We can ask nothing better than this. Let the people have the Koran. Let them read it side by side with the Bible. Let them compare the two and judge between them. It will not require great learning or skill to decide which is the Word of God speaking to the soul, and which is the work of man.

I regard this step of the Turkish Government as one of the most important it has ever taken. I believe it will be resisted by the Ulema, who will endeavour to hold the people to the original and incomprehensible Arabic ; but every inquiring mind will inevitably turn to the translation, and learn from it that the Mohammedanism of to-day is

still in prison and fetters. We anti-
 Mr. Rassam, Her Majesty's agent at
 would, by his friendly and concilia-
 to the King, ere this have appeased
 pride and obtained our release from
 g chains. Our anticipations have,
 our grief, not been realised, and we
 or some time be patient and prayerful
 of coming deliverance. His Majesty
 ys ago wrote to Mr. Rassam to come to
 and his advent and the delivery of the
 er, we believe, will effect our libera-
 ay I have been in chains twenty-one
 d although during that long heart-
 stence I have had to submit to fiendish
 d more than once have been obliged
 parently) a cruel death, yet I enjoy
 satisfaction in the consciousness that
 ible Christian firmness I have saved
 won influential friends to the cause of
 Abyssinia. His Majesty, since our
 , has not favoured us even with an
 inquiry. Placed on a level with mur-
 ders, and other great criminals, our
 rolled on in the usual sad monotony
 rison life. Within the last few days
 iver, again experienced something
 sty's feelings against the white pri-
 e cause of this fresh outburst of in-
 utterly unconnected with our affairs.
 ht of the 1st instant, Menilek, the
 nce of Shoa, and son-in-law to the
 odore, unexpectedly quitted the royal
 accompanied by his followers (but not
 g wife), fled to his own country. The
 tated at the desertion of another
 op of his throne, next morning exe-
 he Galla prisoners; then quarrelled
 shop; and at last relieved his chafed
 iving all his Christian captives, be-
 hand chains also. This art of tor-
 hich is ascribed to the wise King of
 , most cruel invention, particularly
 n our case, the fetters are so short
 actually bent double, and unable to
 t by day or to stretch one's weary
 ight. There is a report that we are
 ased from these abominable hand-
 I shall be thankful if it prove to be
 a stooping attitude affects my head,
 great pain in the spine. I intended
 the narrative of our troubles, but I
 sufficient quantity of paper.
 et messengers, with provisions, clo-
 er, &c., from Massowah, and on their
 hall send you a long but very sad
 d bless you all.—I am, your affection-
 d,
 H. A. STERN.
 copy of this to Mr. Goodhart, as it
 late the prayers of friends in our

e makes the following comments on
 :—

n's letter of July 13, together with
 eived at the same time from his com-
 captivity, does not appear to contain
 elligence of later date than that sent
 ssam from Egypt, and commented on
 er in the *Times* of September 14. I
 given to understand that these letters
 ght to Massowah by the messengers

who conveyed to Mr. Rassam the King's invita-
 tion to Gondar, by the way of Matamma; and
 that the reason why they have only now reached
 England is, that instead of coming direct from
 Massowah to Suez, they went round by the
 way of Aden.

Assuming this to be the case, it may appear
 strange that Mr. Rassam should have trans-
 mitted from Suez the telegram, "Consul Cameron
 is released," which appeared in all the news-
 papers on the 6th of September. But the expla-
 nation is this: Mr. Rassam having made it a
 condition that the liberation of Consul Cameron
 should precede his delivery of the Queen of Eng-
 land's letter to King Theodore, the latter ordered
 the Consul's chains to be removed in the pre-
 sence of Mr. Rassam's messengers, and then had
 them replaced by heavier fetters as soon as the
 messengers were out of sight. They were, how-
 ever, thus enabled to report what they had
 actually seen.

Mr. Stern's explicit statement of the condition
 of himself and his fellow-prisoners, which is con-
 firmed by Consul Cameron himself, must of
 course be accepted as true, in preference to the
 reports of native messengers, or Foreign-office
 telegrams.

At the same time, it is only natural that the
 account given by the captives of occurrences
 outside their prison walls should not always be
 correct. For instance, Mr. Stern states that
 the King had "written" to Mr. Rassam to come
 to Abyssinia. This may be what the prisoners
 were told, but I have reason to know that the
 King refused to send any written reply to the
 letters brought by Mr. Rassam's messengers;
 and the *Pall Mall Gazette*, which is understood
 to possess special means of obtaining correct
 news about Abyssinia, says, in its impression of
 the 2nd inst., "It is stated on reliable informa-
 tion that the letter from Theodoros inviting Mr.
 Rassam to Gondar did not bear the Royal signa-
 ture."

It is, therefore, on an unsigned missive from
 King Theodore, sent through the persons who
 reported to Mr. Rassam that Consul Cameron
 had been released from his chains, that the
 Queen of England's envoy is proceeding to
 Gondar by way of Matamma with Her Majesty's
 letter. Persons who are competent to form a
 judgment on the subject say that the King's real
 object in desiring Mr. Rassam to take that road
 is that he may get him into his power and make
 him a State prisoner, as Mr. Steiger (whose letter
 I referred to in the *Times* of September 14)
 says Consul Cameron and the other Europeans
 are, "until the political differences between
 England and the King of Abyssinia come to a
 satisfactory conclusion."

Be this as it may, Mr. Rassam will, on reach-
 ing Matamma, have to report his arrival and
 obtain a safe conduct, without which (it is said)
 he will not cross the Abyssinian frontier. How
 long he may have to remain there in consequence
 is matter for conjecture, but it is to be feared
 that the period of the release of the unfortunate
 captives is still very remote.

I have just heard that the Galla prisoners at
 Magdala alluded to by Mr. Stern were executed
 by being hurled down the precipitous sides of
 the Amba, or hill fort, after having first had
 their hands and feet cut off.

AMERICA.

New York, September 12, 1865.

THE AMERICAN CHURCHES IN RELATION TO
SLAVERY—THE EPISCOPAL CHURCH.

The topic which the religious press of America is now discussing with the greatest interest, is the probabilities of the reconstruction of those large ecclesiastical bodies which have been divided by slavery or the war. The walls being broken down, men look for the separated parties to come together. But the restoration, in some cases, at least, cannot be very speedy. Those churches, especially, which years ago discussed the question of slavery with warmth enough to make it the occasion of a schism, will not readily forget the earnest and protracted strife; while those which evaded that question and deferred ecclesiastical separation until it became a necessary consequence of the attempted secession, may find but little difficulty in effecting a speedy reunion.

Upon this ground, it is probable that the Episcopal Church will be united again sooner than any other. It did not separate until the war had begun. The matter of slavery has as far as possible been passed by in all ecclesiastical debates and resolutions. The rebellion itself, which other religious bodies have so freely discussed and characterised, has elicited from their conventions no exasperating comments; and thus there is but little on record that can prevent the divided parts from coming together. Indeed, the diocese of Texas has already formally repealed the resolution by which in 1862 it identified itself with the Episcopal Church of the Confederate States, and has renewed its relations to the General Convention of the United States. Bishop Elliot, the presiding bishop of that church in the Confederate States, has issued a letter, in which he criticises indeed the prompt and summary way in which the diocese of Texas has transferred itself into its former relations, and requires that a joint committee of the two conventions decide upon the conditions of reunion. It is a matter of no great consequence, perhaps, whether this salve to sore feeling be withheld or granted. The restoration is near at hand and easy.

THE PRESBYTERIAN CHURCHES.

The relations of the divided parts of the Presbyterian Church are not to be described so briefly. As long ago as 1857 the Southern part of the New School Church separated

from the General Assembly, and for what was called the United Synod. A difference of views on the subject of slavery the occasion of the separation. The School Assembly, on the other hand, maintained its jurisdiction over its South churches until the beginning of the rebellion. After that event the Old School church in the South formed themselves into independent body, taking the name of "General Assembly of the Presbyterian Church in the Confederate States of America." This "Assembly" the "United Synod" afterwards connected itself; that, at this time, the Old and New School churches of the South are united in one organization. There is little probability that organization will be speedily dissolved. A very obvious question would embarrass an attempt: With which of the two North Assemblies shall the composite South Assembly coalesce? But another is considerable than this. The ground of both of the Northern Assemblies have to do concerning slavery and the attempted secession, is one upon which the South churches claim they cannot meet them out a surrender of their self-respect, and of their sincerest convictions. Before war, indeed, the Old School body was more guarded in its utterances concerning slavery than the New School. But after rebellion broke out, the more conservative body, as if to revenge itself upon the one that had so long constrained it to an irksome silence, withheld no expression of its repudiation, both of the rebellion and of slave power. The New School Assembly was outspoken, of course. The recollection of these "delinquencies" will not hasten the restoration of its sundered ties. But the most substantial obstacle to reunion is that to which I refer in a former letter—namely, that action of the two Assemblies by which, without compromise, indeed, and in different terms, they have pronounced those Southern ministers who advocated the cause of the Confederacy to be guilty of *treason*, and required them to make penitent confession of that sin before they can be admitted into any presbytery. One can hardly help feeling that there is more than a show of justice in the response which Southern ministers make to this demand, namely, that they acted according to the official creed in which they had been educated and sincerely believing that their States were sovereign, it was, at the worst, only treason

fore men, and not treason before God, that they should attempt to withdraw those States from the Federal authority; and that, however necessary the Government might find it to punish the political treason to which such an error has led, it cannot become an ecclesiastical body to reason back from that political and conventional treason to the motive out of which it grew, and to punish the error for a wilful crime. At least, they claim they acted in good conscience, and can never confess that they did not. The Assemblies may find reason for relaxing something of the stringency of the resolutions in question. If they do not, it is not easy to see why ministers only shall be condemned and punished for a sin which so many church members have committed with them. For it would seem that a loyal session has as much need for suspending a traitorous member from the communion, as a loyal presbytery can have for excluding a traitorous minister from its roll.

If the Assemblies shall ever find reason to admit that their action in this direction has been extreme, it may prove to be no ultimate disadvantage that they have taken it. For the present, this greatest injury, as it is regarded, is attracting the attention of all the Southern churches. If, by-and-by, a candid concession can remove this obstacle, a vast amount of ill feeling may go with it. Like a scapegoat which is near and tangible, it may be concentrating the old prejudices upon itself, in order to remove them all at once.

THE METHODISTS.

It is about twenty years since the Methodist Episcopal Church was divided by the organization of what is called "The Methodist Episcopal Church, South." And it is probable that this breach, which has lasted the longest, will be the slowest to heal. Such of the organs of the Southern Church as have been revived give evidence of the same intense feeling for slavery which at first divided the denomination. It is hard to see what conditions of reconciliation can be offered by either side, while the difference of sentiment is so radical and so pronounced.

TEMPERANCE CONVENTION—A DYING TESTIMONY.

The summer has brought but little of interesting incident in the religious world. The most noticeable recent event, perhaps, has been the National Temperance Convention at Saratoga. It was largely attended by influential men. The combined enthu-

siasm and prudence of their deliberation and action give hope of a new impetus to that most important and languishing cause.

Our papers have recently contained a very striking recital of the dying utterances of a most respectable public man, Governor Brough, of Ohio. After having been not a little startled by the announcement that he could not live more than forty-eight hours, he became composed, and, in the presence of his family and a near friend, described the life of prayer which he had lived, and expressed his penitent trust in the sole merit and grace of Jesus Christ. Then, after exclaiming that he saw his Redeemer at the right hand of God, he soon lost consciousness and passed away. He was a man of great executive ability, and very popular in his state and in the nation. His unequivocal testimony for Christ cannot fail to do good.

New York, October 10, 1865.

A "CHRISTIAN COMMISSION" FOR THE MASSES.

The close of the war put an end to the work of the Christian Commission. But the Christian zeal which prompted and sustained that work, and the valuable experience which was gained in it, of course survive; and since there are multitudes of men in our cities and all over the country who are entirely unevangelised, it has seemed desirable to some of the most earnest members and friends of the late organization to have it replaced by another which might deserve to be called a "Christian Commission for the Masses." Accordingly, a convention has already been held (in Cleveland, Ohio, September 27), to consider the propriety of establishing such a society. Nearly three hundred delegates were present, representing every considerable denomination and many smaller ones. The body included some of the foremost clergymen and laymen in the nation. Chief Justice Chase, of the Supreme Court of the United States, and lately Secretary of the Treasury, presided over the convention, and introduced and furthered its work by hearty and impressive addresses.

The name of another lay member of the body has recently become very familiar to us in America, and must have reached at least financial circles in Europe—that of Mr. Jay Cooke, of Philadelphia, who has been the chief agent of the Government in the rapid disposition of its immense loans. It is pleasant to know that he enlists his characteristic zeal and ability in behalf of every

as not a fair representative of his class. And yet, up to that time, he had been rated kind of apostle among them. It is probable now that the other apostles will have an opportunity to vindicate their more solid aims. Meanwhile, the subjects of this mischievous delusion may consider with profit the sensible words of Judge Hall: "Our reason, as well as our instinct, teaches us that our departed friends could communicate with us, and give information and advice for the regulation of our conduct, they would not refuse to exercise this power because we decline to contribute to fill the pockets of some strolling performer, or have failed to address them through the brokerage of some professed spiritual medium."

AN INTERESTING EXPEDITION.

A characteristic chapter of American history is told in our recent journals. Six years ago, a Mr. Mercer, born in Illinois, and graduated from a college in Ohio, went to Washington Territory, on the Pacific. On his arrival, having no money, he set to work as a labourer, in digging the foundation of a building for a new university of some sort. By the time the building was completed, he had made headway enough to be chosen president of the institution. How well he discharged the duties of that office, and whether he holds it still, I do not know. But his zeal for the welfare of that distant community has set him upon a new undertaking, in which only a man of character could hope to succeed. He sailed from this port, on Saturday last, on board a steamship provided by the Government, with a company of nearly a thousand persons, chiefly from New England, a few of them in families, but most of them young women. There are three hundred orphan daughters of soldiers among them. Some of his company pay the small expense of their voyage in advance. But many only engage to repay him out of the first rewards of their labour, for every form of which there is such demand in the distant territory, that Mr. Mercer does not expect to be out of his money long. His chief aim, of course, is to carry refinement and piety to a community of men. They are to sail round the Cape, a voyage of from sixty to eighty days. Smooth seas and kind winds for them, thither and thereafter!

THE BOARD OF MISSIONS.

The American Board of Missions, now holding its annual session in Chicago, has ended its financial year out of debt. It pro-

posed a year ago to raise about 600,000 dollars. At first the receipt fell far short of this standard. So lately as August 1 there remained 100,000 dollars to be collected. But, according to their custom, the officers of the Board issued their appeal; the hearts of their constituents responded; and before the first of September the whole sums came together like the moisture of dew which the sun gathers into a cloud. The exact amount needed and raised has been 534,763 dollars. This, indeed, leaves a small balance in the treasury.

PROSPECTS OF THE NEGRO.

The topics that chiefly engage the public mind in this country cannot be dwelt upon in this letter. I might speak of the deportment and future prospects of the freedmen, but under the conflict of interested statements upon both sides, it is not safe to speak with definiteness or confidence. Many are doing well; many are doing ill. The first class are practically self-dependent already. The others have untold wretchedness before them. And if it is possible that large numbers whom the Government cannot reach, even by the best system of help, may even perish in their improvidence.

The question of negro suffrage, which is so much debated among us, cannot possibly come to a speedy solution. The complications which grow out of the incompetence of many of the freedmen on the one hand, and on the other out of the prerogative of State Governments that are little disposed to grant the franchise to a race so long despised, cannot be disentangled by human skill. The tendency, however, to undo all political distinctions that are based upon colour, is too strong to be finally resisted. All moderate and good men consent that many of the negroes ought to be voters now. It is the vice, as many think it, of absolutely universal suffrage, which, forbidding a discrimination in favour of such negroes as ought to vote, almost compels a discrimination against them all. Perhaps when the cure of this wrong to the negro comes, it may involve the cure of some other wrongs, and exclude from the polls brutish ignorance of every colour.

The policy of the Government in the speedy reconstruction of the State Governments, and the pardon of the leading advocates and agents of the late rebellion, is regarded by many with great solicitude. Of the re-establishment of slavery, indeed, there seems to be little danger; and yet until three-fourths of the States shall have confirmed the constitutional amendment which excludes it from the

ciples of religious liberty. Turkey and in, not to mention other lands, have led to the pressure. The doors of geons, Mohammedan and Papal, have been thrown open; first to admit the con- tions of the Gospel, and finally to let the ives go free. These results, however, gh important, were only the fruits of the , not the root. They associated to realise unity and to promote the cordial union he children of God. Recognising the fact these are to be found in every country, in every pure Christian denomination, recognised the duty of promoting herly love and union amongst them. ce it followed that if any brother was a erer for the truth's sake, whatever his try or church, he was the object of their al sympathy and help. Such operations ally resulted from their profession of y in Christ. In their early days the nbers of the Alliance were frequently ted or catechised by the so-called "prac- l" men. They were told that love was ery good thing, but were asked in the e breath, "What are you going to do?" e question was thought so pertinent, so incible, that the questioners often didn't t for the answer. Sometimes this taunt k the form of caricature. They were morously represented as meeting just say, "I love you very much," and then arating to meet again with *da capo*. He ln't know whether the retort to this was ogether conclusive: that even if they did ore than that, it was worth doing; but showed their predominant purpose. About enty years had elapsed since their first con- ence in Liverpool in 1845, and how stand ters now? It seemed pertinent to inquire ither their main purpose advanced as well the work of a subordinate or collateral id. He thought the question "What are u going to do?" had been very triumphantly wered. Facts had been accomplished in equence of the union which, humanly aking, would not have been otherwise omplished, and which twenty years ago uld have been, perhaps, esteemed the wild eams of an excited imagination. In re- ect of these the Alliance might, with per- t modesty, say, "*Quorum pars magna fui*." vertheless, he was not quite satisfied that e prosecution of their primary purpose had en equally successful, at least in the itish Islands. Meanwhile their principles d purposes remained the same. What ought about the Liverpool Conference in 45? Those who were present would well

remember the deep and solemn conviction felt and expressed that *Disunion was sin*. They would also remember the earnest search- ings after means and grounds of union, and the severe, perhaps morbid, jealousy for truth and conscience, lest these should be sacrificed on the altar of love. Would not they remember the burst of holy joy when grounds for possible union were discovered and announced? Never since had they had a meeting quite like that for the unction, power, and fire of love. Possibly some of the charm lay in the novelty of the expe- rience, and that good men possessed of this religion were to be found in every church and denomination. Theoretically this was, of course, no new discovery; but practically it had long been ignored or not realised. Away, then, with everything that builds up walls of separation, that necessitates disunion; away, at all events, with that which chills and represses catholic, brotherly love. Such was the general sentiment at Liverpool in 1845. They felt that the real union of Christ's Church ought to be manifested, and that to effect this, scarcely any sacrifice could be too costly, or any effort too great. The pertinent question for them seemed to be, not what were they going to do, but what was the present condition of their prime purpose of Christian union? Were churches or denominations becoming more or less selfishly sectarian, more or less generously catholic, &c.? After considering this point at some length, the reverend doctor observed that the question still cropped up, whether something of more direct and visible catholic effort could not now be attempted than has yet been attained to. He besought their especial attention to this remark: Is it possible to get the branches of the Church visible, or at least many of them, to confer together in one, and to act unitedly for the promotion of objects in which they are all agreed? If this proved practicable, as he ventured to hope it might, would not such united action be more powerful by far than that of individuals united in the Alliance? And must not such a catholic manifestation of visible fellowship directly promote their main object, and tend to the further experience and diffusion of Christian love? Might not also the Alliance be well the centre of such catholic united effort? He threw out this suggestion with diffidence, yet not without hope. He was indeed aware that whatever degree of visible union was attained, it would be "rather the effect than the fruit of love." Still, the effect was worthy of the cause, and he desired to

but also claims to be the judge of the true sense of interpretation of the Scriptures. Now we have reason to believe that no church has received from Christ power to decide on questions of doctrine so as to bind the consciences of its members. The universal Church had not authority, and if so, much less had any local church. The reverend gentleman referred to passages quoted in support of the doctrine of church authority, and pointed out that they failed to establish the point in favour of which they were so quoted. The National Churches of England, Scotland, or Russia, could not have authority, because they differed from each other, and none had more distinct authority than the other. 2. The effects of the doctrine that the Church has authority have been most disastrous. He referred to the ignorance of the Scriptures amongst Romanists which prevailed, in consequence of this doctrine being carried out, and the persecutions to which it had led. Very few Roman Catholic commentaries are now written, because, perhaps, authors are afraid to write, lest they should prove to be in opposition to the authorised exposition. But few copies of the Word of God are found in Roman Catholic countries—even in France, Italy, and Belgium—where there is the greatest liberty of thought. The doctrine also prevents Roman Catholics from owning the truth when they have discovered it, because they would have to encounter excommunication. It also leads to a collision between churches, and how can a church that has promulgated an error afterwards correct it? Its worst effect is that it places the Church of Christ in subjection to the world. 3. The speaker then remarked on the effects of the true doctrine. The most important truths are the plainest. Authority must be sought in the study of the Word of God, and in free discussion, under a sense of our responsibility to God. The authority of the Scriptures being established, all Christians must submit to it. The criticisms of good men may, indeed, throw light upon the Word of God, and in a wholesome collision between truth and error, truth may be always advancing. On the whole, the progress of religious unity must proceed exactly as it does in politics and in science, by unceasing discussion, in which mistakes and blunders of all sorts come to light, to be exploded by a sound exposition of the Word of God. The address was listened to with the deepest interest.

The meeting was then adjourned, and the company assembled shortly afterwards at the

Public Rooms, where dinner was provided. The Mayor presided. The company, which numbered about 150, included a number of ladies. In accordance with the custom of the Alliance, only one toast was proposed—that of “The Queen and the rest of the Royal Family,” which was duly honoured. The company then engaged in discussion on topics connected with the suggestion made by Dr. Blackwood in his opening address; various hints being thrown out for prosecuting still further the primary object for which the Alliance had been established.

In the evening sermons were preached in connexion with the Conference at several places of worship in the town.

THURSDAY.

DEVOTIONAL EXERCISES.

The Rev. Robert Balgarnie, of Scarborough, presided. A hymn having been sung, the chairman read a portion of the 4th chapter of Malachi, and then addressed a few words of exhortation to the meeting. The Rev. R. Taylor, of Bristol, Lord Radstock, the Rev. James Smith, of Wisbeach, the Rev. E. Jukes, of Hull, the Rev. George Scott, of Newcastle, and the chairman, offered prayer.

ANNUAL REPORT.

Lord Benholme then took the chair, and the Conference business was proceeded with.

The Rev. J. Davis read an abstract of the annual report. It was particularly encouraging. It stated that, notwithstanding the peculiar difficulties encountered, arising from many causes, the Alliance had shown during the year a large increase of new members. Exclusive of those persons who have joined the Alliance through the various provincial and foreign organizations, 120 had been received by the Committee in London since the last Conference, of whom 28 were ministers of different Evangelical denominations, including ten clergymen of the Church of England. The report referred to the large correspondence which had taken place with brethren both in the United Kingdom and in foreign lands. This fraternal correspondence had greatly strengthened the bands of Christian union, and made its value felt among many nations, and in some cases had resulted in substantial help being rendered for the promotion of God's work. The week of united prayer, at the commencement of this year, had been observed in all lands, and there was reason to believe that much good had been accomplished. The report mentioned one instance in India, where

the meetings had been considerably protracted, and had resulted in the hopeful conversion of 150 or 200 individuals. The special prayer for the children of Christian parents, on Wednesday, April 5th, had been held both at home and abroad, and the invitation would be repeated. At the meeting in London, 1,200 parents were present. The report then proceeded to notice several instances in which the influence of the Alliance had been brought to bear in favour of religious liberty. Particular mention was made of the recent violation of religious liberty in Constantinople, in direct opposition to the Hatti Humayoun, published by the Sultan in 1856. It was a matter for much congratulation that the efforts of the Alliance's committee in Constantinople, strengthened by the action of the English Government, had restored in a large degree the religious rights and privileges previously enjoyed. The next case was that of a Swiss, whose house had been entered, and his five children carried away, because he declined having his infant child baptized. The children were subsequently restored to their parents. A letter was afterwards received from a gentleman connected with the Swiss Government, thanking the Council, in the name of the Alliance, for the prompt and successful action taken in this case. After noticing other cases in Germany, the south of Russia, and in the Tigris, the report stated there were further cases in which the Council had taken such steps as in their judgment were most likely to obtain redress for their persecuted brethren. The Foreign Secretary had proceeded to Holland to confer with the Dutch committee on the subject of the general conference to be held there next year. At the last conference in Edinburgh, a desire was strongly expressed that some way might be discovered to the admission of members of the Society of Friends into the Evangelical Alliance, at the same time maintaining the basis in its integrity. The subject had been referred to a sub-committee for their consideration, and the Council awaited their report before advising further steps in the matter.

J. Finch, Esq. (Treasurer), read the financial statement, which showed that there had been received 1,948*l.* 4*s.* 3*d.*, and expended 1,602*l.* 13*s.* 6*d.* With outstanding liabilities, there was a balance of 32*l.* 6*s.* 3*d.* against the Alliance.

On the motion of the Rev. H. S. Warleigh, seconded by the Rev. J. Gostick, the report was adopted.

THE CHURCH AND THE WORLD.

The Rev. T. D. H. Battersby, M.A. incumbent of St. John's, Keswick, next delivered an address on "The Privileges Believers, and the Need of a Stronger Effort to Obtain Mightier Results for the Church and the World." We give the concluding part of the reverend gentleman's address: *I expect more and we shall get more. Let us consider more our great privileges and commands, the commands of our Master, the Lord of our brethren; and let us besiege the land of grace more constantly and believingly on behalf of ourselves and them. Only if that object were gained for which the Evangelical Alliance was established, believers in Christ were not only one instead of disunited, as now, but also thorough in earnest and alive in the use of their gifts and endowments, what would surely be the issue? Then would that be literally fulfilled (as old Matthew Henry observes) which Job of old said of the Babel builders, when they were so united and earnest, "And the Lord said, Behold the people are one, and have all one language, and this they began to do; and now nothing will be restrained from them which they have imagined to do." (Gen. xi. 6.) God grant this consummation indeed! Towards this let us all strive up to this let us work. But let us remember what our Lord further said to his disciples, "This kind goeth not out by prayer and fasting." If we understand great schemes, and are ambitious not only to "save ourselves," but to make successful inroads upon Satan's kingdom without, we can only be by much self-discipline, acquiescing in secret before God. Thus have good men of the past—thus may they and do they succeed in "pulling down strongholds;" like St. Paul, they have been enabled to "Thanks be to God, who always causeth us to triumph in Christ, and maketh known the savour of his gospel by us in every place. It is a sad thing to look upon a gross world, now that eighteen and a-half centuries have passed since Christ came, and to find that there are such powers lying dormant, which, if used as they might and ought to be, would tend, in a great measure at least even now, "to the healing of the nations. To think that there are such abundant means of blessing and salvation in the world, yet that there are so many unblest and unsaved!*

At the conclusion of this address Mr. Urwick was called upon to offer prayer.

BROAD AND THE NARROW CHURCH IN ALL DENOMINATIONS.

The Rev. Dr. McCosh, Professor in Queen's College, Belfast, read an address on this subject. Speaking first of the Broad Church, he said it was to be found in Ireland as well as in England. As yet there is not much of it in Ireland, although, with influence exercised by a centralising London press, and the intercourse between the three kingdoms, it will no doubt spread largely in the sister island. He was aware that the Broad Church was specially striving to promote a union between Evangelical Churches. In this respect it is a narrow church. It has no sympathy with less refined but more zealous bodies. Its avowed aim is to blunt the sharpness of some of the doctrines and precepts proclaimed in the churches of the three kingdoms. As to the Bible, it is always hesitating, often doubtful. It would receive only so much as is sanctioned by reason. It does allot a high value to certain truths of Scripture; it acknowledges the deity of Jesus Christ, though sometimes grounds the doctrine on doubtful philosophical speculations rather than on the Word of God. But, on the other hand, it seeks to lower and modify the doctrine of atonement. It scarcely sees the need of atonement. It would not do away with Sabbath, but it would lessen some of its obligations, and deprive it of some of its solemnity. Its system does not require self-denial or sacrifice. It would endeavour so to set up religion as to remove the "offence of the Cross," but the attempt is a void one. Posed to the Broad Church is the Narrow Church. These two repel each other. The chief fault of the Narrow Church is that of being incapable of comprehending the full value of Jesus Christ. This fault may have arisen from its partisans having had no liberal education, or from their narrowness of intellect. They may be excused, however, until they became censorious of others who take wider views. But these narrow views spring up generally from a culpable selfishness of heart, which will not allow itself to be enlarged by the full influence of Christian love. He would say a word or two on a point which specially concerns this age. Once must be allowed to prosecute its own course—the discovery of the laws of nature. Man can discover nothing but truth. Some of the truths of science may appear to be opposed to the Scriptures, but it may turn out that we have misinterpreted the words or the facts. Besides this, there are times when one

part of true science cannot be reconciled with another, as with Galileo and the Church of Rome. That man is narrow-minded who considers his denomination as comprising the Church of God. He is narrow-minded when he refuses to see anything good in any other denomination but his own. There is a narrow-mindedness which has favourite doctrines, and pays no regard to any others. There were some, too, who neglected the "graces" of the Bible, and others who affected to despise "muscular Christianity." He did not like the latter term, but he thought it was a proper object to have a sound mind in a sound body. The Rev. Professor then quoted some remarks of Mr. J. S. Mill, M.P., on the teaching of the Bible, and exposed the fallacy of the charges brought against the Holy Scriptures by that well-known philosopher. In conclusion, he said they must hold fast by the old truths which have been handed down to them. They were not likely to gain an enemy by giving up any portion of the truth. If they gave up one portion, they would have eventually to give up all that was supernatural in the atonement.

The proceedings terminated with the Doxology.

EVENING MEETING.

THE GOSPEL IN FOREIGN COUNTRIES.

At seven o'clock the Conference met in the Public Rooms, Jarratt-street. The large hall was densely crowded. This session was devoted to the following subjects:—

1. The Progress of the Work of God in Foreign Lands.
2. The Fifth General Conference of Christians of all Nations to be held in Holland next year.
3. Religious Liberty in Foreign Countries, and recent action taken in its defence.

The chair was occupied by Colonel Holden, of Nottingham. A portion of a hymn was sung, after which the Rev. T. D. H. Battersby offered prayer.

The Chairman having briefly addressed the meeting,

Pastor Casalis, of Paris, who represented Pastor Monod, who was to have been present, was first called upon. He conveyed the salutations of his brethren in France. He could not speak much of what they had done, for the last year had been one of inward struggles. The enemy had crept in amongst them in the garb of what is called "the new school," and that had prevented them from doing as much as they could wish for the ex-

only 4,000 or 5,000 Baptists in Sweden. The people were formerly not allowed to meet for prayer and reading the Word of God. When the revival came the people would not give up these exercises; they were punished, but again held their devotional meetings, and by-and-by the restrictive law was abolished. The Evangelical Society of Sweden had been at work for eight years. It had distributed 3,800,000 Bibles, books, and tracts. The population was about 4,000,000, so that each person might have got one. They had also sent books abroad—some had been sent to M. Revel for distribution in Italy. A great interest was felt in the progress of Italy, and funds were being collected for a mission to Sicily. Colporteurs were also employed, and in one instance a minister sent for a colporteur to assist him in his parish. But there are many against this work, and indeed they must fight without laying down their arms while in this far-away country, where darkness rules the people, until they reached the limits of the kingdom of light. The reverend pastor remarked that in Sweden parents were compelled to send their children to school: hence most people could read and write; and the Bible is not spread in any country more than it is in Sweden, and in each parish libraries are provided, from which the peasants borrow books. He then described the operations of the City Mission in Stockholm. Great gratitude is felt towards England for more than a million of Bibles which had been sent from this country. When he left Stockholm he was told at a prayer-meeting of the City Mission to bring their kindest regards to all Christians in England that he should meet with. He rejoiced at the opportunity of meeting once more his English friends, and in conclusion he exhorted them to keep united until they had spread over the earth their Saviour's name.

The Hon. J. W. Van Loon, of Amsterdam, was next called upon. He said he came as a deputy from the committee in Holland, to invite as many as could get to the meeting there next year, and to give them beforehand some idea of the condition and character of the country he invited them to visit. It had often struck Dutchmen as surprising that in England Holland was so little known. If they looked at their maps they would find how near the two countries were to each other. They were near also in their religious belief, and on one great occasion, when England was threatened with a powerful armada, Holland united to help her. Since that time a Prince of Holland had been instrumental in

securing to England its religious and political liberties. Further, he would say, look at their hearts, and see how near they were to each other. But it was not all pleasant tidings that he had to bring. Where God sows good seed, Satan sows his tares. In Holland there are several denominations, but if any one was to go to any of the churches he would find only one great difference, and that would prevail in all denominations. In each case there was one half light and one half dark. M. Casalis had spoken of the "new school." It was called the "modern school," but it did not deserve the name. It meant atheism, and atheism was not theology. It was something negative, taking away the foundation of everything we have got, and giving nothing for it. They often, indeed, speak of God the Father and God the Saviour. There is a Missionary Society—the oldest in Holland—which has for its motto, "Peace through the blood of the cross." That motto is stamped on every book it issues; but they have openly repudiated it, and other missionary societies have been founded to counteract its influence. There are ministers, too, who preach of God the Father, but eliminate the Son. Some of them deny entirely the Godhead of Christ, or the Holy Ghost. In this condition of things, they greatly needed an outpouring of the Holy Ghost over the country. They wanted help from on high, but also help and sympathy from their brethren of other countries. Therefore it was with great pleasure that he brought the invitation for the next general conference to be held in his country. There were many who thought at first that it would not be so desirable or agreeable, but at last they have taken a deep interest in the matter, and they see that it will be highly beneficial to them. In Holland the cities are not, as in England, divided into parishes, but every one goes to the church he likes, and the different pastors preach alternately in the different churches, the places where the pastors preach being announced. Those who preach bad doctrine, however, get the smallest audiences; and an earnest, though not talented, pastor will draw a larger audience than an eloquent one who preaches bad doctrine. This shows that there is a great hunger after the Word of God. The speaker then remarked on the peculiar position which Holland occupied. German neology invaded it on the one side, and French atheism entered it on the other. In conclusion, he hoped that his English brethren would come to the general Conference next year in great numbers, and that

The second resolution, moved by the Rev. Dr. Wylie, seconded by Mr. J. Finch, and supported by the Revs. Wm. Harris, and Dr. Bliss, Dr. Stewart, Pastor Scheltena, Mr. T. Sercombe, Rev. Dr. Schmettau, and the Chairman, was as follows :—

That the warmest thanks of the Conference be presented to the Christian friends in Hull for the excellent arrangements which they have made for the holding of the meetings of the Conference, and the entertainment of visitors attending it, and especially to the numerous Christian friends resident in Hull and its neighbourhood who have opened their houses for the reception of visitors, and for the cordial and Christian hospitality which has been afforded them. The Conference, in expressing its gratitude to the friends in Hull, would record its prayers that they may reap a rich reward in the blessings which social intercourse and the meetings of the Conference may be the means of bestowing.

The following resolution of sympathy with their Vice-President, John Henderson, Esq., in his continued indisposition, was moved by the Rev. Dr. Blackwood, and seconded by the Rev. Dr. Steane :—

The Conference would not willingly separate without expressing, in humble submission to the will of our Heavenly Father, the sincere regret of the brethren assembled here at the continued indisposition of our beloved Vice-President, John Henderson, Esq., of Park, which prevents his appearing amongst us. Knowing our dear friend's deep and warm interest in the cause, and the delight he always took in these assemblies, they desire to convey to him the expression of their affectionate sympathy ; and at the same time to gladden his heart with the intelligence that by the favour of God they have enjoyed in Hull a delightful and profitable season of intercourse ; and that they trust through divine grace solid spiritual blessings shall accrue to this locality from the present visit of the Evangelical Alliance.

The concluding resolution, moved by the Rev. T. Curme, and seconded by the Rev. James Scholes, of Bridlington, expressed fervent gratitude to God for His favour, graciously vouchsafed to the meetings, and commending the Alliance to all sincere Christians, as fitted to be a blessing to the universal Church.

The company then adjourned to the Royal Institution, where a devotional meeting was held. The Rev. James Grose, of Hull, presided. A hymn was sung, the Rev. James Turner, Vicar of Deddington, read the Scriptures, and the Rev. William Watson, Langholm, Rev. James Gostick, Hull, Thomas Wilson, Esq., Waterford, and the Rev. Andrew Jukes, Hull, offered prayer.

APPOINTMENT OF COUNCIL.

At twelve o'clock the Conference business was resumed. Dr. Sandwith presided. The

committee nominated for the purpose brought up the list of names for the Council for the ensuing year.

The Rev. Professor Brown, of Aberdeen, proposed, and Major Van Heythuysen seconded the appointment, which was carried.

THE DISSEMINATION OF EVANGELICAL TRUTH AMONG THE MASSES OF THE COUNTRY.

Lord Radstock delivered an address dwelling on the subject so far as it related to individual action. He would not attempt to lay statistics before them, but he would venture to say what had been the characteristic of the conversion of souls during the last few years—viz., that it had not been any particular form of effect, nor any particular set of individuals, nor any special gift, but that the whole of the members of the body of Christ, in proportion as they awakened to a sense of their privileges, are being used in a marvellous way in the work of winning souls for whom Christ died. He noticed several cases in which individuals had been specially useful. In one case an officer in the army was brought to a knowledge of Christ, and evinced a desire to be in some way a labourer in God's vineyard. But he could not find any way, as he thought, of making himself useful. At last it was pointed out to him what might be done in reading to the poor and ignorant ; and in this way, without any "machinery" or special effort, he made himself an extremely useful servant of God, and effected much good amongst those who would not have been reached at all, but by personal visitation. The most ordinary capacity is equal to a work of this kind, no special talent is required, and the humblest and least gifted of the servants of Christ may in this way do much to extend the Saviour's kingdom on earth.

Robert Baxter, Esq., followed on the same subject as relating to the operation of societies. He first, however, mentioned two or three remarkable instances in support of Lord Radstock's remarks. In one case a master chimney-sweeper named William Carter, in the south of London, had brought several hundred individuals. He had drawn people round him by inviting them to tea. On one occasion he invited the chimney-sweeps of his locality ; at other times he invited the cabmen and destitute ; and one time he sent out cards of invitation to the thieves, the cards bearing the notice, "No honest man admitted." One of his (the speaker's) French friends had remarked on this, "What a chance for the police." The speaker then

selves in the work of love. In some cases it may be attended with benefit; but in the long run it brings serious dangers. It induces self-exaltation and spiritual pride. It is the duty of every Christian to engage in some portion of the labours of the Church; and in proportion as he shrinks from bringing himself into unhealthy prominence is his zeal likely to be healthy and useful. God resisteth the proud even in works of grace and benevolence, but He giveth grace to the humble. It was the duty of every church to conduct its labours in a spirit of charity, forbearance, and kindly appreciation towards other churches. We must not make the grand mistake of taking the part for the whole. If we do, we commit an error which brings a certain reaction upon ourselves.

The Rev. James Davis, Secretary, read a letter from the Rev. Arthur Burtis, D.D., of Buffalo, New York, delegate for the American and Foreign Christian Union. It expressed the profound regret of the writer that he had been compelled to relinquish his intention of meeting the members of the Evangelical Alliance at Hull, and of tendering to them in person the Christian salutations of their friends in the United States. Especially he desired to express the sympathy of the American and Foreign Christian Union with the principles and efforts of the Alliance.

The Rev. Eustace Conder, of Leeds, spoke of the Alliance as an organization for the manifestation and promotion of union among Christians. Such an association would have been unintelligible to the first Christians; they would have said, "We are one, by one spirit baptized into one body." The calamitous divisions of the Christian Church furnish both scope and need for such an organization. Mr. Conder then referred to the divinely-ordained connexion between life and organization, pointing out the analogy between the organisms, ever decaying and dying, ever renewed, through which the succession of vegetable and animal life is maintained, and organized associations of men for common objects, commercial, scientific, political, or religious. Christianity, as a new life, necessarily produced organizations, and these organizations or churches were as necessarily frail and decaying. Church history was the record of the attempt to withstand this great law, and establish an organization comprehensive of all Christian life among mankind, alike universal and durable, and of the prevalence of the law against this effort. The idea of

"catholicity" presented in Church history, and at present so earnestly advocated in our own country, was a sublime idea—perhaps sublimer than any other except the *true* spiritual idea of the Church of Christ—but it was essentially a human idea. Could it have triumphed, had as our divisions are, there might have been a unity worse than division. If it was asked, Why have a new organization for the purpose of Christian union, since, if Christian churches are a success, it appears needless; if a failure, hopeless? we answer, We expect that the Alliance will fail as they have failed, and succeed as they have succeeded; that it will fail of fully realising its idea, but that it will succeed to a degree amply worth working for. The time may come when it will grow old and lethargic, like other organizations, swathed in red tape, and limiting its ambition to the production of the report and the appeal for funds; but this will not be in our time, nor, unhappily, is the need for the Alliance likely to cease in our time. Let us, therefore, while it is young, and vigorous, and able to work, put all the energy into it, and get all the work out of it that we can.

The Rev. J. Gostick expressed the delight and edification he had felt in attending the meetings of the Conference, and the various services connected with it. In return for the thanks which had been so warmly tendered to the friends of Christian union in Hull, he felt that they had been greatly honoured by the presence amongst them of so many Christian strangers—some of them, for many years, well known by their names and works, though not in person—and richly and abundantly rewarded by the interest of their communications, and the never-to-be-forgotten influences from above that had rested on them.

Pastor Beskow, of Stockholm, next made some remarks, in the course of which he mentioned the circumstances under which the revival in Sweden, that he had mentioned on the previous evening, was brought about. The Rev. George Scott, Wesleyan minister, was the instrument, thirty years ago, of commencing that revival, and he only mentioned this as Mr. Scott was not now present. In conclusion, the reverend pastor said he was going to do what he did not like to do, he was going to take leave of them. When he got home there would be many ears listening to what he should have to tell them of his British brethren. He hoped the meeting would allow him to take back the Christian regards which he had conveyed from home.

about to be built in a small town or thinly-populated district, where two schools cannot be maintained, the managers of the school shall, before they receive a grant, insert in the trust-deed a declaration that the children of Dissenters may receive secular instruction in the school, and that they shall not be bound to attend the religious instruction against the will of their parents. This is called the "Conscience Clause," and is vehemently objected to by High Churchmen. As was to be expected, Archdeacon Denison was loud in his opposition. He insisted that, under the guise of studying the consciences of Dissenters, this was really an attack on the consciences of Churchmen, and he gave no fewer than seventeen reasons for rejecting the plan.

There were few speakers to controvert the Archdeacon. Canon Norris, an old inspector, stood up for the principle at least of a Conscience Clause; and another inspector, Archdeacon Allen, was prepared to do so too; but when the Rev. Mr. Caparn, of Draycott, read a correspondence which he had with the Committee of Council, in which he was told that under the Conscience Clause a teacher must not, against the will of a parent, teach a child the Creed, or explain doctrinally any passage of Scripture, the Archdeacon gave up the case, and admitted that the clause could not be defended—an admission which was hailed with great applause by the friends of Archdeacon Denison.

The Final Court of Appeal in Ecclesiastical Matters was the subject of several elaborate papers, in which the origin of an Appeal Court, and its working, were minutely traced from ante-Reformation times down to the present day, by Sir Robert Phillimore, the Queen's Advocate, Archdeacon Randall, and others. Neither these papers, however, nor the discussion which followed, admit of compression, and their scope may easily be summed up; for while all, or nearly all, condemned the court as it at present exists, no one was agreed on that which they would put in its place. One objection taken to the mode of procedure in the present court, which was first made by Sir Willoughby Jones, met with very general acquiescence. He adverted to the course taken in the case of the "Essays and Reviews," in which the prosecutors were rigidly tied down to prove the charge of heresy out of the sentences of the book which they had libelled, and were not allowed to refer, either in explanation or in corroboration, to other passages; while the accused were at liberty to cite passages out of

any other portion of the book to explain away the effect of the passage libelled. He thought the same liberty ought to be granted on each side, and in that opinion the whole Congress appeared to concur.

An interesting paper on the duties of the Church to the home population was prepared by Dr. Hook, the Dean of Chichester; and though the dean was not able to be present, it was read to the meeting by his son, a minor canon in Chichester Cathedral. He stated that though the parochial system worked well in the country, it was nearly defunct in the large towns; and in the back lanes and alleys of those towns there were still large masses of population who were as much outlaws as the classes that in the middle ages haunted the caves and woods. To carry to such persons the Word of Life, there must be missionaries, and the parochial system must not be permitted to stand in the way. His plan for the large towns was the following:—

We might permit the people full liberty of attending whichever churches they pleased, and under the bishop of a diocese might be appointed an archdeacon, with full power to send missionaries into those dark alleys where the Saviour's name was only heard to be blasphemed. Such an archdeacon—whose archdeaconry ought to be well endowed—might be appointed for every town having a population of 30,000, and a rural dean with similar functions might be appointed for a smaller town. For these offices we ought to select clergymen who had served in a large parish or in a Peel district for ten years. By these means an incidental advantage would be secured—the prospects of an archdeaconry would induce many to devote themselves to town work who now applied themselves to country work. A well-educated ministry would also be secured for our merchants and manufacturers; these were sometimes University men devoted to scientific pursuits, and, although there were some distinguished exceptions to the rule, the tendency of scientific and even literary pursuits was to induce men to call in question the great principles of our holy religion. To provide such persons with a learned clergy was one of the wants of the age. Of course this could not be done without a large accession to the present amount of labour, and he was in favour of lay help, though he was averse to lay organization, as he dreaded it would take the form of a clique.

The Rev. J. B. M'Caul also read a paper, in which he dwelt on the amount of spiritual destitution in England, and said it was a startling fact that there were now more persons habitually absent from Divine worship than existed in England at the time of the Reformation. He deprecated the clergy taking upon themselves the duties of sanitary commissioners, athletes, popular lecturers, &c. The laity ought to take up these questions,

and the clergy would be more efficient if they confined themselves to their proper work.

The Bishop of St. Andrew's read a paper on Foreign Churches, in which he insisted that in dealing with the Churches of Rome and the East the English Church ought not to admit that she was responsible for the schism that existed. As to the Continental churches, he was for communion with them only so far as they were one with the Church of England upon Christian doctrine and Christian ministry. This led to a smart passage at arms between the bishop and Mr. O'Malley, the Recorder of Norwich, who observed—

In the name of a large body of the clergy and laity of the Church of England, he protested against the doctrine that a question of Episcopal ministry or non-Episcopal ministry was to separate Christians who acknowledge a common Lord, when he found it written in the Word of God that the hand of fellowship should be held out to all who "love the Lord Jesus Christ, and wait for his appearing." (Cheers.) With reference to the association represented by Mr. Lee [for a union of the Greek, Latin, and Anglican Churches], he observed that as that association was composed only of members of the Anglican, Roman Catholic, and Greek churches, it could mean nothing unless it meant that persons who did not belong to one of those churches were not entitled to be considered as Christians. ("No, no.") It must either mean that such persons were not entitled to be looked upon as part of Christendom, or that they were to be technically regarded as schismatic members of one of those churches, or else that in an appeal to God for unity their prayers were not worth being invited. Against any one of these propositions he entirely protested, and he believed the Church of England and its Articles protested against any such doctrine.

The bishop replied, and took refuge in the assumption of superior theological knowledge, but Mr. O'Malley adhered to his protest.

Other discussions took place on the preaching adapted to the present times (on which the Dean of Canterbury and the Rev. D. Moore read papers), on the position of the Church in Ireland, the utilisation of cathedrals, the income of the episcopate, missions to the heathen, church music, &c.

Simultaneously with the sessions of the Congress, several smaller meetings for special ecclesiastical objects were held in Norwich. The most important of these was the "Free Church Conference"—having no connexion with the religious denomination which bears that name, but composed of members of the Church of England desirous of converting all her places of worship into "free" or "open" churches—in other words, of abolishing the pew-rent system. The most

remarkable feature in this Conference was a speech in favour of its object by the Rev. Dr. Pusey, who warmly advocated the bringing of the Gospel of Christ home to the poor, and added that this occupied a much higher place in his thoughts than rites and practices with which his name was popularly associated, but for which he himself cared very little.

ENGLISH UNITED PRESBYTERIAN SYNOD.

The English Synod of the United Presbyterian Church held its annual session on the 9th ult. and three following days. The Rev. James Pringle, of Newcastle, was unanimously chosen Moderator. Mr. Pringle is the oldest presbyter in the denomination, and the day on which he occupied the Moderator's chair for the first time, he entered on the sixty-second year of his ministry. Among the various matters which came under consideration, two occupied the largest share of attention. One of these was the relation of the Synod to other Nonconformist bodies, which gave rise to an animated debate, introduced by the Rev. Mr. Leitch, of Wigton, who proposed resolutions of a restrictive character, pointing to the bringing of other bodies of Christians to agreement with the views of Divine truth entertained by the Presbyterian Church as the object to be aimed at in all intercourse with them. The Rev. Dr. Cairns proposed and carried a resolution which simply declared that the principles on which intercourse with other bodies was conducted were well understood; and thus the resolutions of Mr. Leitch fell to the ground. The other matter was the proposed union between the English Presbyterian Church and the United Presbyterian Church. After this subject had been considered with closed doors, a resolution was adopted to the effect that while the proposed union was very desirable, and all prudent means should be used to effect it, no such separation from the United Presbyterian Church in Scotland as the English Presbyterian Church desired could be entertained as a preliminary to the union. It was resolved that the next meeting of the Synod should be held in Manchester, and that the Rev. Dr. M'Kerrow should be the Moderator.

THE BAPTIST UNION.

The autumnal meeting of the Baptist Union of Great Britain and Ireland was held at Bradford during the second week in October. The Rev. Dr. Angus, President of Regent's-park College, occupied the chair, and the meeting was attended by many of

the most distinguished men of the Baptist denomination, among whom were the Revs. W. Brock and C. H. Spurgeon. There were present at the session upwards of 400 brethren, lay and ministerial, from all parts of the kingdom. The chairman delivered an able and elaborate address, which was subsequently described as a vindication, evangelically, of the Baptist denomination. The Rev. N. Haycroft read a paper on "Our Colleges," in which was advocated the importance of a higher standard of education for students. A memorial, prepared by Moritz Geissler, pastor, was presented, at the request of the Baptists in Saxony, with regard to alleged persecutions and sufferings inflicted by the Lutheran clergy, not only because they met for separate worship, but especially on account of their refusing to take their children to the Lutheran font. A resolution of sympathy with suffering brethren in Saxony was adopted, and also a memorial to the King of Saxony on the subject. It was stated, in the course of the discussion, that as the Evangelical Alliance of this country had stepped forward once and again in behalf of the poor down-trodden brethren in certain parts of Germany, the Alliance would be communicated with. The Rev. D. Gould suggested that Her Majesty the Queen be also memorialised to use her personal influence with her cousin, the Duke of Mecklenburg, who, he said, was one of the bitterest persecutors of the Baptists on the Continent. The Rev. W. Walters stated that it was alleged as a reason why the Baptists on the Continent were persecuted, that they were an altogether different body from their brethren in this country—more of a political party. A report was presented from the Education Committee on the subject of the better education of the children of ministers. The Rev. J. Mursell, of Kettering, read a paper on "Our Associations." He showed that the disintegration of Baptist churches was a source of weakness, and that association was a great power for usefulness. He also showed that the Baptist churches in the metropolis especially were in a state of isolation, and said that Sir Morton Peto's generous proposal as to chapel-building would not have been allowed ignominiously to fail if there had been a compact and well-worked metropolitan association. This, the second autumnal meeting of the Baptist Union, is regarded as having been completely successful.

NEW FORM OF PRAYER.

One of the last official acts of the late

Lord Palmerston was, in compliance with the suggestion of the Archbishop of Canterbury, to give the necessary instructions for the issue of a form of prayer for the removal of the cattle plague. For that purpose, a Cabinet Minister went down to Balmoral, and at the Council there held by Her Majesty the requisite order was adopted, by authority of which the subjoined appropriate and scriptural petition has been brought into use in the National Churches throughout England and Wales:—

O Lord God Almighty, whose are the cattle on a thousand hills, and in whose hand is the breath of every living thing, look down, we pray Thee, in compassion upon us, Thy servants, whom Thou hast visited with a grievous murrain among our herds and flocks. We acknowledge our transgressions, which worthily deserve Thy chastisement, and our sin is ever before us; and in humble penitence we come to seek Thy aid. In the midst of judgment, do Thou, O Lord, remember mercy—stay, we pray Thee, this plague by Thy word of power, and save that provision which Thou hast in Thy goodness granted for our sustenance. Defend us, also, gracious Lord, from the pestilence with which many foreign lands have been smitten; keep it, we beseech Thee, far away from our borders, and shield our homes from its ravages; so shall we ever offer unto Thee the sacrifice of praise and thanksgiving, for these Thy acts of providence over us, through Jesus Christ our Lord. Amen.

THE LATE CANON STOWELL.

Last month we recorded the loss which the cause of Evangelical religion had sustained in the death of the Rev. Mr. Oakley, of Covent-garden. It is with deep regret we have to mention that his death has been quickly followed by that of the Rev. Canon Hugh Stowell, of Chester Cathedral, whose name was known and respected wherever Evangelical religion prevailed. He had been in ill health for some time previous, and for two days was unconscious, though he revived a little before his death. No hope of recovery had been entertained for a considerable period before his decease. He passed away without suffering, and at the latest moment seemed to articulate the word "Amen." From a local paper we extract the following summary of his life:—

The Rev. Hugh Stowell, M.A., Canon of Chester, Rural Dean, Chaplain to the Bishop of Manchester, and Rector of Christ Church, Salford, was born in December, 1799, at the parsonage of Douglas, in the Isle of Man. His father was for many years Rector of the parish of Ballaugh, near that town. After passing through the usual course of preparatory studies, the subject of the present notice matriculated as a commoner at St. Edmund's Hall, Oxford, in 1818, took his degree of B.A. in 1822, and his master's degree in 1826. Not long afterwards he

was ordained to the ministry by the late Bishop Ryder. His title for orders was the assistant curacy of an outlying chapelry of the parish of Sheepscot, Painswick, Gloucestershire. In the following spring he removed to Huddersfield, in which busy manufacturing town he accepted the curacy of Trinity Church. In this sphere of duty he remained for a period of about two years, when he accepted, in 1825, the sole charge of St. Stephen's Church, Salford. Here he became so popular as a preacher, and so highly esteemed as a devoted and laborious pastor, that in the fear of losing him among the many pressing invitations which he received to undertake other and (in a pecuniary sense) more valuable spheres of action, a number of his parishioners and other admirers subscribed a handsome sum of money, and built for him Christ Church, Salford, of which he became the first incumbent, and which preferment he held until his death. The church and the schools attached to it have cost upwards of 15,000*l.*, the whole of which sum was voluntarily contributed by his flock. Christ Church, Salford, was erected and opened in 1831, and is remarkable as having been the first church which was erected under the then recent act of Parliament, the Trustees Church Building Act, which, for the encouragement of persons willing to build churches, gave the right of nomination in perpetuity to those erecting them, and their successors. In 1845 Mr. Stowell was nominated by the late Archbishop of Canterbury (then Bishop of Chester) to an honorary canonry in the cathedral church of Chester. In 1851, shortly after the erection of Manchester into an episcopal see, the Bishop of Manchester appointed Canon Stowell one of his Lordship's chaplains, and subsequently rural dean of Salford. Among his best known works are "Tractarianism Tested," "Model for Men of Business," "The Pleasures of Religion, and other Poems," "The Peaceful Valley," "A Visitation Sermon," "An Ordination Sermon," "An Assize Sermon," several "Sermons for the Church Missionary Society," and a great number of single sermons, lectures, speeches, and letters, mostly on such subjects of theological controversy as have arisen from time to time.

It is almost superfluous to add that Mr. Stowell was a firm and constant supporter of the various Evangelical societies which have been established in connexion with the Church of England, such as the Church Missionary Society, the Bible Society, the Pastoral-Aid Society, the Colonial Church Society, and others of a kindred spirit.

DEATH OF THE REV. JOHN CLAYTON.

The Dissenters have also lost an eminent member of their body in the person of the Rev. George Clayton, who died at Bath, on October 3, in the eighty-sixth year of his age. Mr. Clayton, for many years pastor of the Poultry Chapel, London, was son of the Rev. John Clayton, of the King's Weigh-house Chapel, and brother to the Rev. George Clay-

ton, of Walworth, all celebrated men in their day, and much beloved and respected. He was educated at Homerton College, and entered the ministry in 1801. For nearly a century their names have been before the public as connected with the cause of Evangelical Nonconformity. The late deceased was of a remarkably generous disposition; his hand was ever open to every good cause, and his hospitality was unbounded. When a boy, he, with his brother George, received the blessing of John Wesley, who placed his hands on their heads and repeated Jacob's blessing. Mr. Clayton was insensible for some time before his death, but at the last moment he awoke in bed, and said to his attendant, "I am going. Now let us give thanks to God for His goodness;" then sank gently down upon his pillow, and died. "He was," as a writer in the *Patriot*, "a true Christian gentleman, a faithful pastor, and, in his day, a popular preacher, though his popularity was based on entirely different qualities to those which in this day draw great crowds. He was not a great orator, nor was his oration profound. His sermons were digested and carefully prepared; his manner was deliberate and grave, his matter solid and weighty; and he built up a church of a trustworthy, and useful Christians."

SUNDAY TRAVELLING IN SCOTLAND.

For eighteen years the Edinburgh and Glasgow Railway directors have closed their line on the Lord's-day. Lately, however, the line has been transferred to the North British Company, the directors of which have always had Sunday trains on their line. As soon as the amalgamation was complete, Mr. Hodgson, the chairman of the combined lines, commenced a Sunday train morning and evening. Great opposition has been offered in both towns, especially in Glasgow, where the people, as well as the Presbyteries, have remonstrated with the railway authorities, but hitherto their remonstrances have proved in vain. Mr. Hodgson insists, in spite of evidence afforded him to the contrary, that public convenience demands the opening of the line, and that the public feeling is in its favour; and as the other directors appear to share his views, it is to be feared that the North British shareholders, who have been so apathetic in the matter in regard to their own lines, will not feel their consciences burdened by this fresh addition to the Sunday trains.

Monthly Survey of Missions.

INDIA.

The introduction of the Gospel into Cashmere is greatly opposed both by the native rulers and the people. No European is allowed to remain in that country throughout the year; but it has been visited, for several summers, by the Church missionaries. When their object became known, it was with difficulty, and at some personal peril, that one of them, on entering the capital, obtained shelter in a house which he had bought and paid for; it was, in fact, threatened with destruction by a fanatical mob. In the summer of last year the first convert—Mohammed Hussan—was baptized. While yet an inquirer he was not only cast off by his family, but twice imprisoned by the Cashmere Government—on the second occasion thrown into a dungeon, treated like a murderer, and so heavily fettered, that he was unable to rise from the ground for three days. He remained steadfast, however, and was released by the interference of the British agent. Another young Mohammedan, who heard the Gospel last year for the first time, became so interested, that he accompanied the missionary part of the way on his homeward journey. He was pursued, however, and overtaken. Then—

The soldiers violently beat him, and having pinioned his hands behind him, led him off to prison. On being brought into the principal court, he was asked if he had accompanied the missionary party of his own free will. His answer was in the affirmative; and he further stated that he had gone to hear about the Christian religion. He was then sent back to prison, and four days afterwards he was sentenced to be publicly whipped. This shameful treatment accordingly took place, in the presence of a great crowd of witnesses. Meanwhile, news was forwarded to Jummoo, and an order was sent back from the chief Government that he should be imprisoned for three months. He was therefore put in chains, and kept confined until the term was expired. His two brothers, then, at the order of Government, pledged themselves, in writing, to employ every means in their power to prevent his going in future to the missionaries. The man, however, is evidently in earnest, and has gone to them, in the face of the bitterest persecution.

Meal for making bread was refused by the Maharajah's official at the bazaar to the native servants who accompanied the missionary, so soon as it was known that they were Christians, and could not, therefore, be obtained in the capital, but only in the adjacent villages. Prejudice has been somewhat disarmed, however, and the work of Christian instruction facilitated, by the commencement, during the past summer, of a medical mission by Dr. Elmslie. The doctor's dispensary, where he daily conducts Christian worship, has been resorted to by not a few natives, and he has sometimes had as many as forty patients in one day, who were thus brought under the sound of the Gospel.

From Travancore, the Rev. H. Baker, an experienced Church missionary, writes that in one district under his charge—that of Pallam—he has in two years baptized nearly 450 converts from Chogans, Palaries, and Pariahs, with five Nairs (a wealthy, military caste). In another district—Mundakayam—during the same period, seventy Arrians (a wild hill-tribe) have been baptized from heathenism, and about the same number of slaves. One outstation is entirely Arrian, and had driven out those families who adhered to the mission: now they have called them back, and placed some of themselves under Christian teaching.

A missionary, who is retiring from the work at Nellore, in the retrospect of ten years' continuous labour, writes:—

Our work as a mission has been mostly giving the Gospel to the people in their own tongue, by the distribution of God's Word, and in long tours for preaching the truth. We feel this work is not simply a prospective one, the results of which are in the distance. God has given us abundant evidence of His willingness to bless His Word to the conviction, if not conversion, of many souls, and the kingdom of darkness, at its very foundation, is, we feel sure, trembling, and must crumble soon. Caste is losing its hold on the minds of the people; a people is being prepared to serve the Lord. I am fully aware that the land is full of idols, idolatry and awful sins; yet we feel the time is near when the joy of the harvest will be shouted home, and these arid plains, covered by millions, will yet blossom with the plants of God's own planting. The work of continuous itinerating has been prosecuted for the last two years with the most cheering results. Thousands of men and women have heard the Gospel, and hundreds of villages have been visited by witnesses for Christ. We are looking for the Spirit's power to cause the good seed to spring up and bring forth an abundant harvest. The mission church (native) has increased about thirty since my arrival in India. Several have died in the triumph of faith, leaving the brightest evidence to the power of Divine grace to carry the soul through the dark waters to the happy land. The church has also appointed from its members its pastor and deacons, so that now foreign aid might be dispensed with, except so far as the infant church, the members of which were once dark idolaters, requires

the kind oversight of the missionary. The average contribution to the support of the Gospel year, by the church of, really, the poor, has been about seventy rupees. This fact has cheered much. Then the church has been a truly evangelising one; the male members, most of the time and strength allowed, going into the streets and telling the story of the Cross; the female members, in a more quiet way, visiting the houses of the heathen to carry the Gospel message to their dark-minded and degraded sisters. God, in His mercy, has on three special occasions in ten years poured out His Spirit on the mission, reviving the church, and converting souls. In months since the entire boarding-school was most powerfully wrought upon, and it was my privilege to baptize five new-born souls.

CHINA.

Reinforcements are greatly needed by the various Chinese missions. The work in Canton in connexion with the Wesleyans languishes, in consequence of the mission having been reduced from six to two. The Baptists were lately contemplating the abandonment of their field of labour in China. All the missions, whether British or American, are tried by the want of men or means. The work in Amoy, however, continues to prosper. During the six months last reported, there was an addition of thirty-three members to native churches associated with the London mission, which gives a total of more than Chinese Christians in connexion with the several societies labouring there.

New ground has been broken by the Rev. G. Smith, of the English Presbyterian mission at the town Kway-T-ham, three days' journey from Swatow. Mr. Smith describes that place as a stronghold of Romanism, adding, that it is fearful to contemplate the vast array of agencies which the Church of Rome has at work all over China. "Their success," he goes on to say, "is also very great. It is one of the most formidable facts with which Protestant missions have to grapple. The self-denial, patience, energy, laboriousness of Romish missionaries fitted to make one blush. . . . A few missionaries, settled down, mostly with families in the treaty ports, are no match for men who live and labour among the native population all throughout the interior." Mr. Smith's preaching at Kway-T-ham at first excited opposition; but this afterwards subsided, and a favourable impression appears to have been made upon some portion of the population.

Eleven persons were baptized in the American Episcopal Church at Shanghai on Easter-day. "It was," we are told, "an affecting sight. There was the grey-headed man devoted the eleventh hour of his life to the Lord's service, side by side with the babe, whose parents like Hannah of old, have determined to 'lend' their first and only child to the Lord; the also, was the mother with her little son, like Christiana and her children, starting together on the pilgrim's journey, whither her husband, like Christian, has gone before."

We regret to state that Dr. James Henderson, of the London Mission at Shanghai, breathed his last on the 30th of July, at Nagasaki, in Japan, whither he had gone for recovery of his health.

SOUTH AFRICA.

The war between the Orange Free State and the Basutos, which broke out a few months since, has been attended with the most disastrous consequences to the Free Protestant mission. Not only has it effaced all religious impressions from the minds of many of the natives, but it has rekindled in their breasts the dormant instincts of the savages and Boers who have fallen into the hands of Basutos have been massacred without mercy. Several of the stations have been burned by the Free State Boers, but their president, Brand, it is only just to say, gave express and repeated orders that the missionaries and their personal property should be respected. At the date of the last advices, Mosheah, a Basuto chief, had sued for peace. M. Casalis, Director of the French Protestant Society's Mission-house, has recently visited London, and had an interview with Her Majesty's Principal Secretary for the Colonies. He has urged the desirableness of bringing about reconciliation, based upon equitable arrangements, between the belligerents, through the intervention of the Government at the Cape. "The thing will not be easy," says M. Casalis, "after all the injury which the Basutos and the Boers have done each other. But we are nevertheless persuaded that it may really be done."

Although the mission was not without its difficulties previous to the breaking out of the war, yet it was undoubtedly, upon the whole, in a prosperous condition. The statistics for last year lie before us, and give indubitable evidence of most cheering progress. The aggregate number of hearers in the Basuto congregations was, on ordinary occasions, never less than about 2,800, and sometimes amounted to nearly 4,000. The communicants numbered nearly 1,700. The number baptized during the year was ninety-two; and

ates for baptism were upwards of 500. Now, we regret to say, in the words of a
 iary upon the spot, the work "seems to be ruined."
 he German mission to the Basutos has also been threatened with extinction. The per-
 n which it had long endured from the chief Sekukuni became most cruel and severe
 e secret baptism of one of his wives. This act was the result of peculiar circumstances,
 gers having been previously despatched by the missionary to advise her waiting, but
 unfortunately missed her. Sekukuni immediately took measures to extinguish the
 ith among his followers. He deprived all who had any connexion with the white
 s of their corn, and forbade them to gather their crops or use the water springs.
 led to the mountains. Those that remained (some few of high rank excepted) were
 ifully scourged; one convert, after he had thus suffered, being apparently lifeless. The
 aries and their faithful flock found themselves compelled to seek safety in flight.
 were arranged, and finally a body of forty adults, with twenty-nine children, crossed
 er and went southward in search of a new location. This was found on the Upper
 le, where in the spring of this year the missionaries were engaged in establishing a
 an colony. Disturbances in other districts have since scattered others of the converts.
 of King Sekukuni's wives, one of whom bears the name of Mary Magdalene, had fled
 is tortures, and though closely pursued by his warriors, succeeded, after secreting
 lves for some time, in reaching the missionaries in safety.
 he Wesleyan missionary at Edendale station, Natal, reports about one hundred persons,
 and old, "on trial," as the fruit of a gracious spiritual quickening with which his
 had been favoured during the present year.

he mission to the Matebele—800 miles north of the Kuruman, the scene of the Rev.
 latt's labours—though not yet cheered by any instance of conversion, is progressing

The heathen are kind and affectionate to the missionaries, and Moselekatse, now
 g old, has, with his soldiers and people, listened attentively to the preaching of the
 F. Thomas, of the London Society. "No former visit of mine to the chief of the
 le," writes Mr. Thomas, "has been so satisfactory as the present." A day-school has at
 been commenced.

MADAGASCAR.

he Rev. W. Ellis returned from Madagascar last month, and met the directors of the
 n Missionary Society, by whom he was very warmly welcomed. He gave a most en-
 ing account of the spread of Christianity among the people of Antananarivo. The
 apers speak of a disturbance in the capital on account of the payment of the indem-
 y the French Government, and allege that cries had been raised under the windows of
 een's palace for the expulsion of the French consul and of the Roman Catholic mis-
 Whatever truth there may be in this report, Mr. Ellis was understood to express his
 in the stability of the present Government.

The treaty between our own Government and that of Madagascar, which, as we stated
 onth, has been ratified, more than satisfies the expectation of Mr. Ellis, in so
 it relates to the native Christians. Civil and religious freedom is secured by explicit
 ions both to them and the missionaries. The difficulty as to the ownership of the sites
 memorial churches has been got over thus: There is no absolute transfer, and the
 affirms the proprietorship of the soil by the sovereign; but by a supplementary article
 ereign is bound to appropriate these churches exclusively to the teaching and worship
 missionaries and their converts and to their successors for ever. The prospects of the
 n are now deemed more assuring. "Although some members of the Government may
 favourable to foreigners or to their religion, yet," writes one of the missionaries,
 tianity is spreading far and wide, and the seed scattered in the days of persecution is
 ringing up and bearing fruit in places where one would least of all have expected it."

WEST INDIES.

About twenty-five years since the Church Missionary Society felt itself compelled, on
 al grounds, to relinquish its missions in Jamaica. The society has just received from
 three of the congregations formerly connected with it their first annual contribution
 funds, amounting to 80%, subscribed almost wholly by black and coloured people.
 s an instance of the spirit in which the money was given, as narrated by the Jamaica
 man in whose parish the greatest portion was raised:—

ie man, a black man, whose face I had not seen for two years, and whose very existence I
 gotten, came to me with 2s. 6d. in his hand, and on his lips this tale: "Minister, things

measures 370 tons ; is 130 feet long, with 25 feet width of beam, and 15 feet depth of hold. She is built of the best materials, and was pronounced by Lloyds' surveyor to be "everything that the society could wish or expect." The model is perfect, and the fittings are of the most simple yet most elegant description. The ship is intended for the operations of the society in the South Sea Islands, and will be commanded by Captain Williams, who was commander of her predecessor, after which the ship is named, and which was wrecked on Danger Island last year.

The contributions of the poor inhabitants of Savage Island (population 5,000) to the London Missionary Society for general objects and the new ship amount, this year, to 324*l.* Towards this sum the children alone raised nearly 10,000*lbs.* of cocoa-nut fibre. Liberal subscriptions have also been forwarded from other islands. The May meetings, at which these contributions were brought in, were celebrated, as usual, with much interest and warmth of feeling.

Monthly Retrospect.

FOREIGN.

THE inhabitants of Paris have been much agitated by the outbreak of cholera among them. It had raged for some time and with great severity at the Mediterranean port of Marseilles ; and then, passing over, with a few exceptions, the intermediate towns, it settled down upon the capital, where the victims have been numerous, and the excitement all the greater as no official return of the seizures or the deaths has been published. In this emergency the Emperor and the Empress have both endeared themselves to the Parisian community by making separate visits to the cholera hospitals, personally inspecting the arrangements made for the relief of the sufferers, and cheering them by kind inquiries into their condition. As it appears that the origin of this mysterious disease can, on the present occasion, be traced to the crowding together of the Mussulman pilgrims at the port of Jedda, the Emperor has suggested a conference of representatives from the different European Powers, to endeavour to prevent, if possible, such a concourse generating the same plague in future. The English Government has already signified its concurrence in the proposal, and it is believed that the Sultan also will lend his aid. As may be supposed, the outbreak of cholera has led to an outbreak of fanaticism, and miracles are again raising their heads in the country districts. For an interesting account of one of these we must refer to the letter of our correspondent. It will gratify the friends of truth to learn that Dr. de Félice, long one of the Professors, has been appointed Dean of the Protestant College of Montauban.

The question whether the French troops will really leave Rome at the end of the stipulated two years is discussed with feverish agitation all over Italy. The hopes of the Italians have been lately raised by an order that a portion of the troops are already to return, and that the remainder are to be concentrated on three points of the Roman territory ; but even this first step finds hostile interpreters, who say that the strategic points which the French have now taken up will never be abandoned by them, but that, on one pretext or another, excuse will be found for them to stay. All this, of course, shows the interest which the question excites in the Italian kingdom. It is certain that the Pope is making no preparation for his own defence when they are gone. There was a talk some time since of the Pope's army being re-organised and increased, but that idea has been given up, mainly on account, it is said, of the poverty of the Papal treasury. The elections to the Italian Parliament are now nearly completed ; and the reports that were at one time so rife of the Church party having a majority are proved to be entirely unfounded : few candidates offered themselves in that interest, and still fewer were elected. In the meantime, the work of suppressing the monasteries goes on with great rapidity. About fourteen of them have been shut up in the course of the last few weeks, and their revenues placed at the disposal of the Government. Some of the ejected bishops have been allowed to return to their dioceses, on the promise that they would not give trouble to the Government. The preaching of the Gospel is still continued, and the Bible is widely circulated ; though in those localities where the priests retain their influence, obstacles are thrown in the way of both. Such localities continue to be too numerous for the welfare of the Italians themselves. Nothing can be more distressing than the accounts published, from time to time, of the superstition of

King had laid a trap for Mr. Rassam, who was proceeding to mediate on their behalf. We understand, however, that Dr. Beke is still willing to proceed on his errand of mercy to endeavour to effect their deliverance, at whatever hazard to his own person, if the funds are raised by the public.

HOME.

England has sustained a heavy loss. Her most experienced statesman—the most versant in her affairs, the most devoted of her servants—who has borne a leading part in her councils for the last half century, and who brought that ripe experience, that varied ability, and that passionate love of country to the direction of her policy, which he has guided, with an insignificant interval, for the last eleven years—has, at last, been removed from our midst. The life, as well as the public career, of Lord Palmerston was prolonged far beyond the ordinary limit of mortality; yet so exuberant of vitality was he, so full of elastic energy, so lightly did the load at once of years and of government rest on his shoulders, that his death comes upon the country with something like a shock. Though he was within two days of completing his eighty-first year, yet, when he was last seen in public, there was still so much of his old vigour and airy grace, that we might well believe he had strength enough to meet, and to guide, at least, the opening deliberations of the Parliament that had been called together under his auspices, and so many of whose members obtained their seats by the simple profession of confidence in his wisdom and patriotism. It has seemed otherwise to the Great Disposer of events. That Parliament must now meet under other leaders, and, it may be, will adopt counsels he would never have advised. But this is not the time to indulge in these speculations. Our thoughts are filled with the contemplation of the great Minister who so lately moved among us; whose person, whose movements, whose terse, spirited, and lively addresses were so familiar to us all; and who had so identified himself with the feelings and temper of his countrymen, that every Englishman was accustomed to think and speak of him with affectionate familiarity, as if he were a personal friend. It is only now, when we see the great gap his loss has made in our political and social life, that we can comprehend how large a space he filled while amongst us—it is only by the disputes aroused concerning his successor that we understand how unreservedly the nation trusted to his experience. It is not for us to speak of his religious character. Frank and out-spoken as he was on every public question, he was singularly reticent on all matters of personal feeling; and his sense of the relations that subsisted between himself and his Maker was the very last that he was likely to obtrude upon the public gaze. But the undisputed purity of his administrative career may well be supposed to have sprung from purity of internal principle; and in his ecclesiastical appointments he has the praise—as Dr. Pusey lately pointed out—of being the first Minister who systematically made them on religious grounds. But whatever his personal convictions may have been on these matters, we believe that Christians of all parties will agree that his great accomplishments, his wide and varied experience, his dauntless spirit, and his unselfish patriotism, were gifts which are only conferred upon a country when, as Cowper expresses it, “Heaven means mercy to a land.”

Within a few days of the death of Lord Palmerston, Her Majesty called on Earl Russell to take his place. This appointment, it is understood, has been acquiesced in by all the colleagues of the noble lord, who took an early opportunity of signifying their willingness to serve under him with the same loyalty which they observed towards his predecessor. Some changes, of course, were inevitable. Among the most important, we may mention that the Earl of Clarendon has become Foreign Secretary, and that Mr. Gladstone, retaining his old post of Chancellor of the Exchequer, will be the new leader of the House of Commons.

The examination of persons arrested on the charge of Fenianism has been continued during the past month. Little that is new has been elicited, however; the evidence against one is the evidence against another; and the charges are made with wearisome monotony. The wicked and mischievous designs of the leaders, however, appear to be fully established. Archbishop Cullen has published a pastoral on this subject, which is in many respects a curious document. For the Fenians themselves he has no mercy, as might be expected from a Romish ecclesiastic, who finds that his order and his religion are as hateful in the eyes of the conspirators as Protestantism; but he contrives to insinuate, at the same time, that if rebellion were ever justifiable, the Irish people would be justified in rebelling. He repeats all the old and now unfounded tales of Roman Catholics being treated

with injustice, and shut out from public employment, and hints that Irishmen never to be satisfied till they secure tenant-right. But what seems most especially to stir his gall is the honours that were paid to Garibaldi on his visit to England. Not the time that has elapsed, nor the eventful changes that have taken place since the feast has obliterated the indignation with which Dr. Cullen saw this "prince of revolution" feasted by the nobles and ecclesiastical dignitaries of Protestant England. In his eyes was a great national sin, which was enough to bring down upon the land the judgment of Fenianism.

In grateful contrast with Dr. Cullen's pastoral, we note the charge to his clerical brother, Archbishop Trench. The Archbishop lays claim to the credit of having been born and bred an Irishman, and on that ground, among other and higher ones, he identifies himself with the fortunes and prosperity of the Church he has been called to govern. On the question of national education, which our readers are aware has never been accepted by the clergy of the Irish Establishment, his Grace proposes a compromise. Adverting to the fact that throughout a large portion of the Irish schools the education is already denominational, and not mixed—there being, even under the National Board, hundreds of schools where there is not a single Protestant, and hundreds more where there is not a single Roman Catholic, though all are hampered with restrictions on the religious teaching, in their case is quite needless—the Archbishop proposes that in all these cases the education should be given in accordance with the tenets of the respective churches, and that in districts where the population is unable to support two schools should the present restrictive regulations be preserved. This, it will be seen, differs very little from the operation of the "Conscience Clause" in the English system of education. But we must not forget that Dr. Trench, in his laudable anxiety for a settlement of this question, has overlooked the aversion of the people of England towards the endowment of purely Roman Catholic schools. The Archbishop laments that there are so many parishes in Ireland without glebe-houses for the residence of the clergymen, and considers, no doubt with justice, that this is a hindrance to the spread of Protestant doctrine. We wish his Grace would turn his attention to a more important defect in the Irish Establishment—the absence of any provision for the settlement of the Celtic-speaking population should be able to preach in their own language. Had this been done at the time of the Reformation, Ireland would, in all probability, now present a different religious aspect. Is it now too late to repair the error?

The Archbishop of York has also delivered a charge to the clergy of his diocese. Here, for him, he has not to deal with the thorny questions that his brother of Dublin is called to discuss. He congratulates his clergy on the additional provision for their endowment that the Ecclesiastical Commissioners have recently been able to make, which, in connection with the abounding liberality of private persons, he regards as a proof that, in the midst of the conflict regarding doctrine, the vital power of Christianity has in no degree weakened its hold on the population. His Grace adverts to the Court of Final Appeal, and while saying that no scheme of amendment that he has yet seen recommends itself wholly to his judgment, he adds that, in fact, the only real and effective tribunal is the concurrence of the clergyman, and the power of Christian influence in the Church.

We have elsewhere given a summary of the proceedings of the Congress held at Norwich. We have only to add here that the fact of such a Congress being held from year to year with ever-increasing attendance, is a sign of the times which Christians would do well to ponder. It indicates the stirrings of a new life, which had slept for generations and may be productive of results as yet unthought of. Already it has taken its place as an institution of the day; and, as a representation of the different dioceses of the Church, of the various schools of theology within her borders, bids fair to supersede the old General Convocation. So much the more ought the Evangelical party in the Church to be vigilant for themselves, that what may, and probably will, become so powerful an organ of the Church, may not be wrested out of their hands.

We have so fully adverted in our other columns to the meeting of the Evangelical Alliance at Hull, that we need only here refer to our report, and to assure our readers that it will well repay perusal. The attendance was full, and the interest was kept flagging to the close.

Evangelical Christendom.

THE JEW AND THE GREEK.

APART from all consideration, except of the most general kind, respecting the correctness or incorrectness of Mr. Gladstone's reasoning in his valedictory address as Rector of the University of Edinburgh, it must be pronounced satisfactory that an eminent statesman, heir-apparent to the leadership of the Liberal party, and prospective Premier of Great Britain, should have chosen as the theme of his address not any topic of political or literary interest, but one of a religious character. The circumstance not only proves that religion is a thing of supreme importance in the eyes of Mr. Gladstone, but that its importance is recognised by the public, and that it occupies the thoughts of men. That this is the case is involved in the very choosing of the subject by Mr. Gladstone. No man sees better than he "what main currents draw the years," what are the questions and interests which most deeply agitate the public mind; and in choosing a religious subject for discussion in his address, he evinced his conviction that the questions of the day are emphatically religious questions. And this is, we think, matter for congratulation. The worst of all states in reference to religion, whether on the part of the individual or on that of the nation, is that of indifference, and we have good hope that out of the religious agitation which now pervades the public mind will come a purifying of the general apprehension of Divine truth and a quickening of the zeal of Christians in work for their Master.

Mr. Gladstone assayed to solve before his Edinburgh audience an august and most difficult problem—the relation of the Jew to the Greek and the Greek to the Jew, in the evolution of the Divine scheme of human history. Rebuking, expressly or by implication, that narrow spirit which would shut the Divine influence within the boundaries of Palestine and the limits of the Hebrew kindred, he endeavoured to show that Greek civilisation was not without its mission and its message in the moral education of the race, and that, while the Hebrew Scriptures are pre-eminently and incomparably inspired by the Almighty, He did not leave himself without a witness during the ages of Hellenic civilisation, inasmuch as He not only gave fruitful seasons, but providentially guided men and nations to the discernment of certain great and imperishable truths.

To the more general thesis maintained by Mr. Gladstone no valid objection can be opposed. Besides the supernatural choosing and governing of the Jews by the Most High, there was a natural and providential preparing and guiding of other nations, especially of the Greek nation, for tasks appointed them. God was the God not of the Jew only, but also of the Greek. Nor can we take exception to the signalisation by Mr. Gladstone of the association of the human with the Divine as the highest truth embodied in Greek mythology and civilisation. He is doubtless right in affirming that, in representing the highest divinity under the form of a human being, the Greeks bore testimony to the doctrine of the Incarnation. It was, however, an indefinite, ambiguous, and confused testimony, and the religion of the Greeks afforded but a flickering and deceptive light to direct the wanderer through the moral night that envelopes humanity. Partly following Mr. Gladstone, partly supplementing his observations by remarks of our own, we propose to devote some small space to a discussion of his general subject—the contribution made respectively to the moral and spiritual civilisation of mankind by the Jew and the Greek.

"What advantage hath the Jew?" Such is the question which was put

eighteen hundred years ago by the Apostle Paul, and Mr. Gladstone humbly and heartily accepts the apostolic answer, "Much every way, chiefly that unto them we committed the oracles of God." The Maker of man spake to the fathers and prophets of the Jews as He never spake to the Greeks. There was a special selecting of the Hebrew race, a Divine government of them through many ages, and a reflection record of that government in a Book, which Book was consequently entitled to be regarded as an oracle of God in a sense which could apply to no product of poetic philosophic genius in the best days of Greece. There is an inexhaustible fund of suggestion in this word applied by the Apostle to the Bible—the oracles of God. Of what other product, or collection of products, of the mind of antiquity could it be for a moment pretended that it came from God? The so-called oracles of heathenism were enigmatic guesses respecting the course of events, and the most authoritative documents on the character, powers, and qualities of the gods were poems claiming no higher inspiration than that of the Muses. In the moral speculations of the Greeks—even in those of the highest and best school, the Platonic—there was no rise, except fitfully and by glimpses, into the very conception of godliness. To every mind in which the moral instincts of our nature are unsophisticated, or in which by culture, they have been nursed into anything like purity and fervour, the primary idea of God must be goodness, and the primary conception of godliness, as a real quality in man, must also be inseparable from goodness. But the Greek philosopher in order to reach the very notion that goodness and God were one, had to sweep away from his mind, as a cloud-curtain obscuring the azure, all that mythologic system in which the populace believed, and in which the association between goodness and divinity was by no means exhibited. The result was that the best ethical writing in Greek literature was not in the strict sense religious—it did not urge the worship of the gods—and, not being godly, could not be called the oracles of God. What was religious in the literature and civilization of Greece was not moral, and what was moral was not religious. If we reflect for a moment upon the part played by the chief deity of the Greeks upon various occasions, and place it in contrast with that in which, with awful reverence the Hebrew Scriptures represent the Almighty as appearing, it seems hardly possible not to perceive that the Greek representation of deity was of earth, and the Hebrew representation of deity of heaven. Zeus appeared fighting with the Titans, a mere earthly warrior, though of extraordinary prowess. On numberless occasions he assumed foul or bestial disguises in order to effect infamous purposes. Neither by precept nor by example did he enforce morality. The very thought of comparing the God of Israel with a false god like this seems blasphemous, but it is only by so doing that the superiority of the religion of the Hebrews to that of the Greeks can be seen in its infinite character. The God of Abraham, Isaac, and Jacob, appears first on the inspired page, not as a rude impersonation of material force, but as the Creator of the heavens and the earth, an Almighty Spirit, in whose hands all the forces of the material universe are as nothing, who is infinite in His power and wonderful in His working. On every occasion when He exerts His power it is a spiritual power. The sea divides at the stretching out of a rod; the rock opens when smote by the hand in the name of God, and the water gushes out. The angel of death touches the firstborn of Egypt, and they die. Here we have the conception of a spiritual and irresistible force generically unlike anything imagined of the gods of Greece. The difference is not one of degree, but of kind. The one is the human—nay, the basely and degradingly human—conception of Divine power; the other is the Divine proclamation of Infinite Might. Were it possible to conceive a contrast stronger than this, it would be afforded by the

morality of the Greek deities as compared with the moral attributes of the God worshipped by the Jews. A defence—we had almost said a demonstration—of the supernatural character of the Hebrew religion is afforded by one event recorded in the history of the Jews. We allude to the giving of the law from Mount Sinai. The passage in which this is recorded is one of the most sublime in Scripture, and the occasion, in all its attendant circumstances, was perhaps the most solemn in the annals of the chosen people. Amid the thunderings of Sinai, amid the adoring, awestruck silence of the people, the supreme will of the Almighty was declared. And what was that will? The *moral* law. No effort of imagination is strong enough to conceive the chief of the Olympic deities proclaiming the law of the Ten Commandments. In those Sinai thunders a truth unknown to, or at least unrealised by, the world of classic antiquity—a truth of infinite and eternal importance—*was enforced*—namely, that the Governor of the world is a moral Governor, that the main purpose of God with man is to promote the goodness of the latter, thus subserving the glory of God, and that he who would do the will of God, must first of all keep the moral law. On that awful day, on the Mount of Sinai, was celebrated the marriage between religion and virtue, between godliness and goodness, which is indissoluble to all eternity.

In another point, well distinguished by Mr. Gladstone, the superiority of the Hebrew Scriptures to anything in the literature, mythology, or general civilisation of the Greeks, is conspicuous. The Greeks knew nothing of the spiritual experience of the soul. There is more on this head, as Mr. Gladstone admirably remarked, in the single Book of Psalms than in all that was ever written with Greek pen. Nor is the cause of this far to seek. As the Hebrew revelation set the Almighty, in the infinitude of His attributes, at an inconceivable distance above man, so also by revealing Him as a personal God, as a merciful God, as a God caring for and watching over His people, it brought Him near to all that called upon Him. "The Lord is my Shepherd"—where, if we ransack all the treasures of classic lore, will we find words breathing such a sense of personal confidence, personal affection, personal trust, as these words? What could the Greek understand by intercourse with the Deity, when his mind was bewildered by hundreds of gods and goddesses, most of them monsters of treachery, cruelty, and lewdness? Of a *spiritual* personal relation between himself and a Divine Being he had, in truth, no conception.

And we are thus led to the third particular, in which we specify the infinite superiority of the religion of the Hebrews to that of the Greeks—a particular which was indeed implied in the circumstances of superiority already specified, but which requires to be separately mentioned. We allude to the explicit announcement in the Hebrew Scriptures of the personality of the Divine Being. This was the first truth of the Hebrew religion, as it is of all religions; and without this truth the mythological system of the Greeks did not merit the name of religion at all. It is hardly too much to assert, that the very idea of God is the idea of one God, and that polytheism and atheism are essentially identical. God is the Infinite One. Unless we believe in the Infinite One, we do not believe in God. But the faith in One Infinite necessarily and obviously excludes the idea of more than One Infinite—that is to say, of more than one God. Had this idea of infinite power dawned upon the Greek, the instantancous result would have been that all the Olympian hierarchy, with its splendours and its poetry, would have shrivelled up into nothingness. And we are convinced that the idea of the infinitude of the Divine Being—an idea which is at the root of all possible religion, justly so called—was communicated to the mind of man in the religion of the Jews. Well, therefore, might the Apostle of the Gentiles say, "much advantage hath the Jew."

error and arrest its pernicious effects is good; but when this is pushed to intolerance, and when intolerance breaks out into persecution, the result is evil: On the whole history of Greece is written the lesson of moderation. The ideal of Greek philosophy was the golden mean. The ideal of Greek art was neither glaring colour nor gigantic size, but delicate and chastened perfection. No other nation so felicitously avoided the falsehood of extremes. Once more, the Greek has much to teach us under the head of intellectual culture. The mind of man is a whole, but a complex and balanced whole, which cannot be healthfully developed on one side without being developed on the other. And it would appear to be specially true that, in order to the healthful development of the moral part of our nature, the intellectual part must also be developed. The intellectual part of our constitution is more strictly the *seeing* part; the moral and emotional parts contribute the impelling force; and if the eye of intellect is not kept wide open, morbid conditions of conscience and of feeling will make wild work. The civilisation of the Jews—the supernaturally-communicated and inspired civilisation—was that of conscience; the civilisation of the Greeks was *par excellence*, though by no means exclusively, the civilisation of reason: and our Father in Heaven, who teaches both in revelation and in nature, both in Scripture and in providence, would have us give due attention to the one and to the other.

B.

THE GREAT ASIATIC REVOLUTION IN THE AGE OF NEBUCHADNEZZAR.*

III.

CONTINUING our panoramic view from the summit of the Lebanon, B.C. 625, we still look southward, or rather, since the distance increases, we must suppose ourselves to pass through the air; and, hovering aloft at the "entrance in of Egypt," we throw a wondering glance, six hundred miles along, up the sun-lighted valley of the Nile. It is spring. On each side of the winding river, between the mountains, stretch the golden corn-fields; thousands of towns and villages are embowered in green overshadowing groves of palm and acacia from the burning noon (the "forest of Egypt cannot be numbered"), and, at short intervals, a long chain of stone-built cities nestle on the banks, lifting up their white walls beside the ancient stream. The marvellous valley is alive from end to end with men—those men the Egyptians, mighty in word and in deed, through three thousand years up till this day—a swarthy, bronze-coloured race, of gloomy, mystical temperament, of a formal genius, but of an unconquerable industry and skill; their priesthood the depository of all the wisdom of the ancient world.

The Nile is covered with fishing-boats and merchantmen; but the chief gathering of white sails is at the far-stretching wharves of two grove-girdled cities, of which one lifts up its stupendous monuments in the south, Thebes, or No-Ammon; the other, more modern, in the north, Noph, or Memphis. Each of these cities swarms with an innumerable population, comprising the nobility, priesthood, and professional men, and the factors of a trade which extends its relations over all the interior of Africa, and through the Red Sea over the coast of India and Ceylon. We look down on the matchless scene of art and industry, the accumulated result of so many centuries of thoughtful labour. See where the vast artificial lakes shine, half covered with the white floating lotus, among the palaces of kings and princes. See where the long banks of papyrus reed edge the waters, while a nation of fishermen angles from the brink. What buildings! Moun-

* Concluded from page 530.

Assyria, Palestine, and Egypt; and proud Amorite towers lifted up their battlements on the borders of the Mediterranean to defy the world.

V.

But now for our final flight across the Syrian desert towards the great eastern rivers, since the distance is too great for eyesight, even from the summit of the Lebanon.

As we pass aloft through the air, we see unnumbered strings of camels, laden with the all-various merchandise of Asia and Europe, intersecting the wilderness in every direction beneath our feet; but the two chief lines run north to Nineveh, high up on the Tigris, and south to Babylon, low down on the Euphrates. There lie beneath us, in their marvellous magnificence, these two cities; but the one is subject to the other, Nineveh, the ancient capital of the Assyrian Empire, holding Babylon in fee, as a provincial commercial metropolis.

The country that lies below was the earliest settled after the Flood, but it is one of the ugliest in the world. It is a damp, sloping plain, 3,500 feet lower in level than Jerusalem. We see, however, at once the reason of the early settlement of man in this fat, broad valley. The first wants of mankind are food and shelter, water and clothing, and these, when metals and tools are scarce, are required at the cheapest rate. The Euphrates and the Tigris then afforded water and alluvial soil—soil in which corn, cotton, and flax, would grow at once; their banks gave clay, which the hot sun baked into solid brick; and many bituminous springs supplied slime, which they mixed with reeds, and “had for mortar.” Hence were the chief wants of man easily satisfied. They could raise rich crops, they could find abundant water, they could build walls, palaces, towers, “whose top should reach to heaven.” So there, by the willows of Babylon, the early men sat down, designing to make it the centre of a universal monarchy, in easy communication with the north by the Great River, and with the south and east by the Persian Gulf. But God confounded their language, and scattered them. “Out of that land went forth Asshur, and founded Nineveh.” At the time of which we speak, Nineveh was the queen of the East, a vast old city, comprising an enormous congregation of mankind. Like Egypt, settled very soon after the dispersion, its monarchy was hoary with the snows of centuries. The grand old wicked lines of kings had issued for ages, like lions from their dens, and ravined, and “robbed, and strangled for their lionesses,” from the cataracts of the Nile to Tartary, on the borders of Hindostan. The fabric of the Assyrian Empire rose like a cloud-piercing cedar in the centre of Asia, and overshadowed the world. The broad parallel boughs stretched out their arms, and threw their stupendous shroud over the subject nations. “The waters made him great; therefore his height was exalted above all the trees of the field, and his branches became long, because of the multitude of waters; and under his shadow dwelt all the great nations. The cedars in Eden could not hide him, and no tree in the garden of God was like unto him in his beauty.”

This ancient Nineveh (in the days of Jonah a city of three days' journey through) has grown larger and larger under the last line of kings, from Tiglath-Pileser until now, when its towering palaces shine with the wealth and glory of subjugated Asia. There it stands, stretching along both sides of the Tigris, shining with groves, gardens, and temples; its streets thundering with the tread of the proud multitude of traffickers, the roll of armed chariots, and the tramp of legions of cavalry and men of war. The whole Babel of Asiatic languages shrieks and clatters in its bazaars; the palaces of Esarhaddon and Sennacherib rise in gigantic grandeur upon their artificial terraces. The costly halls, roofed with engraven cedar and golden plate, decorated with vermilion cornices, present along their walls, on

ground by Schamy), called the Chaldees, with their chief Nabopolassar at their head. They immediately became the masters of Babylon, and after a very short space of time spent in organising and consolidating their power, they joined with the Medes in the grand enterprise of overthrowing Nineveh, and with it the empire of Assyria.

We see, then, the fierce armies of provincial cavalry swarming from the north-east and south, like the locusts to whom Joel compares them, to the siege of Nineveh. The dominion of the world is now at stake; the life-and-death conflict rages in thunder outside the walls, and blood flows in torrents along the streets of the devoted city. It is sacked—it is doomed—it is burnt to ashes. The enormous area flames like a furnace along the river for miles. It is utterly forsaken; only a vast black scar on the earth marks its site. It has vanished like a vision of Pandemonium from the earth, amid the shouts of the whole continent of Asia. Soon, the embankments of the Tigris being neglected, the river overflows, and buries the ruins beneath beds of mud. "Its grave is made, for it is vile;" there let it lie. After twenty-four hundreds of years, two strangers from "the isles of the Gentiles"—a Frenchman and an Englishman—one Botta and one Layard—shall run their adventurous trenches through the mounds of earth that cover it, and expose to the astonishment of a new world the engraven slabs, the gigantic idols, and the burnt relics of the old.

VII.

Through the destruction of Nineveh the Babylonians and Medes became so powerful, as to raise the jealousy of the rival empire on the Nile. To put a stop to Nabopolassar's growing greatness, Pharaoh Necho, in the thirty-first year of Josiah, marched with a great army to the Euphrates, to make war upon Babylon. On taking his way through Judea, Josiah—who, no doubt, was in alliance with his rival, the new Emperor of the East—resolved to impede his march; and therefore, gathering together his forces, he posted himself in the valley of Megiddo, there to arrest the passage of the Egyptian army. On that fatal field fell the last glory of the Jewish nation; for after that dismal scene nothing ensued but a series of judgments, ending in the destruction of Jerusalem.

After various reciprocal invasions, in which the final advantage remained with the Babylonians, we find the Jewish kings submitted to Nebuchadnezzar.

Jehoiakim, however, after "serving Nebuchadnezzar three years," took advantage of the absence of the conqueror to renew his alliance with Pharaoh Necho. For this treachery the Babylonian monarch let loose upon the Holy Land the Ammonites, the Arabians, the Syrians, and the Moabites, who harassed him with incursions, and plundered him, like the modern Bedouins, on every side. At length they shut him up in Jerusalem, and dying, he was buried "with the burial of an ass"—the obsequies being suitable to the character of the defunct.

The year before his death died his great confederate, Pharaoh Necho. Nebuchadnezzar now, therefore, returns to the western shore, to put an end to the hesitating alliances of the Jewish kings, and to reduce Palestine to final submission. He soon made himself master of Jerusalem, and took thence all the treasures of the house of the Lord, and of the King's house, which Solomon had made. This more than Delphian wealth and spoil he carried with him back to Babylon; and in the centre of his army marched the whole military force of the Hebrew monarchy—10,000 soldiers out of the capital alone, besides the whole of the remaining nobility and landowners, and all the smiths, artificers, and builders, on whom he could lay his hand. At the head of the melancholy procession marched King Jehoiachin, his mother, his wives, and the officers of his palace. At this time also went Ezekiel into exile, and dwelt with God on the banks of the Ulai. Zedekiah was left King of Jerusalem.

IX.

At this time the word of the Lord came to Ezekiel, saying, "Son of man, Nebuchadnezzar caused his army to serve a great service against Tyrus. Every head was bald, and every shoulder peeled, yet had he no wages, nor his army, for Tyrus. Therefore thus saith the Lord God, Behold, I will give the LAND OF EGYPT unto Nebuchadnezzar, and he shall take her multitude, and take her spoil, and take her prey, and it shall be the wages of his army, for his labour, because they wrought for me, saith the Lord God."

Accordingly, the very year that followed on the siege of Tyre, Nebuchadnezzar, taking advantage of the intestine divisions that raged from north to south of Egypt, province being against province, and king against king, overran the whole land, made a miserable ravage and devastation therein, slaying multitudes of the inhabitants, profaning the temples, and loaded his forces with its incalculable wealth. Then the Nile a second time ran with blood, for the wrath of centuries was pouring itself out in the bitterness of Asiatic revenge upon the descendants of Rameses. "All that wrought in flax and fine linens were confounded. The fishers moaned, and the paper reeds by the brooks faded away." The land of Egypt was made desolate and waste, and her cities were crushed and emptied for forty years.

And now, amidst the wild exultation of his armies, this great conqueror sets out on his homeward journey, having completed the subjugation of the civilised world. Babylon had become the seat of universal empire. The description of Daniel was realised: "The Most High God had given Nebuchadnezzar a kingdom, and majesty, and glory, and honour. And for the majesty that he gave him, all people, nations, and languages trembled and feared before him. Whom he would he slew, and whom he would he kept alive." "His heart was lifted up, and his mind hardened in pride." There was no power on earth that could oppose him, and the powers of Heaven seemed to take delight in aggrandising his majesty, and establishing his throne.

X.

Now rises Babylon into the culmination of its splendour. Nations are gathered around this potent centre. Transported nations are working as brickmakers, stamping on each brick the name of the conqueror. Nations dig out its ditches and build up its walls. They are nearly as deep and as high as the London Monument—enormous embankments faced with brick, at whose summit runs a road for chariots and horsemen. But higher than the walls rise the temples of the gods and the palaces and hanging gardens of the queen, planted with groves of trees from Armenia and Persia; and, higher than all, rises the gilded summit of the Temple of the Seven Spheres, the throne of Baal, who thence looked down upon a worshipping universe. The city is crowded with traffickers from every land. The East and the West pour their glory into her lap—"she sits as a queen, and says that she shall see no sorrow."

A grand festival, to be attended by deputies from all the subject tribes, is to celebrate the triumph of the conqueror. In the centre of their Champ de Mars, or Place de la Concorde, the plain of Dura, stands high aloft, on a pedestal of masonry, a gigantic image of plated gold, in honour of Bel, or Nebo. The height of the idol alone was ninety feet, blazing resplendent in the morning sunlight. "Then Nebuchadnezzar the king sent to gather together the princes, the governors, and the captains, the judges, the treasurers, the counsellors, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up. Then an herald cried aloud, To you it is commanded, O peoples, nations, and languages, that at what time ye hear the sound of the cornet, flute, harp,

Foreign Intelligence.

FRANCE.

—, France, November, 1865.

INTERNAL DIVISIONS AMONG THE ROMAN CATHOLICS.

If you simply consider the surface of things, perfect order seems to reign in the Romish Church. The members of the flocks, the most devout at least, obey the priests; the curés are submitted to the prelates, and the bishops ask Pius IX. for their word of command, the rule of their conduct. This is very well: appearances are faithfully kept up. But more attentive observers discern beneath this artificial unity profound disagreement, and even passionate enmity.

The *Monde*, the principal organ of the Jesuits, has recently given a new proof of it, by publishing a very bitter article against the timid or the taciturn Romanists. What, then, is the grievance of the Ultramontane journal? It sharply reproves such Roman Catholics as M. de Montalembert, M. Albert de Broglie, and others, for having maintained perfect silence as to the late Encyclical and the famous "Syllabus," or catalogue of errors.

In the eyes of the ardent disciples of the Society of Ignatius Loyola this silence is criminal. It is not permitted to be silent and to stand aloof when the Pope has spoken. A solemn adhesion to all the Pontifical maxims is an imperious duty. The *Monde* has therefore challenged these personages, saying that they would commit a felonious or a treasonable action if they refused to approve, under an authentic form, the bulls of Pius IX.

No response has been made to these provocations of the Jesuit organ. Moderate Romanists are placed in the most equivocal and the most painful situation. On the one hand, they recognise in their inmost conscience that the Pope has fallen into serious exaggerations, and that he has compromised the cause of their Church before the tribunal of the civilised world. But on the other hand, they dare not avow their secret repugnances, because they regard themselves as soldiers who ought to remain passively faithful to the banner of their chief.

I have had the opportunity of hearing the reading of a letter from Count de Montalembert, which clearly explains his difficulties and his anxieties. He disapproves of the Encyclical of the Pope; he groans over the

excessive and dangerous intolerance of the Court of Rome; but he would think he perpetrated an act of prevarication if he said aloud what he feels in his heart.

What a sad condition! Is it possible that enlightened men should long consent to stifle their thoughts and deepest convictions? I do not believe it is. There will be sooner or later a startling rupture between two parties so completely opposite.

THE CLERICAL PARTY EMBARRASSED BY THE CRITICAL POSITION OF THE PAPACY.

Another subject actively occupies the Jesuit press. You know that a part of the French garrison has begun to evacuate the City of the Vatican. Several battalions have already left, the rest will follow, and at the end of a year all our soldiers must return to France, according to the terms of the Franco-Italian Convention.

Now what will become of the temporal power of the Pope after the departure of our troops? *That is the question.* So long as Pius IX. was protected by French bayonets, the disciples of Ignatius fearlessly affirmed that the great majority of the inhabitants of Rome was ready to support the Pontifical Throne at the cost of its blood. But this pious imposture cannot survive in view of a near evacuation. It is the same with the confidence which the Jesuits affected to avow in the intervention of God in behalf of the Pope! These are vain words, which vanish before the reality.

The heads of the clerical party are perfectly persuaded that most of the citizens of Rome ardently desire to be united with their Italian fellow-countrymen, and that they will manifest their wishes with manly energy as soon as our regiments have resumed the road to their native land. The Ultramontanes are therefore seriously apprehensive, and have recourse to the most singular interpretations of the treaty of the 15th of September, to avoid the catastrophe with which they are threatened.

Thus they pretend that Victor Emmanuel is obliged not only to stop before the frontiers of the Pontifical territory, but to prevent the inhabitants of Rome from revolting against Pius IX. It would be, in truth, a strange spectacle to see the Italian soldiers fighting against their brethren of the Papal

living God, so that they fall into the aberrations of Pantheism.

This is a main question in our present controversies, because the disciples of the new school have maintained in the conferences at Paris that they could be faithful and good Christians, while denying all miracles, even that of the resurrection of Jesus Christ. M. Bois proved this a pretence which cannot be accepted, a vain illusion, and his paper obtained the assent of the whole assembly.

Pastor Castel had to expound a more practical question — namely, the necessity of establishing a form of ordination. Some explanations are here indispensable.

In times past all the candidates for the holy ministry were obliged to admit and to sign our old Confession of Faith. This custom continued until the commencement of the nineteenth century. But since our Church has been united to the State, an excess of liberty has been demanded by the adherents of Rationalism in this matter. Every pastor who presides at the ordination of a candidate arrogates to himself the enormous privilege of composing a new formulary of consecration, or he even suppresses all formularies; so that many young men receive the titles and rights of pastors without having taken any precise engagement of faith and doctrine. This is an immense confusion, a disorder which opens the door to all opinions and all imaginable negations.

It is true that this deplorable state of things cannot be wholly corrected, save by the decisions of a General Synod. But meanwhile, till French Protestantism recovers the right of calling its national assemblies, it would be fitting and useful to promulgate a form of ordination which, having been sanctioned by the adhesion of numerous

pastors and elders, would obtain a certain authority in our churches.

Such were the conclusions of the interesting and judicious paper of M. Castel. The assembly adopted them almost unanimously, and nominated a special commission, with instructions to prepare a programme for the meetings of next year.

In brief, the Conferences of the South produced a good impression. Our Evangelical pastors were encouraged in their resistance to the attacks of Radicalism, and the flocks will better understand that the faith of our forefathers still counts among us energetic and devoted advocates.

THE TOULOUSE RELIGIOUS BOOK SOCIETY.

I will say a few words, in conclusion, about the annual meeting of the Religious Book Society of Toulouse. This institution already reckons more than twenty-five years of existence. It was founded by the venerable Pastor Chabrand and the three brothers Courtois, whose piety, activity, and devotedness are well known in the Christian world.

The Toulouse Society has published and circulated millions of tracts or religious books, not only in France, but elsewhere in Europe, in America, and in all the countries of the globe where the French language is spoken. This work has been attended by abundant blessings.

Unhappily, there are now vacant places in the committee. M. Chabrand and two of the brothers Courtois have been called to a better world. These losses are very great and sad to the Toulouse Society. Let us hope that the Father of Mercies will raise up new and good workers to continue this task; for it is necessary, above all in our day, to oppose the corrupt press by books seriously Christian. X. X. X.

GERMANY.

Frankfort, November, 1865.

THE PROTESTANT ASSOCIATION'S PUBLICATIONS SINCE ITS MEETING.

In recent letters I have already referred to the first general meeting of the Protestant Society or Association held last spring at Eisenach. We must, however, follow this movement in its developments and projects, for it represents the aspirations of a very numerous party in the National Churches of Germany. This is the party of the opposition, the *left*, to use a parliamentary expression; and it has taken the old name of *Protestant* (now generally disused in

Germany, where the Church of the Reformation prefers the term *Evangelical*) for this reason: All who feel the necessity of *protesting* against the encroachments of Romanism, on the one hand; and, on the other, against the subjection of the Church to the State; against clericalism in our own churches, and also against the narrowness of official orthodoxy; are naturally favourable to this party. If its liberal character enlist public opinion on its side, it must also unhappily be said, that what in its doctrine is negative is not displeasing to those populations which have become strangers to the fundamental

RESOLUTION OF THE SYNODS OF THE RHINE
AND OF WESTPHALIA.

The provincial synods of the Rhine and of Westphalia have this year held their session, in which both have taken an important resolution in the existing state of the National Church of Prussia. We know that the Constitution of that country, in its 15th article, decrees that the Church shall govern itself independently of the State, and by a representative or synodal system. Hitherto this article has remained almost a dead letter. It is true that the late King, Frederick William IV., had taken a half measure for detaching the Church from its political government, by the creation of an Ecclesiastical Council, dependent only on the King personally. It is true, moreover, that some provinces, presbyteries, parishes, and district synods have been established. But the Church, as a whole, has no organ, having no General Synod to deliberate and decide on its behalf. Now it is precisely this complete constitution of the Church which the synods of the Rhine and of Westphalia have decided to demand from the authorities. To this end, they have addressed a petition directly to the King, through the medium of the Ecclesiastical Council of Berlin. This resolution is the more important, inasmuch as, on one side, the politico-religious party actually dominant in Prussia is utterly opposed to this free constitution of the Church; and, on the other, these two synods represent the most flourishing and the most Evangelical churches of the kingdom. They cannot be accused of being inspired in their resolution by a false liberalism, which has been the charge made against the rationalistic party whenever they demanded this same ecclesiastical constitution. Their voice, moreover, should have the greater weight, inasmuch as the Church of these two provinces has been always in possession of a synodal constitution, which has powerfully contributed to the religious and moral superiority by which it is distinguished. We might, therefore, at another time, hope for the success of this movement, but now that is impossible! Moreover, the political and religious journals which regard absolutism as the only safeguard and blessing of the State, as well as of the Church, have bestirred themselves to oppose the petition of the synods of the Rhine and of Westphalia.

Thus everywhere do we behold strife and conflict. We must not be troubled beyond measure at this, for agitation is better than

death; and, in the midst of these storms, God will do His own work.

CATHOLICISM—ELECTION OF THE ARCHBISHOP
OF COLOGNE.

Shall we find more peace and concord if we now contemplate the Roman Catholic Church of Germany? I doubt it. We have more than once had occasion to refer to its internal conflicts. At this present moment the important affair of the election of the Archbishop of Cologne, to which, long ago, I called the attention of your readers, has not yet been brought to a satisfactory conclusion. This election is made by the chapter of the diocese, subject to the ratification of the King, at Berlin, and of the Pope, at Rome. Now the poor electors, who have to assure themselves beforehand of this double approbation, on the part of authorities, frequently opposed, have not yet been able to ascertain what names will be accepted by them both. It is now re-asserted, on the authority of advices received from Rome, that these long-continued efforts are on the point of culmination.

We shall return to this subject.

A CATHOLIC UNIVERSITY.

The great project of the foundation of a university exclusively Catholic, to which we recently referred, has to contend with insurmountable difficulties. It is even falling somewhat into ridicule. We should state that an association of noble ladies, under the patronage of an archduchess of Austria, was formed in order to collect funds for this object. It published an appeal, which has met with an unhappy fate. For behold a *taceat mulier in ecclesia*, which arose from an altogether unexpected quarter. A Roman Catholic priest wrote as follows in the *Colnische Blätter*, a journal itself Roman Catholic: "If these ladies had said, 'Certain learned men regard as necessary the foundation of a Catholic university; the German bishops and the Holy Father have approved this project; and as it is a good work, we wish to contribute to it by means of our pen, and, with this view we appeal to the ladies and young women of Germany'—every one would have approved the scheme. But to publish so long an appeal, referring to the tutelage of the State over the Church, to State examinations, philosophy, medicine, the supernatural light of faith, the obscurities of philosophical speculation, the essence of things and their appearance, of reason without God, of creatures and of men, &c.,—to pub-

received an unsatisfactory answer. This year the Westphalian Synod, which met in the last week of September, discussed many interesting questions, respecting home missions, lay agency, and collections, and voted an address of sympathy to our faithful brethren in the Grand Duchy of Baden. But the chief attention of the synod was directed to the independence of the Church. A petition to the King was adopted by a great majority, praying his Majesty to grant to the Church the promised independence, and to order the formation of synods in the Eastern Provinces. The members of the Rhenish Synod, which met a week later, sent a similar petition to the Supreme Consistory, wherein they answer some of the objections made, and give an assurance that it is not their intention to break down hastily the old historical union of Church and State, but that they only wish that moderate independence which they think indispensable for the development of the Church. The synod also suggest for consideration how best to employ laymen in the service of the Church, and draw attention to the wants of our large congregations, which one clergyman alone cannot possibly meet.

In the province of Brandenburg the different district synods met in the course of this year. The Consistory of this province has recently published a general review of the debates, and expresses its great satisfaction at the results. The Consistory adopts most of the measures proposed by the synods, chiefly in reference to the parochial councils. The members of these councils are to be remembered in the prayers of the Church, they are to have places of honour in the Church, they are to take the care of the poor into their hands, they are to report every year upon their proceedings, they are to circulate good books, and they are to take into consideration the few remaining provisions for ecclesiastical discipline. We can but see with satisfaction that a tendency pervades our era to give laymen a more prominent part in church matters, and to keep the Church free from the changeable influence of a political government. But, on the other hand, we cannot be blind to the difficulties which are presented, especially to those which are the necessary consequence of the National Church system. And that is why most of the earnest Christians of this country look with a sort of anxiety on coming events. How will it be possible to draw into activity only those laymen who are living members of the Church of Christ? Shall a man who knows no more of religion than that he has been baptized in

infancy be allowed to use his influence to bring his erroneous doctrines into the Church? The masses of our people are spiritually dead; there is only a small and select number of those who are really transplanted into the kingdom of Jesus Christ. Besides, there is here a great animosity between believers and unbelievers, which is due not a little to the political conflicts of our days. The events of the last few years, and especially the debates in Parliament, have shown too plainly that the leaders of the political Radicals are hostile to all true religion, and that they only claim the independence of the Church in order to gain it for their unbelief. The Christians, on the other hand, have been too apt to identify political Conservatism with religion; so that we have not even a right to hope that the lifeless members of the Church will abstain from their right of election. Another difficulty is this, that the Christians as yet are so little accustomed to take an active part in Church matters, and must first be trained for this work.

RELIGIOUS EFFORT.

I am glad to turn from these thoughts to the brighter aspect of the efforts made here for the spread of the Gospel. You are aware that an Association for Building Churches was formed here last year. Dr. Kögel, one of the chaplains to the King, started it by drawing the attention of Christians to the great disproportion of the numbers of inhabitants in this city to the places of worship. The society has no means to build large churches. It only wishes to remedy the immediate need by erecting temporary chapels, in which congregations may be gathered. This voluntary effort of Christians is a living testimony to the value they attach to the blessings of the Gospel, and will, I hope, aid in opening the eyes of those whose duty it is to help, and who have the means to do so. The first of these temporary chapels was opened on Sunday, the 1st of October. Crowds came to the opening service, so that though I was there before it commenced, I, in common with many others, was unable to obtain admission. The Lord has already visibly blessed the new congregation, and it was a great pleasure to see the crowd of happy children flocking there last Sunday, as the new Sunday-school connected with it was opened.

This season of the year—the beginning of the winter—having brought many persons back to town, this month is very rich in religious meetings and anniversaries. The account of all these meetings is apt to warm

the heart. So in this very week three missionaries were ordained. On Tuesday and yesterday four deaconesses received the blessing of the Church in their new vocation. The St. Elizabeth Hospital, which was erected by Gossner, is about to be enlarged by a new building, the foundation stone of which was laid on the 24th of last month. The King, the Queen Dowager, and many of the King's Ministers, joined the great and solemn assembly. Dr. Büchsel, known in England by his "Ministerial Experiences," preached the sermon. The King himself and the Queen Dowager gave the first strokes of the hammer. The walls of the new building, which were as yet only six to eight feet high, were beautifully decorated with flowers, and with black and white flags. You seldom miss the latter on such occasions, because we Prussians like to be reminded by those beloved colours to pray for God's richest blessings on our Sovereign and on our country. From the provinces, also, the papers of this month bring a great variety of religious news. Our friends in Potsdam are meeting a great want by erecting there a new asylum for idiot children. A numerous assembly of clergymen met in Dantzic. Questions as to the duty of the Church towards prisoners, the character of Evangelical liberty, the right moments for the Church to speak and to be silent, were discussed, and many refreshing meetings arranged. A similar conference took place at Gumbinnen. The testimony of St. Paul to the resurrection of our Saviour, and the most important duties of home

missions, were the subjects of discussion. The conference which meets every half year in Gnadau, met in the first week of October and dwelt on the duties of Christians in relation to the great social questions of the day, and on the claims which the laity have a right to make on their clergy.

STATUE TO PHILIP MELANCTHON.

The 31st of October, which is kept annually in remembrance of the Reformation, was specially celebrated this year by the erection of a statue to the Reformator Melancthon in the old town of Wittenberg, where Luther first preached the great doctrine of salvation by faith alone. There were many visitors on the occasion, and the splendid weather favoured the assembly. On the evening before, the Universal Halle arranged the proceedings for the 31st. Divine service was celebrated at eleven o'clock. This over, the inhabitants and the visitors formed into a long procession and advanced to the market-place, where Melancthon's statue was still veiled. Dr. Hoffmann delivered an address on Melancthon as the teacher of believing science. While he was speaking, the covering removed from the statue, and the sun just fell on the beautiful work of art. At the close of the proceedings, the speaker, who was present on the occasion, said a few words by way of acknowledgment to the speakers, the artist, and those who arranged the festivities.

ITALY.

Florence, November 18, 1865.

THE NEW CIVIL CODE: ITS RELIGIOUS BEARING.

I have lately been perusing with deep interest the printed official copy of the new Civil Code, which comes into operation on the 1st January next. You remember that when the annexations of Tuscany, Lombardy, Emilia, and the southern provinces were effected, many delicate questions arose in the administration of the law, owing to the diversities in the civil and criminal codes of these different duchies and kingdoms. A parliamentary committee was appointed four years ago to bring order out of this confusion, and the result is now before us in a document, already approved of by both houses of Parliament and signed by the King, which places the young kingdom of Italy at least on a level with Western nations. The bearing of

this magnificent piece of legislation on religion is that which will most interest your readers. It is the heaviest blow dealt to the Papacy in the land of its former sovereign sway. From the beginning of next year men of every creed are at liberty to call in the services of their religious teachers on all solemn occasions in the lives of citizens; but that which gives value to the various acts connected with the law of marriage or baptism, the marriage or interment of an Italian subject, from the Alps to Mount Etna, is the registration at the *Comuni* of the presence of the civil servant of the Government on these interesting occasions. In this the power of the priest is greatly abridged. Complicated have been the questions, especially in relation to marriage, not only among native Evangelicals, but also between Italian and British Protestants, such as

have these difficulties given to the friends of evangelization resident here, that now that the new law speaks so clearly and advantageously, the Claudian Press has issued in a cheap and portable form that part of the Civil Code referring to marriage, accompanied by explanations from the pen of Dr. de Sanctis, in order that the scattered Evangelicals may be made thoroughly aware of their privileges.

THE CHOLERA — WITHDRAWAL OF FRENCH TROOPS FROM ROME.

Two things have greatly raised the spirits of the Italians lately. The first is the gradual diminution of the cholera, which still lurks about a few dirty villages on the Adriatic coast, south of Ancona, and hangs threateningly about the town and outskirts of Naples, but which as a plague is now stayed in Italy. Indeed, there is less cholera here now than in France or Spain. The other subject of intense gratification is the evident resolution of France to maintain her word of promise in the matter of withdrawing her troops from Rome. The vessels of war from Toulon have now removed the first instalment of 4,000 men from the Pope's circumscribed dominions. And so we look on patiently and silently to see the high destinies of a united Italy fulfilled. What the Pope will do to keep down his refractory subjects no one can tell. At present he is increasing his army by a few thousand men, and as recruits are slow in presenting themselves in the Papal States, they are being quietly smuggled in from abroad, under an inducement of high pay and stirring scenes. De Merode, the warlike Minister of Pio Nono, either from enfeebled health or change of policy on the part of the Roman Court, is replaced at the War-office by Cardinal Antonelli.

THE KING AND ECCLESIASTICAL REFORM.

The King of Italy is personally much beloved by his subjects. He has won their affection still more, and made himself the object of universal admiration, by his recent visit to Naples, where the cholera has threatened to assume alarming proportions. On the route he was cheered most enthusiastically by the country people, who would fain have unyoked the horses and drawn the carriage of his Majesty miles and miles in triumph; and many a blessing was invoked upon his head by the poor patients in the cholera hospitals of Naples, which he repeatedly visited. It is well known that the King was only restrained by his Ministers from going to Ancona last summer, when the

plague was at its height; but the importance of Naples as the late capital of the Two Sicilies outweighed in the Royal mind all considerations of personal danger. A happier stroke of policy could not have been suggested than this *impromptu* act of sympathy.

Florence is to-day all gaiety, though the sky is sombre and the rain falls heavily. Banners are hung from every edifice, and the whole town is illuminated to celebrate the opening of the second Italian Parliament this forenoon, in the presence of 450 deputies and a brilliant assemblage of foreign and native onlookers. The speech of the King, delivered in the grand old Cinquecento Hall, built by Savonarola for the freemen of Florence, is manly and practical. You will be surprised to hear that the two passages which were received with loud, unanimous, and prolonged applause, were those in which he referred to the breaking off of intercourse with the Pope, when proposals offensive to the Crown and the nation had been made, and in which he mentioned that the Cabinet would immediately submit bills for "the separation of Church and State," and the suppression of religious corporations. The progress of public opinion in Italy during the last five years, especially on ecclesiastical matters, is very remarkable, and equals the advance made by other lands in a century. When the Marquis Pepoli in Umbria, and Valerio in the Marches, abolished religious houses, it appeared to many a most daring and premature act. When Petrucci laid before Parliament his project for the establishment of the civil rights of the Italian clergy, he was treated as a madman, and the bill refused a first hearing, and yet it contained, as one of its clauses, the reduction of the dioceses of the country by one-half—a measure which a recent Ministerial circular has shown to be absolutely necessary. When Pisanelli tabled his proposal with respect to convents and ecclesiastical property, the Ministry to which he belonged showed that it regarded the measure as rash; for it was a committee of the Chamber of Deputies, headed by the present Minister of Grace and Justice, that, reporting on the bill, first suggested in the most formal manner the imperative necessity for the total abolition of all religious orders. And yet again, when Vacca brought forward what he thought a far more radical measure than that of Pisanelli, the House was so far from judging the proposal sufficient, that the amendment of Ricasoli was adopted, insisting on the separation of Church and State. Many a one con-

time to return to the barracks. It interested and encouraged me that the first and most numerous of my visitors were old acquaintances of Miss Burton, of which Signora they anxiously inquired, spoke of respectfully, and longed to see her at Naples. Amongst the 5th and 6th Regiments of Grenadiers, at Florence in 1863-4, some showed by their conversation that her work had not been in vain, at least intellectually. None but those who have been engaged in similar work can realise the difficulty of making known the Gospel, the simple Gospel, to those poor, generally ignorant, and often superstitious and suspicious people. Yet, in general, they listen silently and in wonder, like children. As my work continued it interested me more and more, so that I grieved on leaving. Many were interested in the Word—one, a professed infidel, now a believer in Christianity, became my most regular attendant. During my stay, through the kindness of Miss Burton and the Bible Society, 500 tracts and books, 450 Gospels and Epistles, and some New Testaments, were distributed by me to the above-named regiments.

THE WALDENSIAN COLLEGE, ETC.

The work in Italy has to mourn the loss of Signor Rimathei, a native of the canton of the Grisons, who became a subject of Divine grace in Corsica, and has laboured for years at Spezia, Cremona, &c., until lately, when he was removed to the sanctuary above.

A Young Men's Christian Association has just been instituted in Florence, similar to that in Turin, and after the model of the same societies in Britain.

The Waldensian College has opened its winter session with thirteen students, one of whom is from Turkey, another from Lombardy, and several from Sicily and the Vaudois valleys. This winter, in addition to the three regular professors—Mr. Appia, of Naples, having accepted the post vacated by Mr. Ehni—Dr. De Sanctis (whose recent work, entitled "Papal Rome," has been honoured by the Pope with a place in the Index) is appointed to give an extra course of lectures on the history of the rise of the errors of the Church of Rome, and on other controversial subjects; a course for which Dr. de Sanctis is peculiarly fitted, and which is so necessary for young men who so shortly will be engaged over the country in constant warfare with the priests.

IMPROVED STATE OF FEELING AMONG ITALIAN PROTESTANTS.

Without entering into particulars, which it would be premature to mention, and which it is impossible to relate so as to satisfy the various parties, I am happy to say that a growing feeling towards brotherly kindness and united effort prevails among all the ranks of Italian Evangelicals. I have already

noticed, in former letters, as evidences of this, the meeting at Bologna of the Free Italian Brethren, the Milan Committee, and the movement of Signor Gavazzi. To these may now be added an attempt at a better understanding among the Christians in Florence, the address of all the Evangelists maintained by the Methodists to the Wesleyan Committee, and a pamphlet on "A True Evangelical Alliance," by a Milanese Evangelical. In referring to these things I am far from saying that anything has as yet been accomplished. Nevertheless, it is of itself a great advance that, all over the country, the need is felt of organization, fellowship, and union.

EVANGELIZATION IN NAPLES.

Of late you have heard little of the ordinary work of evangelization in Naples. The following are extracts from the interesting private letter of Signor Gregori, an evangelist in that large town:—

To speak the truth, the Lord has amply blessed, and has himself supplied the means for the increase of brotherly fellowship among the members of the Church and the progress of the good cause. These means have been the sick and controversy.

We had at the end of August three sick persons on our roll, one at the hospital, and the other two in their own houses. One of these last, a certain C—, had never been either a member or catechumen of the Church, but declared himself an Evangelical, and sent for us when he saw that his illness was seemingly unto death. He was so well acquainted with the Bible, that I can scarcely say whether he was more edified by our visits or we by our intercourse with him. The other, a certain G—, had been last year on the list of catechumens, but for many months we had seen nothing of him. Both of these were labouring under consumption. The last mentioned has an Evangelical brother, but the other members of the family are Catholic. His family used every means to make him confess. They sent a priest, and then a monk to him, with this object in view, but he remained firm to his principles. As I was not quite certain of his faith in Christ, I asked him one day why he would neither confess nor receive the priest. He fixed his eyes upon me with surprise, and then said, "I remember that last year you spoke otherwise, when in expounding the Bible you showed us that there was no other name given under heaven among men whereby we can be saved, except the name of Christ. This I believed, for Christ died for me. His blood alone can wash me from every sin, and to Him, therefore, I have recourse, and am certain to be heard. Consequently, I have nothing to do with the priest." His faith in the Saviour went on daily increasing, so much so, that his family, seeing they could not succeed in getting him to confess, did all in their power to send him to the hospital, hoping that there he would be forced to do what they wished. In the meantime

the other sick man, C——, was likewise obliged to go to the hospital, and thus we had brought together my three sick friends. G—— was the most seriously affected of the three, so that his family begged the priests to convert him. This I had foreseen, and therefore had spoken to the director of the establishment, who was most obliging, and showed me from the regulations that the hospital was open to all, without distinction of race or religion. He further prohibited the priests from approaching the beds of the Evangelicals, and taking down my address, he handed it about to all the keepers of the ward, and told them that whenever a sick Evangelical asked for a minister of religion, they were to send and seek me out, at whatever hour, by night or by day.

By this time the brethren had heard of the unkind treatment to which his family had subjected G——, and they came daily in crowds to visit him. I was obliged to pass three nights at the hospital when G—— was approaching his latter end, lest the servants or priests should disturb him. At last he died, and we carried him, as is our custom, to our own cemetery, after having spoken a good deal in the hospital, while we were removing the body, in the hearing of a large audience.

The other two sick men are still in life; one of them is rather improving, but the other will

not last over this month, and they are visited by numerous fellow-Christians.

Well, I said that God had made use of means for uniting more closely the Evangelical of Naples in the bond of charity. At the side of the dying man, and over the newly grave of our brother, it would appear as if had better recognised each other, and there aside our mutual suspicions and calumnies. can truly say with St Paul, that all things, death, work together for the good of those love God.

The letter closes with an earnest entreaty for a third Waldensian evangelist to be sent to Naples, in order to overtake the necessary duties of the work already in hand.

EVANGELICAL SCHOOLS IN NAPLES.

From another quarter I regret to learn that last summer several misfortunes befallen the excellent and numerous Evangelical schools in Naples. The best of masters is now a confirmed invalid, and been obliged to resign; and Mr. Long, Normal School teacher, has removed his school in the valleys, so that at present the institution is closed.

TURKEY.

Constantinople,

November 4, 1865.

THE TRUE POLICY OF ENGLAND IN TURKEY.

Sir Henry Bulwer has gone; Lord Lyons has taken his place. One may now hope for some change of policy at the Embassy. It has been my unpleasant duty to write much during the past year in opposition to the policy of Sir Henry Bulwer and the present Turkish Government. It might be inferred from this, that I would favour such changes as would lead to the dismemberment of the Turkish Empire and the establishment of some new Government at Constantinople. Such an inference would be incorrect. I believe that the English Government is right in its determination to defend the integrity of the Ottoman Empire, so long as it can be done without injury to the people of Turkey. The present Government of Turkey, if rightly guided, may be the best Government possible for many years to come. The Turks have long been the ruling race. With all their faults, they know how to rule better than any of the other nationalities in the empire. Those portions of the empire where their rule is absolute are better governed, and subject to fewer abuses, than the half-independent provinces of European Turkey. The different Christian communities would prefer to be governed by the Turks rather than by a rival Christian sect.

The Armenians, for example, dislike the Turks, but they hate the Greeks; and the Greeks would much rather be governed by the Turks than the Armenians; they hate the Turks but they despise the Armenians. Those who favour the restoration of a Greek Empire as an improvement upon a Mussulman Government, know but little of the minds of the Greeks, and give but little heed to events which are transpiring in the present kingdom of Greece. I can safely say that there are not two millions of people in the empire who would not rebel against the Greek Government at Constantinople at once. The Greek people are hated, not the Armenians alone, but by at least three-fourths of the members of the Greek Church in Turkey. The overthrow of the present Government would, undoubtedly, be followed by long years of terrible anarchy. I believe that it is not simply the selfish desire to maintain the balance of power and destroy the Asiatic empire which leads British statesmen to uphold this Government, but is, not less, the knowledge of such facts as have been suggested above.

The real question, about which we differ, is how the empire shall be maintained. What policy shall be adopted to strengthen this Government at home and abroad? It was said in Lord Stratford's time, that he took the Sultan under his tutelage,

really ruled the empire himself. Sir Henry Bulwer declares that Lord Stratford's administration was a failure, and that the famous Hatti-humayoun which he procured did more harm than good. It has been often said of Sir Henry, that he was more a Turk than the Turks themselves, and this remark is not an unfair representation of his policy. His general aim has been the same as was that of Lord Stratford—to strengthen and consolidate the Turkish power; but he has sought to do this by reviving the old spirit of Mohammedanism, and by becoming himself the servant rather than the master of the Porte. It is not my place to defend or condemn either Lord Stratford or Sir Henry Bulwer, but it cannot be denied that under the former British influence was supreme in Constantinople, while under the latter French influence has generally been in the ascendancy; and France, at heart, desires, not the preservation, but the dismemberment of Turkey. With France, Russia, and Austria against him; with Turkish Ministers who are governed only by the desire to keep their places, and care but little for the general prosperity of the empire; with political complications of every kind in Egypt, Syria, and European Turkey—Lord Lyons has no easy task before him; but it may be safely laid down as an axiom, that a Government is strong in proportion as it is a blessing to the people. If the Sultan's Government becomes more and more oppressive and burdensome to the people, it will grow weaker, in spite of all diplomacy; but if it becomes more enlightened and liberal, it will become stronger, notwithstanding the intrigues of France and Russia. If fanaticism is fostered and religious liberty curtailed, the empire will be weakened, the process of disintegration will go on, and the Government will lose all its hold upon the affections of the people. The neglect of public improvements, and the increase of taxation within the past few years, have done more to hasten the downfall of the empire than all that Sir Henry has done to uphold it; the refusal of justice to the Bulgarians, and the persecutions of last year, were, if anything, more unfortunate still. I would have all the power and influence of Great Britain exerted to maintain the Turkish empire; but I believe that it will be exerted in vain, unless it is able to secure religious liberty, material progress in public improvements, and more just and equitable taxation. It is, of course, impossible to form an opinion now as to the position which Lord Lyons is to take in

reference to these questions, but he has thus far made a most favourable impression upon all who are interested in the welfare of Turkey, and in the maintenance of British influence here. We feel that a new day has dawned upon us.

PROGRESS OF THE MISSIONARY WORK IN TURKEY.

The present position of the missionary work in Turkey is, on the whole, more favourable than it has been for many years.

In Constantinople, for some years past, an unpleasant state of feeling has existed among a portion of the native Protestants towards the American missionaries; and, as always happens under such circumstances, they have misunderstood each other's feelings upon many important points. This has been the case especially with the Protestant church in Pera, as your readers are already aware from correspondence which has been published in *Evangelical Christendom*. Although such difficulties are common in all missionary fields, and are, perhaps, to be expected as the result of human weakness, they are, nevertheless, most serious obstacles to spiritual progress. I am happy to be able to report that there now seems to be every prospect of renewed harmony of action, and of more united and successful efforts for the evangelization of this city. Indeed, all the Protestant congregations are now much larger than they have been in past years. Even the Mussulmans seem to be regaining the courage which was so effectually subdued by the persecutions of last year. They once more begin to visit the missionaries, and even to attend the religious services of the Sabbath.

The Government is still very watchful, and the past week has given evidence that the houses of the Christian Turks are constantly watched by spies, but there have been no acts of persecution like those of last year.

The work among the Bulgarians has not progressed as rapidly as it was expected five years ago that it would, but those hopes were based upon political movements, which are still progressing, and which have thus far proved, at least, very favourable to the dissemination of religious truth. In their final result they may even yet emancipate the Bulgarians from the corruptions of the Greek Church. Great numbers of the better-educated classes are already Protestants at heart, and would not hesitate to declare themselves such if they could hope to carry the masses with them.

Whatever the result may be of these political movements, now is the time to sow the seed of the truth in Bulgaria, for now it is readily received by almost all.

In Asiatic Turkey the work is progressing at all points. A Protestant pastor has just been ordained over the flourishing church in Cesarea; and more than 700 persons were present at the religious services on the occasion. This city, which lies just in the centre of Asia Minor, is not only important in itself, but is also the centre of a most prosperous missionary work among the villages and towns of that pashalic.

The well-known success of the Protestant movement in Aintab, Marash, Oorfa, and other places in that part of Turkey, is fully sustained, in spite of the death of several of the missionaries in that field; and a work of very similar character seems to be going on in Northern Asia Minor, south of Broosa, in towns like Murad Tchai, where within a year large Protestant communities have sprung up, and the people seem to be thoroughly in earnest, ready to help themselves, and to labour for their neighbours.

In Eastern Turkey the progress of the work is equally encouraging, and the people seem to be taking hold, in good earnest, of the principle that they must support their own religious institutions, and not be forever dependent upon foreign aid. This is, perhaps, at once the most difficult and the most necessary lesson which mission churches have to learn. I know of no Protestant church established by the American missionaries in Turkey which has not at least begun to learn this lesson, and many of them are nearly or quite self-supporting.

The boarding schools of the American mission at Philipopolis and Eski Zagra, for Bulgarian boys and girls, are in a very favourable condition, both in respect to the number of pupils and the influence exerted upon them. The schools at Marsovan, Kharpoot, Aintab, and in Syria, for instruction in theology, and for female education, are accomplishing everything which could be hoped from them, in providing the people with an educated ministry and invaluable female teachers. In short, there is everything to encourage the Church to new faith and zeal in the great work of evangelising the world. If there are many in England who are giving up the Bible, and turning from the Word of God to superstition or infidelity, there are many poor souls in Turkey who are finding in this same Bible a Saviour and eternal life.

DEATH OF TURKISH CONVERTS.

I reported a few months ago the sudden death of Selim Effendi (Rev. Edw. William) and I have now to report the death of another Turkish Christian. Rev. Mahmud Effendi, who was formerly a major in Turkish service, and who was afterward converted to Christianity, and admitted to ordination in the Church of England, died to-day, of a protracted illness. At the time of his death he was in the service of the Gospel Propagation Society; and it is not many months since he took part in the services of laying the corner-stone of the Memorial Church. During his illness he conversed very freely and at great length with clergymen and friends who visited him; and I believe that he made a deep impression upon all that he was a sincere convert, and was dying in full faith in Jesus Christ.

The other convert was named Abdi. He was formerly an Imam, and was an old man at the time when he was baptized by Rev. Dr. Schaffner, five years ago. He was imprisoned about two months last year, at the time of the general persecution, and was then banished, first to Aidin, and afterward to Smyrna. A short time since he returned to Constantinople, and he died suddenly a few weeks since in his house. This being in the Turkish quarter, and his family being Mussulmans, we know nothing of the circumstances of his death.

While these two men have been called away from earth, others are appearing to take their places. One was openly baptized in an interior city two months ago, who has literally suffered loss of all things for Christ's sake. He has been imprisoned, beaten almost to death, and subjected to horrible torture. He has had his wife, his children, and his large property taken from him, and given to other more faithful Mussulmans. He has persisted, in spite of all this, in remaining in his native city, and there he has been openly baptized. As yet no notice has been taken of this by the Turkish authorities or people there.

END OF THE PERSECUTION AT ISTANBUL.

In a late number of *Evangelical Christianity* I gave some account of a terrible persecution in Istanbul, a small town near Angora. The end of this is too good to be lost to your readers. An appeal to Constantinople, enforced by English influence, brought to Angora an order from the Porte that full justice be done to the Protestants of Istanbul. This order

fortunately arrived while Rev. Mr. F——, American missionary at Cesarea, was there. He took it in his own hand to the Governor of Istanos, and requested him to see it executed. The persecutors were strong and influential, and the Governor tried to conciliate, but when pressed he ordered the leading Armenians of the town to appear at his public court and listen to the reading of the order from the Porte. Mr. F—— was also invited to be present. The reading of the order was followed by a long, free, and general conversation on religious liberty. After being driven from all their defences, the civil head of the Armenians said: "We live here in one corner of the world, and do not well know what is going on. We thought that we could persecute, but we were mistaken. We now learn that the Sultan has granted liberty of conscience to all, and who are we, that we should oppose him? Let us henceforth live in brotherly love." The Turkish officers joined heartily in condemning the Armenians for their persecution of the Protestants; and finally the priests said, "Well, let us become brethren again." Mr. F—— suggested that this was well, but that

it would be still better to send a herald through all the streets of the city to proclaim that "henceforth Protestants are to be treated as brethren." "Very good," said that Governor, "that is quite right," and all the Turkish effendis joined at once in support of the proposition. Accordingly a herald was called, and this written paper given him to read through the city: "It is commanded by the ruling authorities that all subjects cease to deride one another as Mussulmans and rayahs, or as Armenians and Protestants, since all are equally the dependent subjects of the Imperial Government; and it is further commanded that, mutually respecting and honouring one another, all shall dwell together in brotherly love." This the herald took, and beginning under the windows of the room where the council was sitting, cried it out as with the voice of a trumpet, always adding, "Take good heed that henceforth no man say, 'I did not understand it.'" The persecutors were overwhelmed with chagrin and astonishment, but the proclamation seems to have done its work, for from that day there has been no more persecution of Protestants in Istanos.

WEST INDIES.

THE RECENT OUTBREAK IN JAMAICA.

The *Freeman* publishes the following letter from a missionary in Jamaica, whose name, for obvious reasons, is concealed. It contains a view of the matter somewhat different from that which has been given in other quarters. The letter is worthy of a careful perusal:—

October 23, 1865.

This packet will bring you sad accounts from our apparently doomed island. As I shall send papers I will not go into details, but give you my opinion in reference to the unhappy occurrences which have taken place. Let me, however, first caution you against believing all that the papers say. The white people killed amount in all, including the soldiers, to about twenty, but the mutilation of the bodies after death I do not yet believe in. Whatever the Kingston papers reported in the midst of the excitement unfavourable to the people, will be adhered to, however untrue they may afterwards find the report to be. In the second place, I should like you to know that the large district in which the outbreak has taken place has been sadly neglected in a religious point of view. It has one or two resident Wesleyan missionaries residing near the sea coast, but the whole of the mountain district has been unblest by missionary influence. We, as a body, have no influence whatever there. About two years ago Mr. H—— and myself travelled through the district with a view of finding some localities where some home missionaries could be stationed. One native brother was sent, and has been working with considerable

success for about a year, but the want of funds prevented us from doing more.

The cause of the outbreak is not difficult to be found, though I could not have believed that there were any persons in the island so full of bitterness towards the white people. The island has, you are aware, been suffering from a severe drought, which has made labour very scarce and provisions very dear. The wages of the people, never much more than one shilling per day, have fallen thirty, and in some districts fifty per cent. In consequence of the American war, all imported goods rose in price to an extent to place them beyond the reach of the masses of the people. Thus everywhere the people found themselves suddenly deprived not only of the comforts, but of the very necessities of life. It was thought that Government for a time would have removed or lowered the high duties which are placed upon everything imported into the island, especially as the revenue was increased in proportion to the price of the articles imported. Thus, for instance, calico, an article of necessity, always pays a duty of twelve-and-a-half per cent., but as the price of this article was trebled, it virtually paid a duty of thirty-eight per cent. The duty on flour at the time of the greatest scarcity was forty per cent. Thus, while there was the greatest scarcity in the land, the coffers of the Government were better filled than ever, and the time was seized upon by the authorities to increase, for the benefit of the few, the expenditure of the country. You can easily understand how such conduct on the part of the Government would

create discontent amongst the masses, many of whom were positively wanting food, and not a few old people died because they could not obtain it.

In the midst of all this, Dr. Underhill, knowing the true state of things, wrote a letter to Mr. Cardwell, Secretary of State for the Colonies. This letter to Mr. Cardwell was, of course, a private one, and it was deemed of such importance that Mr. Cardwell forwarded it to the Governor here, and it soon found its way into the Kingston newspapers. How it got there I do not know; but I most positively assert it was not sent to any paper by a Baptist missionary. No sooner, however, did it appear, than the Kingston press assailed it in such a way as to satisfy us that the old slave spirit was still alive. The *Guardian*, more than any other paper, denounced it as untruthful, and began to write against the Baptist missionaries and Dr. Underhill in such a way as to lead most thoughtful people to fear that the editor of that paper had been bitten by a mad dog. The people knew that in Dr. Underhill they had a friend, and, provoked to think that statements so truthful as he had made should be contradicted, requisitions were forwarded to most of the Custodes asking that meetings might be held to discuss the different subjects referred to in the letter. With these requests most of the Custodes at once complied, and in some instances were wise enough to preside over the meetings. The Kingston papers—the *Guardian* especially—are now trying to show that these meetings were Baptist meetings. A reference, however, to the resolutions, which in all cases were published, will show that persons of all denominations and of all colours attended at and took part in these meetings, and confirmed the truthfulness of Dr. Underhill's statements.

Soon after the publication of Dr. Underhill's letter in the *Guardian*—for it was, to the best of my belief, that paper which first printed it—a few poor people in St. Ann's got up a memorial to Mr. Cardwell, the nature of which no one here knows, except from the reply sent to our Governor by Mr. Cardwell. That reply showed that Mr. Cardwell knew nothing whatever of our condition. It, however, suited our Governor, who immediately had it printed and circulated in thousands throughout the length and breadth of the land. It was headed thus: "The Queen's Advice to the Peasantry of Jamaica." The advice it contained was *per se* excellent, and such as the people had been accustomed to receive from all the Dissenting ministers in the island ever since freedom; but coming at the time it did, and uttering not a word of sympathy for the people in their suffering, and holding out no hope of amelioration, it produced an amount of irritation and ill-will towards the Governor that was most painful to witness. I have very little doubt that if an inquiry take place it will be found that this document was the immediate cause of the outbreak. No sooner had the people read it than they felt all hope of relief from home had departed. From that time the Governor was regarded as their enemy, and as the papers took care to inform the public that the Custodes had sent home accounts utterly opposed to the statements of Dr. Underhill, a large amount of ill-will was evoked towards them and other officials.

Of course I cannot say a word in justification of those who appeared in arms against constituted authority, but I have no hesitancy in declaring that had the people been treated with consideration and kindness the outbreak would not have occurred. Nothing will convince the unkind feeling entertained towards people more than the way in which their property have been treated since a law has been proclaimed. I would gladly, I feel it consistent with my duty, get away from the country, but it would seem cowardly to leave the people in their trouble. There must now be an inquiry into the course of legislation since freedom. An inquiry, if properly conducted, will show the people have been subjected to an amount of injustice of which few people in England are aware. I hope, amongst other things, it will be seen that we are not fit for self-government. Our House of Assembly—our curse—at present powers should be suspended for at least ten years, for in the nature of things it must be worse instead of better. The masses of people are not fit to exercise the franchise if they were, there are no persons willing to enter the House of Assembly qualified to govern them.

Our present Governor is altogether unfit for the post he fills. He has made enemies of every class in the colony. He is, I believe, a good man, but was never intended for a Governor. His conduct is mean and petty, and every thing he does has the effect of irritating some class or other. He makes resolutions and publishes them, and almost before the ink is dry he alters his mind and breaks them. We owe our present misery to the course of policy which he has adopted. Under his rule every thing seems to have got out of order. His rule should be speedy, for no one, either planter, merchant, or peasant, has the least confidence in him.

I cannot write more, as the packet will be going away. . . . It is impossible to say what turn things will take. All manner of rumours are in circulation. The Governor declares the rebellion, as he terms it, has been suppressed. But according to others it will break out in other parts. — and myself and many, are implicated, and will be arrested. I believe the Governor would like to have us in his power. But I must not write thus. My letter will, I dare say, be opened. . . . It is sad and mournful. God seems to be angry with us, and well He may be. Pray for us that we may have the wisdom which cometh from above, and do that and only that which whom we serve and love shall approve.

Governor Eyre, writing to the Home Government, describes the outbreak as "in a great degree due to Dr. Underhill's letter," referred to above. Dr. Underhill writes to the *Times* that the publication of his letter in Jamaica was not his doing. In January last he addressed a letter to the Colonial Secretary on the state of the island. Mr. Cardwell thanked him for the communication, and sent it to the Governor of Ja

to report on its contents. Dr. Underhill adds :—

My letter was published by Governor Eyre in the *Island Gazette*. . . . He it was who "propagated" in Jamaica "those untruthful statements and inuendoes" which he says my letter contains, but which, on a suitable occasion, I am prepared to justify. He it was who gave them the publicity they acquired. My letter was not addressed to the people of Jamaica, but to the Secretary of State for the Colonies, and for its publication and the effects consequent upon it, I must disclaim the responsibility which Governor Eyre wishes to fasten upon me. The responsibility is his, not mine.

The letter, which occupied nearly a column of close print in the *Times*, asks Mr. Cardwell's consideration of the present state of the island of Jamaica. Crime has frightfully increased, the prisons being filled with persons charged with larceny, arising from the extreme poverty of the people. They were starving, there being neither work nor capital to employ them. The sugar cultivation employs only 30,000, leaving 340,000, of whom at least 130,000 are adults, entirely dependent on the provisions grown on their little

freeholds. If provisions fail they must steal or starve. The letter proceeds :—

I shall say nothing of the course taken by the Jamaica Legislature ; of their abortive Immigration Bills ; of their unjust taxation of the coloured population ; of their refusal of just tribunals ; of their denial of political rights to the emancipated negroes. Could the people find remunerative employment, these evils would in time be remedied, from their growing strength and intelligence. The worst evil consequent on the proceedings of the Legislature is the distrust awakened in the minds of capitalists, and the avoidance of Jamaica, with its manifold advantages, by all who possess the means to benefit it by their expenditure.

Unless means can be found to encourage the outlay of capital in Jamaica in the growth of those numerous products which can be profitably exported, so that employment can be given to its starving people, I see no other result than the entire failure of the island, and the destruction of the hopes that the Legislature and the people of Great Britain have cherished with regard to the well-being of its emancipated population.

Dr. Underhill concludes by offering two or three suggestions to avoid so painful a result. Further information upon this painful subject will be found in our "Home Intelligence" and "Retrospect."

AMERICA.

ANNUAL MEETING OF THE AMERICAN BOARD OF MISSIONS.

New York, November 7, 1865.

The late meeting of the American Board of Commissioners for Foreign Missions, held at Chicago, October 3—6, was one of deep, though not of exciting, interest. The place where the meeting was held could not but suggest most inspiring thoughts to an American Society engaged in foreign missions. Ten years after this Board was organised, Chicago was a village of ten houses, with a population of about fifty souls. It has now a population of 178,000 ; 65,000 of these—that is, more than one-third—have been added within the last four years. Out of this city and the surrounding country the sessions of the Board gathered a daily congregation of about 2,000 persons. Among these the members of the Board were remarkable by their very aspect. It was said that so many grey-headed men were never before seen together at the West.

The spirit of the meeting was exceedingly hopeful ; and the Western men took the lead in expressing it. The termination of the war, the restoration of the Union, the sudden return of the whole energy of the nation to peaceful and productive occupations, the evident intervention of God in behalf of the cause of freedom and righteousness, and

the grateful sense of His great goodness, prepared them to see and to describe in the most striking aspect the obligation of America to consecrate herself to the great work of evangelising the world. There could not have been a happier or more significant conjunction than that of the young vigour, and wealth, and hopefulness of the boundless West, and the disciplined wisdom and piety of the East in this recent enthusiastic council of the friends of missions at Chicago.

I have already informed you of the successful close of the Board's financial year. Some of the circumstances connected with that result will be interesting to the readers of *Christendom*. The statement which I quote was made by the Rev. Dr. Treat, one of the Secretaries of the Board :—

The Board will suppose that there was some anxiety in my mind in the month of August, when I tell them that when I went to the office on the morning of the 28th of August we needed 70,000 dollars to complete the 135,000 dollars. You will not think it strange that, if not discouraged, I was extremely solicitous. But, I thought, this will be a good day for contributions. The treasurer opened the letters, and they were not large, and up to the hour when I went home to dinner he had received but two or three thousand dollars ; certainly, on that day and at that time, a most unfavourable prospect. I

missionary was able to erect such an edifice at his station, with foreign funds, they wonder, and perhaps murmur that he does not, from the same exhaustless wealth, do the like for them. It is then desirable, at least in the earlier stages of a mission, that missionaries have primary regard to native tastes, and wants, and impressions.

The following very compact statistical statement may be interesting: The total number of missions is 20; of stations, 104; of out-stations, 248. Number of missionaries, teachers, and helpers employed, 1,103; number of churches, 180; church members, 23,338; number of schools, 369; number of pupils, 10,722.

But a statement of Dr. Treat will be more interesting by far than naked figures. He

said: "It is found by careful comparison that the number of persons actually received into mission churches and the churches in Massachusetts for twenty-five years is very nearly the same. From a careful calculation it is found to be so—yet the missionaries have been but 150, and the ministers of Massachusetts have been 405, so that for twenty-five years missions have had greater success than the churches in Massachusetts almost as three to one. I suppose we are hardly prepared to admit that Christianity is a failure in Massachusetts." You will not wonder that the whole meeting was exceedingly delightful, and that its impression upon those who were present, and upon the cause, has been very encouraging.

AUSTRALIA.

UNION OF PRESBYTERIAN CHURCHES IN NEW SOUTH WALES.

Sydney, N.S.W., Sept., 1865.

The long-sought union of Presbyterian Churches has at length been consummated; and having, from time to time, sent you notices of the progress of the movement, I feel bound to furnish an account of the happy result. At the conference held in June all preliminaries were definitely settled, and the separate synods assembled in Sydney on the 6th September, to wind up their affairs, and to prepare their last act and declaration, so as to advance with due regularity up to the moment of their merging in one body.

On Friday, the 8th September, the public consummation of the union of the Presbyterian churches in New South Wales took place in the Masonic Hall. At eleven o'clock the members of the Synod of Australia arrived from St. Andrew's Church, and the members of the General Synod from the Free Church, Macquarie-street, and the Rev. Adam Thomson and several members of his congregation from the Philip-street Church. The members of the Synod of Australia took their places on the right of the chair; the members of the General Synod on the left, the two moderators sitting in front of the chair. The Rev. Adam Thomson, as clerk of the conference, took his place between the moderators.

The Rev. Dr. Fullerton, Moderator of the Synod of Australia, commenced the proceedings by giving out the 100th Psalm, "All people that on earth do dwell." The Rev. A. C. Geikie, Moderator of the General Synod, then offered prayer. The Rev. Dr. Fullerton then called on the Rev. John

McGibbon, clerk of the Synod of Australia, who read the "last act and declaration" of that synod, which, after reference to the union negotiations now brought to a successful termination, states that "this synod is of opinion that it is for the glory of God and the good of the Church of Christ that the union of the aforesaid parties should not be longer delayed," and accordingly agrees to consummate the union.

The Rev. A. C. Geikie then called on the Rev. James Cameron, clerk of the General Synod, who read the last act and declaration of that synod, couched in similar terms to that of the Synod of Australia.

The Rev. A. Thomson then called on Mr. McNaughten, clerk of the Kirk Session of the United Presbyterian Church, Philip-street, who read a declaration of similar purport from that session.

The Rev. Adam Thomson, as clerk of the conference, then read the articles formerly agreed upon as the basis of the union. During the reading of these articles, all the members of the three several bodies about to unite remained standing, and as each article was concluded every member held up his right hand in token of assent thereto.

The Rev. Dr. Fullerton then read the following declaration:—

I, James Fullerton, Moderator of the Synod of Australia in connexion with the Established Church of Scotland, do hereby, in terms of the act and declaration now read by the clerk of synod, declare that the ecclesiastical connexion of said synod with the Established Church of Scotland is henceforth dissolved. And I do now, in terms of the same act and declaration, and also in terms of the articles of basis of union, just

raise some conflict of physical force. The press has said much about the fiendish proceedings of the negroes at Morant Bay, and many might be led to exclaim, 'Can they be human beings? Missionaries, not of our denomination, have been openly charged with being implicated in that rising. When Jamaica is displayed as a specimen of a country under negro ascendancy, as the pet and model government of philanthropists and missionaries, and the events themselves are distorted to serve the cause of colour-antipathy and anti-missionary prejudices—though averse to strife and ourselves unnamed, we are neither slow nor sorry, under such circumstances, to meet our opponents and argue out the matter. Now, the three questions which naturally arise are: First, does this rising prove that the negro is not human flesh and blood? Secondly, does the mode of its suppression prove that the West Indian white in point of morals stands so very much higher than the negro? And, thirdly, do its predisposing causes and immediate occasion testify that English honour is safe, or negro rights protected, when left to the care of ex-slaveowners, their agents and disciples? I ask, then, does the rising prove that the negro is not human flesh and blood? At a railway station the other day, I heard a gentleman exclaim, upon laying down the newspaper, "They cannot be human." Why are they not? On Saturday a number of them had to appear at the petty sessions held at Morant Bay to vindicate their title to land which they had long occupied against an unexpected claimant. Some of them believed, probably wrongly, that the magistrates on the bench were their enemies and oppressors, and they consequently murmured. One of their number was upon that ordered into custody, and he was instantly rescued. Did human beings never do the like? On Monday, warrants were issued for twenty-eight of them to be apprehended; but when the police went to serve them they were sent back without their prisoners, being first sworn not to take action against them. Did human beings in England, Scotland, or Ireland never do the like? On Wednesday six hundred approached the court-house, when they found that the volunteers had been called under arms, and they were ordered to a distance, and the Riot Act was read; but they did not depart. Well! did human beings never act so? The crowd consisted of black men and women; upon the volunteers firing upon them, some fell dead, and the living rushed, some upon their assailants and some to the barracks for arms. Was that a course never taken by human beings? After the Volunteers had thus shot many, they in their turn retreated into the court-house, when their assailants, being unable to get at them, set fire to the house. It was most horrible; but did never human beings do the like? In France, in 1848, did not my own eyes see the Château d'Eu, where the only detachment that stood faithful to Louis Philippe was, not burned out by fire, but burned in the house, by a blaze made of the King's carriages? and yet these Parisians are of the most civilised type of the human race, and these rioters of Morant Bay of baser blood! But after the volunteers were unhoused, did they not wreak upon them horrible vengeance? Yes, but we have only what their enemies say. What these men had to say in their

own defence, good care was taken that it should be heard only at a higher tribunal. Governor Eyre commits himself to one thing. He states the fact of sixteen volunteers being killed; but as to the cutting out of tongues, scooping out eyes, burnings, and roastings, he places this under the formula "it is said," thereby taking care not to commit himself. Many of us know that a great number of the acts of fiendish cruelty attributed to the natives in the Indian mutiny, which fired us all, and made one journal roar for blood till every paper on the Continent cried shame, were never committed, except in the newspapers. The truth was bad enough, but panic fear and panic fury, together with the spirit of lying, made it ten times worse. As it was so in India, why should it not be so in this case? The most horrible statement of all, that brains had been mixed with rum and drunk, Governor Eyre does not even allude to. But had the worst said by Jamaica papers been true, would it prove that negroes were not of human kind? Do not the state of Albania, the story of cannibalism about a year ago from the groves of Magna Græcia, the annals of queenly Rome, the records of every age, and the tongues of every race, proclaim that it is of human nature when enraged to do red and ghastly deeds? Call the murderers of Morant Bay savage, brutal, fiendish beings, and every good man will echo it, especially to the face of their friends and brethren; but say that the blood of the white race never burns to that excess, and every honest man will part from you. By every history you tell not the truth. Although we belong not all to one race, we are all born in sin; and "desperately wicked" is as true of the hearts that beat under the fair skin of my fathers as of that under the dusky skin of Paul Bogle. When the powerful revile the mean, the place of a Christian is beside him with whom he will share reproach, not praise. Secondly, Sir, does the mode of suppressing this riot prove that the West Indian whites in point of morals stand very much higher than the negroes? On Wednesday Governor Eyre received a letter from the Custos of St. Thomas-in-the-East, intimating that serious disturbances were apprehended, and asking for a supply of troops. On Thursday the news was of an actual collision. On the Friday the Governor himself landed at Morant Bay, and upon ascertaining that some of the rebels were in the immediate vicinity of their camp he sent out a party to capture them. Where? In their forts? No. In their stockades, in their mountain fortresses? No. In their huts? Yes. And whom did they find? Two men and some women. One man was hanged; the other, a youth, was flogged, and the women were set free. Here I would observe that the Governor himself admits that no violence had been done by the rioters to women or children. He also says there was no organisation, mentions no fighting but at the first rush—no armed resistance to the troops—never saw a hostile formation, battalion, company, or squad. He gives no hint of general butcheries in cold blood by negroes. One collision only is mentioned, wherein the assailants were overpowered by the blacks, and sixteen murdered—some, perhaps, brutally mutilated; but new settlers, and persons not obnoxious, are spared, women and children respected. The official account shows

alleged that their wages were kept back for weeks together, their time fraudulently reckoned, terms of agreement broken, and they could not carry their complaint before any bench where sat magistrates directly responsible to and dependent on the Crown, only those of the planter class—would not the labour market of your country drift into an odd position? And would you turn round and blame the Baptists? The facts are enough to account for misery enough to destroy confidence between the people and those above them. The power of the Home Government has always been exerted on the side of right—it has vetoed many intended doings; but, alas for Jamaica, to the island authorities have been left the powers of legislating and administering! Negroes masters there! missionaries ascendant! education better provided for than at home! The old spirit of the slavers has found a body to inhabit in high places, else such mis-statements could not find influential utterance. In this moment of reproach for the black we must stand by him. Where he has done wrong let us not extenuate it; where he is idle, licentious, or cruel, let us call his sins by the right name, and urge him to repent. But by every principle of manly Christian truth, let us face the people that say these faults belong to his race, and not others. Man for man, the Jamaica blacks will not shrink from comparison with the whites. As to barbarous cruelty, it is for future investigation to show who has most cause this day to blush—Saxon or negro. One thing is plain—the experience of many years shows that English honour and negro rights are both unsafe in the keeping of authorities grown from the slave-owning class. The beneficent power of the Crown must at least provide for the poor a magistracy above suspicion. I do not say, for I do not know, that the suspicions of unfairness entertained by the labourers were justified. I do say they were natural, and ought to be forestalled by other appointments.

RELIGIOUS WORSHIP IN THE METROPOLIS.

The *Nonconformist* has been at the pains to collect some valuable and important statistics on the present amount of church and chapel accommodation for the inhabitants of London, and to compare them with the results obtained in the census of 1851. In his introductory remarks the editor is careful to explain that his figures are devoid of official authority, and must be taken for what they are worth. At the same time, he states the process adopted to secure fairness and accuracy, which appear to us to be all that a private compiler could do to avoid mistakes and present a true and honest result. As some suspicion may be felt by Churchmen that the *Nonconformist* would not have the means, even if it had the inclination, to do justice to the efforts made by the Established Church, we think it right to mention, that the editor explains he has obtained his figures on this branch of his subject from the Bishops of London and Winchester, and from the secre-

taries to the Church Building Funds begun by those prelates, and he gratefully acknowledges the courtesy and liberality with which all the information available for his purpose was freely placed at his disposal. There appears, therefore, to be no reason to doubt the general accuracy of his tables; and though a critical eye, versed in the accommodation of particular localities, or perhaps adopting a different mode of classification in the denominations, might challenge his statements here and there, yet these would not affect the general result.

It appears, then, from these tables, that 219 new places of worship have been built in London since the census of 1851, affording accommodation for 219,346 persons. Of these the Established Church has built 95, giving accommodation for 102,233; while all other bodies have built 124, giving accommodation to 117,113. It will thus be seen that the non-established bodies, among which, we repeat, all sects are included, have provided more accommodation than the Established Church. The difference would be diminished, though it would not disappear, if the orthodox denominations alone were reckoned. Among Dissenters, the greatest increase has taken place among the Baptists, and next among the Congregationalists. The number of Wesleyan churches appears to have fallen off, but the new churches erected must be of larger size, for there is an increase in their accommodation to the extent of 8,292 sittings.

But while church accommodation has been increased, the population has been growing in a still larger proportion. There has been an increase during the last fifteen years to the extent of 653,258 souls, and the important question is whether the increase in the church accommodation has kept pace with the growth of the population. On this point the report presents a discouraging view. Far from having met the wants of the present day, we have not yet supplied the deficiencies of past times. According to the calculation of Mr. Horace Mann, in his well-known religious census of 1851, fifty-eight per cent. of the population, which was the largest number that could possibly be in church at one time, is the scale by which to measure the deficiency of religious instruction. Tried by this test, the accommodation provided for London in 1851 was very defective, for there was only accommodation for thirty and the merest fraction per cent. And now, after fifteen years of effort, we have scarcely been able to hold our own, for the return of accom-

days. The Chairman selected as the subject of his introductory address, "Parental Duty and Responsibility." He pointed out the intimate relations between domestic piety and church prosperity, dwelt strongly on the perils of the spirit of increasing worldly conformity, and threw out valuable hints as to the mode in which existing tendencies may be counteracted. The address produced a very deep impression. Mr. Alfred Rooker, of Plymouth, read a paper on "The Qualification and Office of Deacon." Among the other papers read was one by Mr. Charles Reed, on "Sunday-schools," and Mr. John Crossley on "Middle-class Education." These led to the adoption of a resolution to convene a special conference in London fully to consider the subject. One of the most interesting features in the proceedings was the reception, in a densely-crowded public meeting, of Drs. Raleigh and Vaughan, the deputation from the Union to the National Council of American Congregationalists. Both those gentlemen gave an account of their mission, and subsequently received a vote of thanks. The assembly, at one of the meetings for conference, after listening to the Rev. Dr. Storrs, an American minister, pleading earnestly for help to the freed slaves, resolved to give a collection on the second Sunday in January in all their churches in support of this object. Several papers and reports were read on the denominational literature of the body, and various proposals were made with a view to increase the circulation of its newspapers and periodicals, which were adopted. The Rev. J. H. Wilson stated, on this subject, that the number of weekly and monthly magazines issued in England had increased from 600,000 to 6,900,000 per annum since 1831; and the number of newspapers from 38,648,000 to 546,000,000 in the same period, but denominational literature had not increased. What was deemed the most important subject brought before the assembly, however, was that in connexion with a report from the Bicentenary Committee, from which it appeared that a site had been obtained for a Memorial-hall in Cannon-street and Bow-lane, which would also have a frontage to the new street from Blackfriars-bridge to the Mansion House. The cost of the site (freehold), with the purchase of the lease of one of the proprietors, and other expenses, would amount to 50,000*l.* It was estimated by the committee that 20,000*l.* more would be required to erect such a hall as would enable the Union to concentrate all its offices under one roof, and hold all its meetings in one place. Mr.

John Remington Mills, M.P., strongly urged the importance of this movement, and offered 10,000*l.*, if four other gentlemen would give 5,000*l.* each. Mr. Samuel Morley, M.P., at once agreed to be one of the four, and Mr. John Crossley another, and this, with 10,000*l.* previously subscribed, would make 30,000*l.* of the required amount. It was resolved that special efforts should be made to carry the project into effect.

DR. KRUMMACHER AND THE PERSECUTIONS IN SAXONY.

Dr. Schmettau having called the attention of Dr. Krummacher, of Potsdam, to the mention of his name at the late meeting of the Baptist Union at Bradford, in connexion with the case of persecution of Baptists in the kingdom of Saxony, has received the following unequivocal reply. We regret that this should be the second occasion on which Dr. Schmettau has found it necessary to remove hasty and unfounded accusations against his eminent friend:—

My Dear Brother Schmettau,—Your communication regarding the transactions of the Baptist Union at Bradford has greatly surprised me. To stamp me as an advocate or even the instigator of the persecutions of Baptist brethren, and, moreover, in the kingdom of Saxony! I have had to suffer during my life many misrepresentations and attacks, but never one worse or more unfounded than this. However, I think I can surmise the possible origin of the statement, as I remember having in an address at Geneva expressed my regret that the Baptist brethren here and there too boldly provoked the Established Churches against themselves by publicly marking them with the invidious appellation of "Babel," and I took occasion, kindly and in brotherly love, to ask them to desist from such conduct. But this has been my whole crime. At all times I have declared myself against all kinds of persecution, and in favour of granting to all liberty of worship and of doctrine. Yea, I have often commended and praised them for their firm attachment to the Holy Scriptures, both of the Old and New Testaments, as the Word of God in its fulness and entirety, also for their moral and spiritual earnestness, and their Church discipline; at the same time I could not approve of their unmeasured proselytising zeal, in which many of them in Germany, differing on this point from their brethren in Great Britain and North America, go beyond the limits of Christian propriety and wisdom. But never have I denied my brotherly love to them, and my heart beats higher when I think of men like Mr. Baptist Noel, Dr. Steane, and so many others among them, as my fellow-labourers for Christ.

Pray present to them my hearty brotherly salutation, and with the same greeting I commend you and your house to the Lord and His grace.—Yours affectionately,

F. W. KRUMMACHER.

Potsdam, Berlin, Nov. 9, 1866.

and favoured a profitable and harmonious season. Such subjects were discussed as, "Improvement of Village Schools," "Report on Benevolence, and Methods of Increasing it," "How shall we best Promote the Spiritual Welfare of the Children of our Villages," "How can we Promote True Revivals," and "By what Means can we Revive the Decaying Missionary Spirit." Good essays were first read on these topics, discussion followed, and then each in its turn was referred to a committee, who presented resolutions, that were discussed, revised, and adopted. One evening was given to reminiscences of Mr. Rhea, and it was an affecting occasion, never to be forgotten. We look hopefully to a reviving of our work, fresh consecration of Christians to Christ, and an outpouring of the Holy Spirit upon us.

In replying to a letter addressed to Mr. Rhea, Dr. Perkins, after that gentleman's death, writes to the Foreign Secretary of the Evangelical Alliance:—

We would thank you and your committee most sincerely for your renewed exertions in behalf of this suffering people; and are profoundly grateful to your Government for its kind disposition in the same direction. I think that your Ambassador in Persia, thus instructed, is heartily desirous to carry out those benevolent wishes of your Government, so far as he finds it practicable to do so. It is not an easy matter to deal with officials, so utterly unprincipled and reckless of the welfare of the subjects of the country as are the mass of Persian officials.

In regard to our missionary work, while the Persian Government professes to find no fault with us personally, nor with our missionary labours in their details, it is still very wakefully jealous of everything savouring of Protestantism in this despotic Mohammedan empire, not concealing its conviction, that wherever Protestantism takes root, there is in the same degree light and freedom of thought—a compliment to our holy religion, our enemies themselves being judges. The same Government, unable to find any plausible pretext for openly assailing us, is still determined to circumscribe and embarrass our work in every way in its power. We will still rely, first, on the good hand of the Lord, which has so long been over us in mercy; and next, on the friendly offices of British representatives in Persia, as God's instruments, to whom we have been so long under unspeakable obligation for our personal security and protection in the quiet prosecution of our work.

You may have been informed that the malevolent Persian Agent for the Nestorians, Meerza Nejef Ali, who so sorely oppressed them, has been removed from his place for the time, at the instance of your Ambassador. We hope that he will not be sent back, and that no other Persian will be appointed to occupy the place, for it would only add to the heavy burdens of the Nestorians.

We thank you for the copy of your circular, indicating subjects for the week of prayer in 1866. That concert has become a precious means of grace to the Nestorians, the return of which is anticipated by them with deep and general interest. Your last circular will be immediately translated into their language and circulated.

INDIA.

Great sensation has been created in Jubbulpore by the baptism of a Mohammedan Soofee and his friend, a village schoolmaster, who had become enlightened by his instrumentality. At a meeting of respectable Mussulmans, some of them declared that, after what the Soofee had done, it behoved them also to inquire whether these things were so. More recently a third convert, also the result of the inquiries and earnestness of the first, has been baptized.

From the Nagpore mission of the Free Church of Scotland the baptism of three adults and three children is reported. A native preacher thus contrasts the present state of things with that which prevailed twenty years ago:—

Nagpore is not the Nagpore of 1845, when the first missionary arrived here. The days of strong prejudices have nearly vanished. Some time ago many proud Brahmins had to undergo bathings on a mere touch of a European, who was reckoned a low caste (Mlecha). Even European clothes were considered polluting, but now thousands flock to the bungalows, and converse freely with Europeans; defilement by touch and such other trifling ideas have ceased. Mahars (low castes) and Brahmins are equally arraigned before the bar of the court. Doors of usefulness of all kinds, and especially to the Christian ministry, are opened widely. Ignorance is still at its height, though people of late begin to appreciate the value of education. Our schools are crowded, and sit daily under the influence of the Gospel.

CHINA.

The English Presbyterian mission has been compelled to abandon, for the present, the work they had commenced in Tai-wan-foo, the capital of Formosa. One Lord's-day, as the missionaries were about to conduct Divine service, an excited mob attacked their house, and threatened them with violence. The mandarin of the district was appealed to, but he declared himself unable to control the populace, and told the missionaries they must leave. This they were compelled to do, and they are now at Takao, another important centre in Formosa, engaged in preaching and healing. They fully expect that, ere long, they will be able to re-occupy the capital.

SOUTH AFRICA.

The United Presbyterian missionaries in Kaffraria have been solicited by the natives to extend their operations, and occupy new ground. The Transkeian Territory has lately been given by the British Governor to the Fingoes and the paramount chief of the Kaffirs.

Literature.

The Critical and Explanatory Pocket Bible.
Glasgow: Collins. London: Wesley.

THIS substantial work is in three volumes, and contains not only the Scripture text with parallel references and marginal renderings, but a somewhat copious critical and explanatory commentary. In addition, it includes introductions to the several books, sundry tables of miscellaneous matter, several maps, and about twelve full-page chromo-lithographs, beautifully printed from photographic views of scenes in the Holy Land. The first volume, extending from Genesis to Esther, bears the name of Dr. Robert Jamieson, of Glasgow. The second volume, from Job to Malachi, is by the Rev. A. R. Fausset, of York, and the Rev. B. M. Smith. The third volume, comprising the New Testament, is edited by Dr. Brown, of Aberdeen, and Mr. Fausset.

Of the preliminary, supplementary, and illustrative matter in general, we have little to say, except in commendation. The plan of Jerusalem, however, is hopelessly inaccurate, and the map to illustrate the New Testament is very inferior. Some of the tables should have been revised more carefully, and that of kindred and affinity has no claim to a place at all. The printing in general appears to have been carefully done, although errors have here and there crept in. The expositors have shown much zeal and industry, and if their respective contributions are not all of equal merit, they have yet produced a work of much value. Some of the earlier portions are to us least satisfactory, from a critical aspect. Speaking doctrinally, practically, and to a great extent critically, the work is one of extraordinary merit and utility as a work for the million. It is a most praiseworthy attempt to bring the wisdom of the learned within the reach of ordinary readers, and may be safely recommended to all.

Lyra Americana: Hymns of Praise and Faith,
from American Poets. The Religious Tract Society.

THIS is no mere reprint of a transatlantic work. The hymns of which it is composed have been for the most part selected by the British editor, and a brief introduction from an English pen presents a lively sketch of early American poetry. The reader is told most truly that it was not "till after the independence of the United States had been secured that her writers displayed originality of thought, correctness of diction, or beauty of style;" and some specimens of versification from the early colonists serve, in some degree, to confirm that statement. Hence all the pieces in the volume before us are by writers who have flourished since the revolution, and most of them by those of the

present generation, or that immediately preceding it. Many English readers will be surprised at the richness of the collection. Though some of the finest compositions bear well-known names, such as those of Mrs. H. B. Stowe, Mrs. Sigourney, Longfellow, and Ray Palmer, the greater number of the whole are by authors almost or wholly unknown to the British public. They are evidence at once of the piety and the literary culture of a large section of that great nation whom Englishmen should ever feel gratified to remember as their kinsmen, with whom they are identified on all the greatest questions that can interest humanity. The volume is got up in a handsome style.

Commentary on the Gospel of St. John. By E. W. HENGSTENBERG, D.D. From the German. Vol. 2. Edinburgh: T. and T. Clark.

AUTHORS of "Essays and Reviews," and of works in which the books of the Bible are "critically examined," or in which history and biography are written from a "subjective" point of view, may look with no small apprehension on the ever-growing "Foreign Theological Library." But knowing, as we do, how strong an infusion of German ideas is mixed up with recent English assaults upon the faith, we the more rejoice to receive the antidote from German sources too. The great learning and talent, the long experience, and the Christian earnestness of Dr. Hengstenberg, point him out as the right sort of man to give us a commentary upon the fourth Gospel. The book was wanted on many accounts, and not least because John's Gospel has of late been the object of special hostility. The two volumes of the commentary together extend over nearly eleven hundred pages octavo. We have mentioned the author's learning, and we are quite sure that we may commend the way in which he uses it. Some of his countrymen write books the pages of which bristle with Hebrew, Greek, and Latin, and look like a very jungle of erudition; but Dr. Hengstenberg is too earnestly set upon the profit of his readers for small work of this kind, and with as much learning as most, he happily avoids the excessive display of it which some delight in. The work seems to be very well translated, and it is got up in a superior style.

Thoughts at Seventy-nine. By the Author of "Thoughts on Devotion," &c. Jackson, Wal-ford, and Hodder.

A VOLUME of essays, reflections, and metrical compositions, all more or less of a devotional, religious, or ethical kind. The meditative piety, calmness and sobriety of judgment, and ripened experience, by which they are pervaded, well accord with the indication of the author's years

Monthly Retrospect.

FOREIGN.

THOUGH the civil war has ceased in America, the state of things there is far from becoming settled. The conflict of parties which existed before the war began has revived with as much bitterness as ever, now that it is finished, and upon issues that are entirely new. The struggle now lies between the Democrats and the Republicans, which latter again are divided, like our own Liberal party, into Moderates and Radicals, and it happens that in the annual election of members to Congress, this latter section of the Republicans has carried nearly all the States that in the time of war stood firm for the Union. We are loth to believe all the uses to which their opponents say the victors mean to put their success. While the canvass was continued, it must be understood that all three parties professed to support the policy of the President, which it is well known was to restore State rights to the conquered South as soon as the different States abolished slavery, and repudiated the Confederate debt; on these conditions it is understood the Democrats and the Moderate Republicans are willing to admit the delegates from the South into the Union, leaving the State Legislatures to deal with the more intricate questions of negro suffrage, and similar points. But the Radicals are not disposed to let the South off so easily; they insist on taking securities that the negro shall be elevated to the franchise; and it is added, though we will not believe it without more evidence than is yet forthcoming, that they propose to confiscate the estates of the leading Secessionists for the benefit of Northern settlers. But whether this be their ulterior object, or whether they only wish to keep the South out of the Union till more secure guarantees be taken for the protection of the negro, they are sure to come into collision with the views of the President, whose declared object is to rehabilitate the Union with as much speed as possible, and as nearly as possible in its original condition. It will be a new and a curious experiment on the complex machinery of the United States constitution to see whether the President or the majority in the Congress will prove the strongest in the encounter. Another difficulty arising out of the Constitution delays, it is said, the trial of Jefferson Davis. The President wishes him to be tried before the Supreme Court at Washington, where, undoubtedly, he would have a fair and impartial trial. But then his crime of rebellion was not committed at Washington; it was perpetrated in the State of Virginia, and there, accordingly, his trial ought to be. But it is admitted on all hands that a trial in Virginia would be equivalent to an acquittal, for even a packed jury could hardly be got together in Virginia to declare that the late war was an act of treason, and that its instigators were worthy of death. It is not impossible, therefore, but that he may obtain his pardon. The President would rather have him brought to trial, not that he desires to take his life, but that he may satisfy the people that there is such a crime as treason; and it is obvious that a trial to be followed by an acquittal would be worse than a pardon without any trial at all.

The letter of our correspondent reveals to us a glimpse of that great schism in thought and feeling which exists between the Liberal Roman Catholics and the Jesuits in France, and, we may add, wherever Popery prevails. No man has laboured more earnestly—we need not say with what success—to harmonise freedom of thought and action with the Papal claims than M. de Montalembert; and his reward and that of his coadjutors has been to be rebuked and censured by the Vatican for his pains. He has since maintained a dignified silence; but even silence, it seems, cannot save him from insult. The *Monde*, that organ of the Jesuit faction, taunts him, M. de Broglie, and other liberal Catholics, with saying nothing on the Pope's late Encyclical, and calls upon them to give their opinions to the world. If these men were to take their detractors at their word, we fancy we should have an indignant protest against the folly that, in its mad attempt to return to the middle ages, is dashing out the life of Catholicism against the irresistible influences of the present age.

The first Italian Parliament in the new capital of Italy has just been opened. Florence was more than usually gay on the occasion, and there was a large attendance of the members. The King spoke with great energy, and seems to have quite abandoned the idea, if he ever entertained it, of yielding to the demands of the Pope. He referred to the late negotiations, and said that he broke them off as soon as he found they were inconsistent with the national honour. He directed the attention of the assembly to the necessity of making

in subsequent investigations. However these may end, the outbreak itself is most deplorable. Coming at a time, too, when the position of the negro in America is the most prominent question of the day, the Jamaica insurrection cannot fail to have the most disastrous influence on the condition and prospects of the African race in America.

The political situation of the country remains in the same unsettled state as last month. The Cabinet is still incomplete; and the post of Chancellor of the Duchy of Lancaster, rendered vacant by the transference of the Earl of Clarendon to the Foreign-office, has not yet been filled up. Some minor changes have been made; among them, Sir Robert Peel has been removed from the post of Irish Secretary, avowedly to gratify the Roman Catholics; but as yet there is no indication of a new policy by changes in the Cabinet. The country is quiet and prosperous, and appears to be in no hurry to press the new Premier to a premature declaration of his opinions, either on the Reform question or any other.

An interesting meeting was lately held at Oxford, on a subject that has been engaging a good deal of attention. The falling off in the numbers of University men who enter into holy orders, and the increasing number who come up from theological colleges with, as some allege, a very imperfect training, have been for some time past, as is well known, a subject of general remark. It appeared to some of the University authorities that these defects might be remedied if Oxford education itself could be rendered more accessible, and the benefits of a thorough University training be secured at less than the ordinary University cost. So the meeting was summoned to consider the propriety of extending the University education to poor students. There was much diversity of opinion at the meeting—whether a new hall should be established, or whether additional accommodation should be provided in the existing colleges; whether the expense of the plan should be met by public subscription or defrayed out of the funds of the colleges and the University; and lastly, whether it should be a strictly theological college, or, like the others, open to all classes and professions. These, and questions like these, were warmly debated, and are to receive further consideration.

For once the astute wire-pullers of the Sunday League have been checkmated. An opportunity, as they deemed it, of advancing their schemes has issued in their signal discomfiture. It has lately been determined to remove the cartoons of Raffaele from Hampton Court Palace, where they have long been exhibited, to a more convenient gallery in the Kensington Museum. Now Hampton Court Palace is open on Sundays, and the Kensington Museum is not. The Sunday League forthwith sent up a deputation to Earl Granville, demanding, in the voice, as they said, of 200,000 workmen in London, that the Kensington Museum should be opened on Sundays; and Earl Granville, speaking for himself, expressed his concurrence with the application. This roused the indignation of the real working men of London, especially those on the south of the river, where most of the great factories are; and, having obtained an interview with Earl Granville, through Mr. Hughes, M.P., they declared their opinion that the opening of museums on the Sabbath would be no boon to men of their order. Mr. Hughes stated that his individual opinion was rather in favour of Sunday opening, but he had been so struck with the earnestness of the working classes among his constituents on this question, that he had been led in some measure to modify his views. Earl Granville announced that there was no intention to open the museums on Sundays, so that Mr. Morrell, Mr. Langley and Co., have taken less than nothing by their motion.

The Roman Catholics of Belfast have lately shown a small, and but a small, spirit of resistance to Episcopal intolerance. There was a Young Men's Catholic Association in the town, which had, by dint of subscriptions, built a hall on a piece of ground they purchased; but otherwise it was in a state of financial atrophy. Their land was, however, wanted for commercial purposes, and they were suddenly enriched by the handsome price they obtained for it. On this, Dr. Dorrian, the Roman Catholic bishop, interposed, and demanded that the surplus should be given up to him to be used for the purposes of the Church. The members of the Institute were good Catholics, but they were still better economists; they believed the money would benefit them more than the bishop would; and a large majority flatly refused. Hereupon ensued a series of high-handed and despotic acts on the part of the bishop; the end of which has been that, though the bishop did not get the money, he broke up the Association, and a new one has been formed, whose main regulation is that the members are in all things to be amenable to his will. It is necessary, however, to every association to have members, and, in the case of this new Roman Catholic Institute, these do not appear to be forthcoming.

INDEX.

619

	Page		Page		Page
Christian Activity.....	25, 283	Italy—		Waldensian Mission	136
Church Conference, Official, at		Andrea, Cardinal.....	124	Week of Prayer, The	125
Eisenach	394	Anti-Papal Tendencies	123, 181	Wesleyan Mission	126
Cologne, The Archbishopric of	282	Ambrogio, Don	124, 223	Madagascar—	
Conflicts, Theological 129, 186, 281		Bible, Circulation of the	124, 224	Mission Work on the North-east	
Elberfeld Conferences, The	537	Cholera, The	438, 593	Coast	447
Encyclical, The Pope's	74	Civil Code, The New	592	Mongolia—	
Germanic Diet, A Vote of the	223	Claudian Press, The	390	Scriptures, Circulation of the	399
German Switzerland	180	Colportage in the Army 125, 224, 594		Russia—	
Gustavus-Adolphus Society, The	282, 583	Colporteurs, Labours of	182, 225	Protestants, A Community of,	
Huss, John, Monument to	395	Elba, Protestantism in	495	on the Caspian	345
Inner Mission, The	230	Encyclical Letter, The Pope's	72, 123, 540	Switzerland—	
Lectures in Defence of the		Emancipation Society	494	Basle, Religious Anniversaries	
Truth	280	Evangelical Effort	183, 391	and Missionary Jubilee at.....	332
Lincoln, President, Impressions		Florence, Protestant Cemetery at	19	Farel, Tercentenary Commemo-	
on the Death of	230, 342	Free Italian Church	227, 339	ration of, at Neuchâtel.....	457
Lord's-day, Observance of the	536	Garibaldi and the Papacy	390	Geneva, Deaths at	388
Melancthon, Statue to	592	Judgments on the Pope's Enem-		—, New Evangelical Insti-	
Mallet, Dr., Death of	342	ies.....	541	tution at.....	490
Methodist Conference, General	537	King, The, and the Pope	440	—, The Religious Anniver-	
Pastoral Deputation to the King		—, and Ecclesiastical	593	saries at	386
of Prussia	394	Reform	593	Religious Liberty in the French	
Poland, Suppression of Convents		Lombardy and Piedmont, The	21	and German Cantons	440
in	75	Anti-Protestant Crusade in	21	Sweden—	
Pope, A Letter from the	590	Mariolatry	589	Religious and General Progress	
Protestant Association, General		Naples, Evangelization in	595	77, 442, 496	
Meeting of the	341, 393	Nationality, Italian, Growth of	122	Syria—	
Publica-		Organised Unbelief	594	Female Education, Demand for	27
tions	587	Palermo and Santa Rosalia	491	Turkey—	
Prussian Parliament, The.....	127	Papal Policy, The	183	Ahmed, The Exiled Convert	82
Policy 23, 74, 128, 184, 228		Parma and Modena, Persecuting		Anniversaries, Religious, in	
Religion, Confusion of, with		Tendencies in	22	Constantinople.....	396
Politics	128	Passaglia	124	Books, Religious, Prohibition of	
Religious Effort	591	Persecution, Popish	22, 227, 438	Capudan Pasha, Sudden Death of	
Liberty	184	Persigny, Italian Reply to	389	Cholera, Ravages of	442, 444,
Roman Catholic Intolerance	342	Plymouthist Controversy, The	183	496, 500	
Societies, Meet-		Popish Plot, A, Defeated	19	Circassians, Facts in Reference	
ing of, at Treves	535	Priestcraft, Hostility to	391	to the	132
Romish Superstition and Des-		Priesthood, Position and Power		Colportage	83
potism	229	of the	439	Conversion, A, to Mohammed-	
Rothe, Dr., Address of, at Eisen-		Priestly Corruption	539	anism	182
nach	341, 393	Processions, Popish	340, 493	Converts, Death of	283, 596
Schenkel, Dr., 24, 76, 186, 281, 342		Protestant Charitable Institu-		Fires in Constantinople	499, 542
Secular Sunday-schools, Closing		tions	127	Goodell, Rev. Dr. Wm.	398
of	537	Protestants, Improved Feeling		Government Hostility to Pro-	
Strauss, The Pantheistic Theo-		among	595	testantism	181, 183, 305
logian	281	Religious Orders, Suppression		Iconoclasts in Smyrna	237
Synodal Reorganization of the		of the	491	Koran, Translation of the, into	
Established Church	589, 590	Rome, Anarchy in the Court of	493	Turkish	541
Thanksgiving Service, A, in		—, Facts from	182	Missionaries, Attacks upon the	82
Prussia	76	—, Negotiations with the		Missionary Work, Progress of the	
Year's Account, The	23	Court of	339, 383	Persecution of Protestants	81,
Young Men's Christian Associa-		—, Tyranny of the Papal		131, 236, 284, 396, 598	
tion, Conferences of	537	Rule in	440	Policy, The True, of England in	
Holland—		—, Withdrawal of French		Turkey	596
Conflicts Between Evangelism		Troops from	593	*Protestant Churches, New, in	
and Rationalism in the Wal-		Scholastic Efforts	126	Constantinople	287, 397
loon Church	231	Spiritual Tyranny and Death-		— Civil Community	
India—		bed Extortion	540	Affairs of the	233, 284, 396,
Hindoo Immorality and Mis-		Superstition, Popish.....	181, 539	444, 542	
sionary Effort	501	Synod of the Vaudois Church	386	Stepan Effendi	233, 284, 444, 542
Hurricane and Destruction of		Tuscany, Priestly Manœuvres in	23	Sultan, Illness of the.....	397
Mission Property.....	28	Valleys, The Waldensian, Popish		Syrian Massacres, The	397
Widows' Asylum on the Malabar		Invasion of	21	Week of United Prayer, The	80
Coast	238	Waldensian College, The	595	West Indies—	
				Jamaica, The Recent Outbreak in	599

Home Intelligence.

Anderson, The late General.....	508	Bishop of London, The, and Ri-		Colonial and Continental Church	
Anthropological Society, The, and		tualism	455	Society	296
Missions	245	—, on the		Conder, Rev. E.	559
Archbishop of York, The, on		Court of Final Appeal	92	Congregational Union	307, 608
Church Extension	92	— of Manchester, The, and		Conventual System, The	193
Archbishops, Address to the	34	the Ritualists	608	Convocation	137, 306, 351, 402, 454
Archer, The late Rev. Dr.	36	Bishops, The, and the Ritualists..	503	Dissenters, Comprehension of, in	
Baptist Union, The	308, 562	Blackwood, Rev. Dr.	548	the Church of England	456
— Missionary Society Anni-		British and Foreign School Society		English Presbyterian Church	245
versary	294	Burns, The late Rev. J. D.	36	— United Presbyterian Synod	562
Battersby, Rev. T. D. II.	552	Casalis, Pastor	553	Evangelical Alliance	303, 404, 548
Baxter, Mr. R.	557	Chapel-Building in London	139	— Conference at Norwich	403
Beskow, Pastor	554	Church Extension	196	— Continental Society	297
Bible Society	287	— Home Mission	300	Female Education in the East.....	610
Birks, Rev. T. R.	558	— Missionary Society	289	Foreign-Aid Society	296
Bishop Colenso's Case, Judgment		— of England Scripture		Gray, Bishop	33
in	192	Readers' Association	299	Henderson, Mr. J.	557
— Grey's Visitation Charge	193	— Scotland, The	352	Home Missionary Society.....	300
— of Chester, The late	352	— Pastoral-Aid Society	297	Hull Conference, The.....	548
— of Ely, The New	403	Clayton, The late Rev. John	564	Irish Church Missions	299
— Ely's, The, First Charge	608	Clerical Subscription	34, 138	—, The	244
— London's Fund, The 35, 138		Colenso, Dr.....	33, 192, 403, 456	Islington Clerical Meeting	93

	Page		Page		Page
Jamaica, Rev. W. Arthur on Recent Events in	601	Prayer, New Form of	563	Stoughton, Rev. John	
Jews, Society for the	263	Presbyterian Churches, The, in Scotland	306	Stowell, The late Canon	
Krummacher, Dr., and Persecution	609	Propagation Society	294	St. Patrick's Cathedral, Restoration of	
London City Mission	298	Protestant Alliance	303	Sunday-school Union	
Diocesan Home Mission	194	Prizes on the		Travelling in Scotland	
Missionary Society	292	Papacy	35	Superstition, Progress of, in England	
Lord's-day Observance Society	304	Reformation Society	300	Systematic Benevolence Society	
Manning, Archbishop	353	Radstock, Lord	557	Taylor, Isaac, The late	
May Meetings, The	286	Ragged Churches	94, 140	Thornton, The late Rev. W. L.	
M'Cosh, Rev. Dr.	553	School Union	300	Turkish Missions-Aid Society	
Ministerial Education among Dissenters	139	Receipts of the Religious Societies for 1864-5	305	Unitarianism in England	
Moslem Missions Society	296	Regius Professor, The New, at Oxford	806	Universities Mission	
National Sunday League, The	507	Religious Tract Society	802	Van Loon, Hon. J. W.	
Noel, Hon. and Rev. B. W.	550	Worship in the Metropolis	607	Week of Prayer, The	
Norwich Church Congress, The	560	Reredos Dispute, The, at Forquay	35	Wesleyan Methodist Conference	
Evangelical Conference	403	Scottish Congregational Union	245	Missionary Society	
Oakley, The late Rev. C. E.	507			Wiseman, The late Cardinal	
Obituary 36, 140, 196, 352, 404, 507, 563				Young Men's Christian Association	

Monthly Survey of Missions.

Abyssinia	40	Canada	40, 568	Mexico	409
Africa, Eastern	39, 357	Ceylon	33, 143, 309, 357	Newfoundland	
—, Northern	202	China .. 39, 95, 143, 198, 247, 309, 406, 461, 511, 566, 611		New Zealand	40, 510
—, South 39, 95, 145, 201, 248, 310, 409, 462, 512, 566, 611		Greenland	609	Persia	36, 354, 460, 509
—, Western .. 39, 95, 143, 201, 248, 353, 612		Gulf	202	Polynesia .. 40, 146, 203, 250, 355, 410, 462, 513, 566	
America, British	358	India 37, 95, 141, 197, 246, 309, 355, 405, 460, 509, 563, 611		Syria	197, 246, 304
—, North-West	202, 249	Japan	243	Thibet	
—, South	249, 514	Labrador	99, 409	Turkey	36, 197, 354, 404
Asia, Central	406	Madagascar 40, 97, 146, 199, 357, 408, 462, 511, 567		West Indies	93, 408, 513
Australia	203, 250, 515				

Literature.

Addison's, J., The Molyneux Family	360	Day's, Rev. M. F., Sermons	516	Nichol's Standard Divines	
Adopted Child, The	412	Elijah and the Monarchy of Israel	100	Old Merry's Annual	
Angus's, Dr., Handbook of English Literature	464	Fuerst's Hebrew Lexicon	412	Prosser's, Mrs., Fables and Sketches	
Barth's Bible Manual	148	Fuller, Thos., Selections from	516	Psalms, Rev. J. N. Coleman's, Revised Version of the	
Bathgate, Wm., on Christ and Man	516	Going to the Dogs	43	Robert's, Dr., Discussions on the Gospels	
Benajah	614	Gordon, Life and Letters of the Duchess of	100	Secret Springs, The	
Bible-woman's Knock, Our	360	Haunted Heart, The	100	Shipton's, Anna, The Book of the Way	
Binney, Rev. T., on Money	100	Heard's, Rev. J. B., The Pastor and the Parish	359	Singleton's, M., Realised Wishes	
Bonar's, Rev. H., The Word of Promise	42	Home in Humble Life	100	Springs in the Desert	
Brook Silvertone	614	Horton's, Rev. T. G., Lectures	359	Stanford's, Rev. C., Sermons	
Campbell, Dr. J., on Popery	251	Hull's, Rev. E. L., Sermons	463	St John's Gospel, Hengstenberg's Commentary on	51
Chamba Mission, The	43	Hunter's, E. B., Job Witless	148	Sunday at Home, The	
Cobbins's, The Child's Commentator	43	Isalah, Dr. Alexander's Commentary on	412	Sure Words of Promise	
Cottager, The	43	Jackson, Life of General	41	Targums, by Rev. J. W. Etheridge	
Critical and Explanatory Pocket Bible, The	613	Leisure Hour, The	42	Williams's, Rev. H. W., Sermons	
Dale's, Rev. R. W., Discourses	204	Lost Friends Found Again	464	Winslow's Dr., Born Again	
Davis, Rev. Richard, Coleman's Memoir of	516	Luke, Mrs., Memorials of	204	Wisdom of our Fathers, The	
De Pressensé's, E., The Land of the Gospel	360	Lyra Americana	613	Woodward's, Rev. H., Essays	
		Milner's, Rev. J. T., Meditations	148	Wycliffe, The Life of John de	
		Morning and Evening	614		
		Nichol's Series of Commentaries	41		

Monthly Retrospect.

Foreign .. 44, 101, 149, 205, 253, 310, 361, 413, 465, 517, 569, 615		Home	45, 103, 151, 207, 253, 315, 362, 415, 466, 518, 571
--	--	------------	--

Evangelical Alliance.

Bliss, Rev. Dr.	48	Hull Conference, Announcements of the	257, 364, 468	Provincial Meetings	
Danish Pastors, Correspondence with	48	Proceedings of	543	Russia, Persecution in	
Day of Special Prayer	156, 257	See also "Home Intelligence."		Schaumburg-Lippe, Visit to	
Hanover, Visit to	155	Members, New	52	Thornton, Rev. W. L.	
Holland, Visit to	155	Provinces, Visitation of the	260	Week of Prayer, 1885	45, 158
				—, 1886	

